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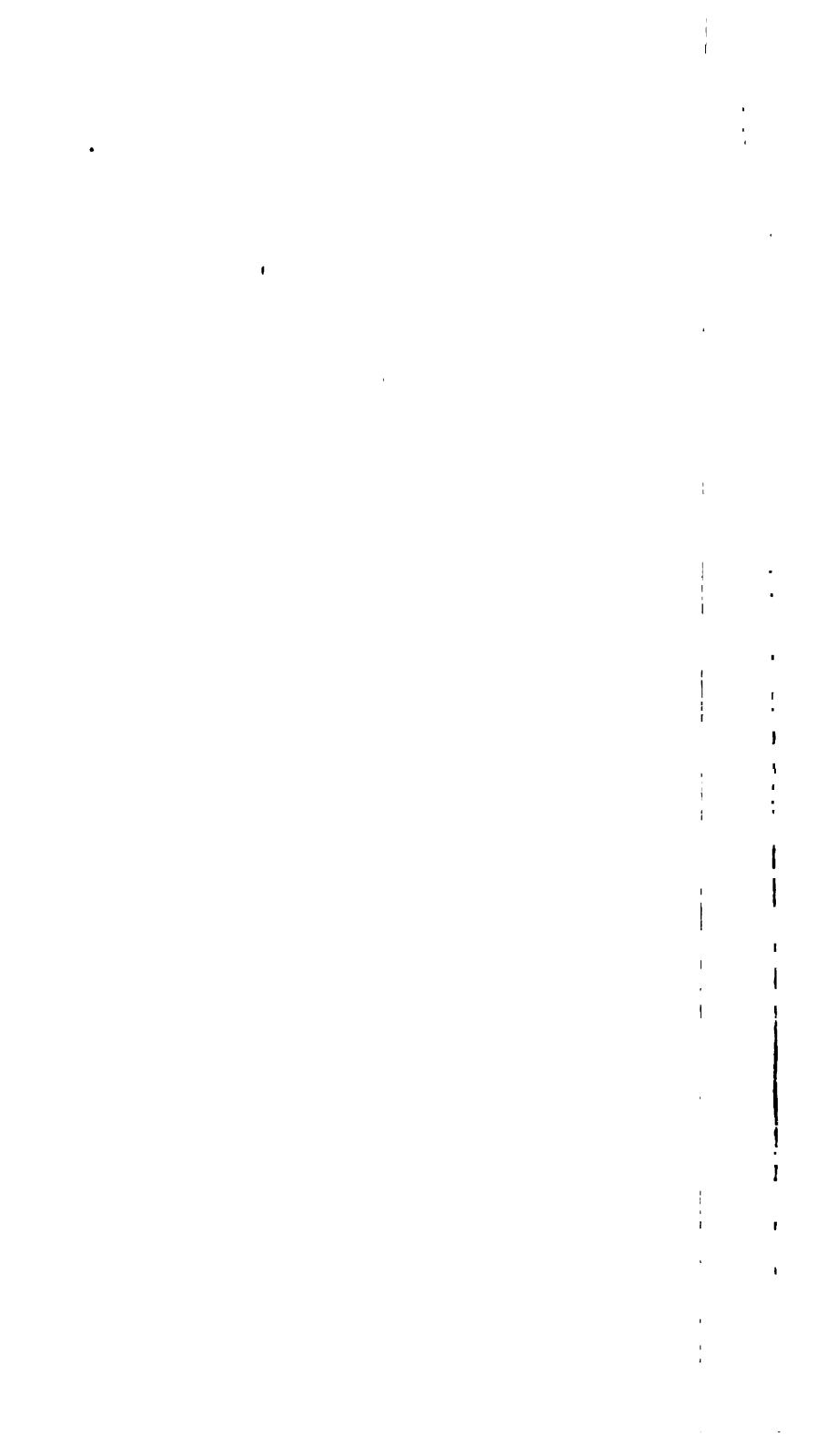
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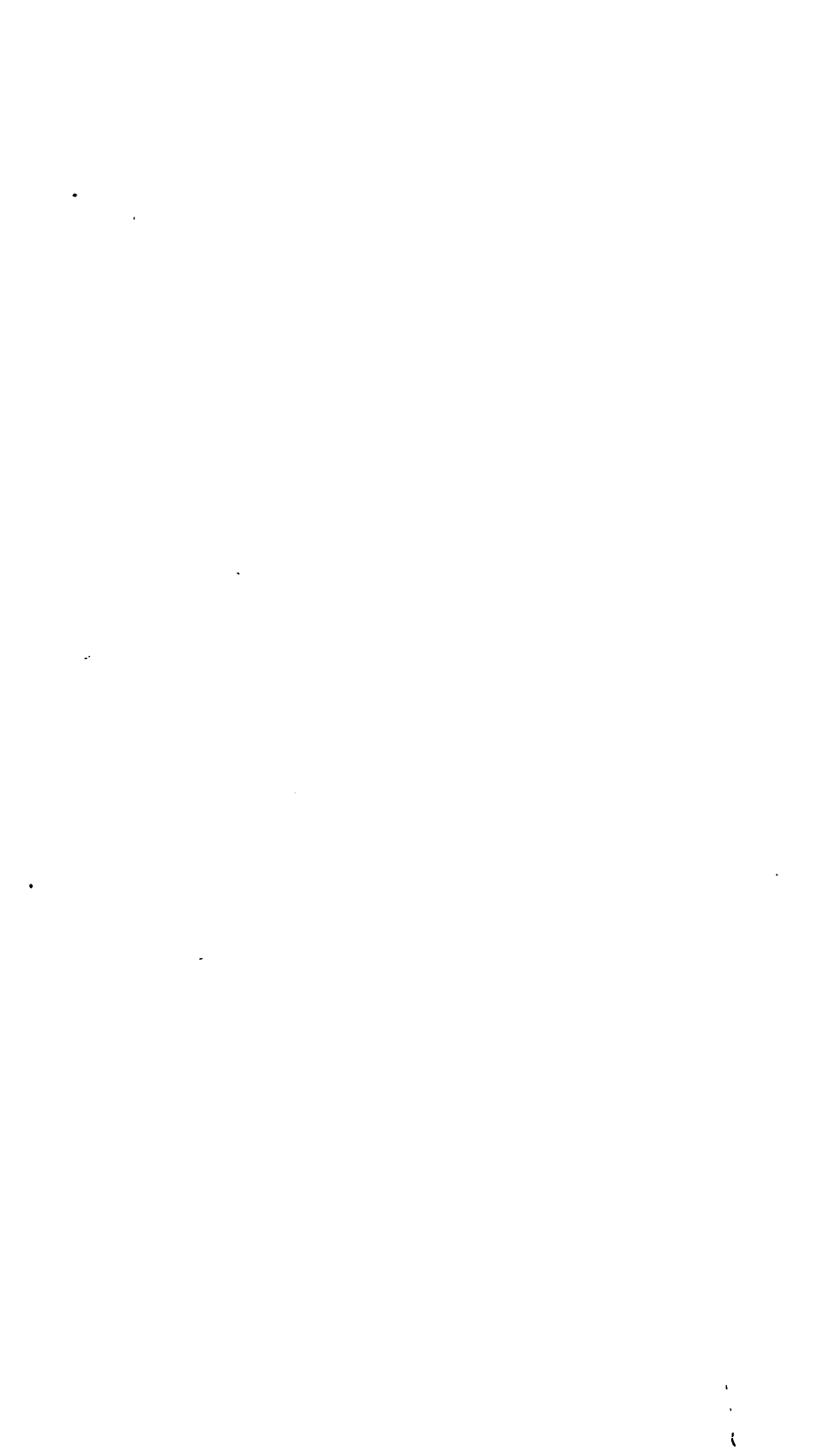


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Monthly



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**ASTOR, LENOX AND
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Rammohun Roy

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THE
MONTHLY REPOSITORY

OF
THEOLOGY

AND
GENERAL LITERATURE

POPULUMQUE FALSI
PNECET UT,
VOCIBUS, Hor.

"To do something to instruct, but more to undeceive, the timid and admiring student;—to excite him to place more confidence in his own strength, and less in the infallibility of great names;—to help him to emancipate his judgment from the shackles of authority;—to teach him to distinguish between showy language and sound sense;—to warn him not to pay himself with words;—to shew him that what may tickle the ear or dazzle the imagination, will not always inform the judgment;—to dispose him rather to fast on ignorance than to feed himself with error."

Fragment on Government.

JANUARY TO DECEMBER, INCLUSIVE,

1824.

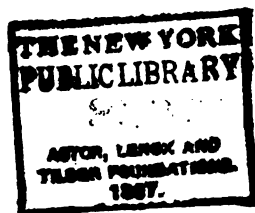
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[Vol. XIX.]

A Summary of the Theological Controversies which of late Years have agitated the City of Geneva. By M. J. J. CHENEVIÈRE, Pastor and Professor of Divinity.

(Drawn up by the Professor for the Monthly Repository, and translated from the original French by a Friend of the Editor's.)

Geneva, October 1823.

Introduction.

GENEVA had been elevated by the Reformation to a height of prosperity and glory which might have been thought unattainable by so small a state. Surrounded by powerful nations that were under the dominion of Rome, Geneva had preserved the light of revelation in all its purity; she had stretched out her arms to receive and to shelter the friends of truth, whom superstition had driven from country to country; her clergy enjoyed a reputation firmly established on the bases of knowledge and virtue. The pages of the traveller and the historian had been employed in details and commendations of this favoured city, in a measure utterly disproportioned to her limited extent and political insignificance.

Suddenly all is changed: at the beginning of the nineteenth century, an offensive league is formed against Geneva; as if the language of commendation were exhausted, she now hears only the voice of reproach and outrage. Nothing good is now to be found either in her creed or her religious instructions; her ministers are attacked, insulted, calumniated; the press becomes a weapon of offence, the wide circulation of journals and the unfriendly speed of travellers are employed to scatter the venom of injurious reports. We observe with astonishment that they are not Jews or Pagans whose wrath is thus excited; that this attack is not made, in the first instance, by the members of a different communion, attempting to injure the Reformation by beating down one of its fortresses: no, it is a sect amongst the Reformed, whose zeal is kindled against Geneva; it is from the lips of clergymen, of citizens, of pupils, that evil surmises and calumnies have proceeded, against their col-

leagues, their fellow-citizens, their instructors.

When the restoration of peace admitted strangers to the continent of Europe, Geneva, on account of its geographical situation, and its profession of the reformed religion, was fixed on by a zealous sect for the scene of its labours, the central point whence its missionaries should go forth to propagate Methodism on the Continent. No means were neglected which could contribute to the accomplishment of this undertaking, and it was expected that auxiliaries would be found in the clergy, who were the successors of Calvin; the pastors of Geneva, however, would not consent to retrograde by treading in the steps of the Methodists; resistance, therefore, was opposed, where numerous and intelligent helpers were hoped for: *Inde ira*, hence dissatisfaction and anger; hence that accumulation of wrathful and defamatory pamphlets issued against a city hitherto so much esteemed, and against the clergy of that city. Experienced men, with two or three exceptions, saw the danger, and remained firm and on their guard. Unthinking and ardent young men were then applied to, and they easily fell into the snare. A number of women, men who had fallen under evil tongues, and various honest but mistaken persons, joined themselves to the party. Money, promises, extravagant praises of the converts, violent abuse of the pastors of Geneva and their friends,—such are the elements the combination of which has produced theological controversies, puerile in themselves, but afflicting in their consequences.

Geneva is no longer Christian! is the cry which resounds in the city itself, and, reiterated by malevolence,

is heard in England, in Holland, in Germany, in France; and has even reached the astonished ears of the inhabitants of the new world. Why this outcry? Why this tumult? Because the people of Geneva have not consented, and will not consent, to become Methodists.

First Symptoms of Perturbation.

In the month of March 1810, a period at which a vigorous arm gave equal protection to every form of worship throughout the vast empire of France, the Consistory of the Genevese Church received an anonymous writing proposing the re-establishment of some religious ceremonies suppressed by the Reformation, and complaining of the extreme simplicity of the Protestant worship. About the same time it was known that a small number of congregations existed in the city, whose leaders were connected with the Moravians, and who had always held exclusive opinions; it was known likewise that some theological students occasionally attended. It was thought proper to look on in silence.

On the 13th of December, however, in the same year, the Consistory appointed a commission to inquire whether the Protestant religion were not incurring danger, and to watch over these theological students who occasioned uneasiness, and who met secretly at the house of one of the pastors, (never the friend of his clerical brethren,) who instilled into their minds prejudices against his colleagues, and taught them obscure and puerile dogmas. It was decided that no public notice should be taken of these proceedings, and that there was no cause for apprehension.

Stronger alarm was again excited in the year 1813: Madame de Krudener came to Geneva, collected assemblies, and placed at their head M. Empaytar, a young student who had frequented the former meetings. It was, indeed, asserted that the object of these assemblies was merely to worship God and to afford opportunities of attending divine service in the evening to those persons who, occupied throughout the day, were unable to frequent the public religious assemblies; invitations were given, likewise, to some of the pastors to be

present at these evening services; but could they without impropriety have sanctioned them by their presence, and have gone to receive instruction from the mouth of a young man just commencing his theological career, whose studies they were appointed to conduct, and whose improvement they were to report? They were aware also that pains were taken to inspire doubts respecting the purity of their faith and to prejudice young catechumens against them. The consistorial commission did not consider it right to lay any restraint on the persons frequenting these assemblies, but they thought it necessary to attend to the conduct of the theological students, who were subjected to their immediate inspection, and destined to become the instructors of the church; those young men could not be at once ministers of the Church of Geneva and of another church dissenting from it.

M. Empaytar had several conversations with his pastor, to whom he gave a promise of not attaching himself to any sect; and as he seemed resolved to continue the religious services he was in the habit of conducting, he was required to attend in the *Salle des Séances* of the body of the clergy, that he might give some account of his proceedings and unfold his motives. Arguments were then pressed on his attention to convince him of the bad consequences which might result from his meetings, and some weeks subsequently, on the 19th of November 1813, when he was again sent for, he declared that the considerations enforced upon him had made him resolve to separate himself from those religious assemblies, which he now considered likely to endanger the unity and peace of the Church.

The Consistory was informed of the precautions taken by the pastors, and learning that the *petit Conseil* at Bâle, had, under similar circumstances, prepared a formulary by which the clergy bound themselves to avoid all sectarianism, to occasion no schism, and to frequent no religious assembly subject to foreign direction, they made the following regulation, for the guidance of all the theological students: (Dec. 24, 1813:)

1st. Any student who, after being dehorted by the pastors from attending a religious meeting not established

by the Consistory, persists in frequenting it, cannot be ordained to the ministry in our Church.

2dly. The following expression shall be inserted in the formulary of ordination: "You promise to abstain from all sectarianism, and to avoid whatever would be the occasion of schism, or interrupt the unity of the Church."

Notwithstanding this regulation and these promises, M. Empaytar continued to preside at his own house, over unauthorized assemblies; the moderator announced to him, in June 1814, on the day on which he appeared with his companions at the annual examination, that by his opposition to the proposed regulation, he had excluded himself from ordination to the ministry in our Church.

Soon after this he set off to rejoin Madame de Krudener. During his journey to Bâle, it was inserted in a newspaper, that in a dream he had seen Religion under the form of a desolate woman, and after listening to her lamentation on the state to which she was reduced, he had protested his zeal and devotedness to her service. In a short time he received orders from the police, in various situations, to quit the places in which he carried on his religious services. We read in the *Journal des Debats*, under the date of Carlsruhe, February 4, 1816: "The sermons preached during some weeks past by a minister (M. Empaytar) in the balcony of the house inhabited by Madame de Krudener, and the awful prophecies which he uttered, attracted an immense number of auditors. The police of the grand Duchy of Baden, a few days since, conducted this new apostle to Lorrach, on the frontiers of Switzerland, together with all the diseased in mind or body whose cure he had undertaken."

Not long after this time M. Empaytar published his *Considerations on the Divinity of Jesus Christ*, addressed to his former companions, the theological students of Geneva; in which he attacked the faith of the clergy of that city, transcribing into his work, without acknowledgment, part of Massillon's Sermon on the Divinity of Jesus Christ. This gave rise to a scurrilous publication by a French Abbé, M. Labouderie, cour-

teously addressed to the same students, and professedly a sequel to the former production. Every member of a reformed church who attacks the reformed clergy may reckon on the support of the Romish priests. The Abbé enforced the accusations of M. Empaytar, in the ardour of his zeal talked of Calvin himself as a Socinian, and gave a ludicrous proof of his own ignorance; for he praised the style of his co-operator in that part of his publication which is copied word for word from Massillon, in these terms: "The latter pages are admirable, though they have not the force of Massillon's treatise on the same subject," &c. Hence we may logically infer that our Abbé was better acquainted with Empaytar than with Massillon.

Immediately after the publication of this work, the theological students requested admittance to the body of the clergy, to give assurance that nothing could diminish their confidence, respect and attachment to them. Messrs. Guers and Gonchier, intimate friends of M. Empaytar, who afterwards seceded from the Church of Geneva, were the only individuals who did not join in this act.

At the beginning of 1815 had been circulated in the city an anonymous writing, brought by the courier from Lyons, consigned to a *Sœur de la Charité*, and then sent to the *Curé* of Geneva, who, on being interrogated by the police, affirmed that he had not distributed any copies, but that he had allowed his servants to carry the parcels to the persons to whom they were addressed. Each subsequent attack on the clergy has been little more than an amplification of this, and the imprudence of the Protestants has led them to become auxiliaries of the Roman Catholics.

It was shortly after this period that individuals arrived at Geneva from amongst a people that had become respectable in our eyes, during the troubles of former times, by the defence of liberty and the diffusion of those glorious sentiments which preserve the existence of nations. English gentlemen arrived under the cloak of religion, and bearing the honourable and pacific appellation of members of the Bible-Society, to fructify the widely-scattered seeds of

division, to add fuel to the fire of discord, to malign the characters of the Genevan pastors, whom they knew only through the suspicious medium of accounts given by declared adversaries; and all this was for the glory of God, and the triumph of their favourite opinions. The clergy were in an extraordinary situation: attacked from without by foreigners, from within by some of their own members, partizans of the new sect, they found their conduct and sentiments misrepresented and caricatured. Assailed on every side by the unrestrained enmity of their opponents, they were themselves morally fettered, condemned to silence by magistrates who, although their friends, were (to say the truth, without violating the respect we are anxious to shew them) under the influence of unwarrantable timidity. What was the result? Charges repeated again and again were listened to and believed, whilst the silence of the accused passed for a confession of guilt with men who were either unthinking or malevolent, with those who had not the means or the desire of obtaining information on the subject.

A Scotchman, Mr. Haldane, a rigid Calvinist, whose theological principles are to be found in print, especially in his Commentary on the Epistle to the Romans, in which those who have the courage to undertake the task may judge of his doctrines;—Mr. Haldane invited to his house some students and ministers, occupied their minds with the mysterious points of the Christian religion, and inoculated them with his own exclusive and intolerant spirit. He insisted so strongly on the contempt with which reason, proud reason, ought to be regarded, that one of his hearers in going out of his house once cried out, "Yes, I see plainly that in the affairs of religion, reason ought to be trodden under foot!" Mr. Haldane waged war so indiscreetly against good works, that they were spoken of with disdain in the discourses of his adherents, and in the pamphlets circulated to perpetuate his influence after his departure. In so licentious a manner was it common to treat this subject, that a young ecclesiastic did not blush to translate into French and to publish *The Refuge*, in which we read in so

many words, that the man most deeply stained with crimes and the man who has performed the greatest number of good works are perfectly equal in the sight of God!

Scarcely had this champion ceased his warfare when he was succeeded by another, of less skill but greater impetuosity.—Mr. Henry Drummond. The latter kept no terms; he openly urged those who united with him to secede from the Genevan Church; he collected assemblies in which he distributed both instruction and money; he even addressed the pastors directly in a most audacious letter, in which, after giving his opinions in the most dogmatical way and uttering his decrees like a pope, this hanker taunted the clergy as impious blasphemers. He was called before the Syndics, and reprehended by them for his conduct. He quitted Geneva, and his discourses and articles which he published in the journals did much in exciting prejudice against the city.

The impetus was given; every week new pamphlets came out in which the clergy were insulted, in which common sense, virtue and religion were so far violated, that in one of them it was asserted, that *of all illusions remorse was the most dangerous, because it betrayed mistrust in the efficacy of redemption*. Thus was disunion occasioned by foreigners in a city which had shewed them hospitality and welcomed them with joy.

Regulation of the 3rd of May, 1817.

The necessity had been felt of having recourse to some regulation to restrain the imprudence of young preachers, when from the pulpit had been taught not the insufficiency of good works for procuring salvation, an evangelical doctrine professed by all Christian ministers, but the absolute inutility of good works, a doctrine which, if stated without precaution, tends to produce discouragement and to disorganize society. In the Christmas holy-days of 1816, an aged pastor, a man deservedly honoured and till then pointed out as a model of wisdom and moderation, went into the pulpit, and, to the amazement of his hearers, openly attacked those who did not hold the opinions he esteemed orthodox: he treated as a fatal system the ideas of those instructors and

members of the church who disbelieved the *consubstantiality* of the Word. A few days afterwards, a preacher in allusion to this attack, preached on the *Mysteries*, blaming those ministers who insisted on abstruse and incomprehensible doctrines and represented them as fundamental and the belief of them essential to salvation. This occasioned great uneasiness; it was felt how injurious and dangerous it would be if pulpit discourses became controversial and were constantly filled with disputed dogmas.

It was therefore proposed (with all due respect, however, to the independence of the preachers, to freedom of thought and to the principles essential to the Reformation) to prevent the pulpit from becoming an arena, whilst the minds of men were in a state of agitation; to prevent those public dissections of the spiritual teachers on articles of faith, which would render the people uncertain what they ought to believe, and throw them into a state of perplexity on the most important subjects, which would lead some to dejection and others to scepticism, or at least to indifference.

The basis of the pacific plan was laid, the right spirit of action pointed out, the feelings of all were regarded, every one was listened to, the advice of each taken into consideration; the two preachers who had censured each other were consulted, and mutual concessions were made by all parties.

Each one of the pastors confessed that Jesus was a Divine Being, that all men were sinners, that the grace of God was necessary for salvation, that man was free, and that there was no limit to the Divine knowledge. They all confessed likewise, that, from the origin of Christianity no one had been able to comprehend the manner in which the Son had proceeded from the Father; the imputation of Adam's sin to his posterity; the way in which God influences the human mind; and the means of reconciling the prescience of the Almighty with the undeniable liberty of man. All were, at the same time, equally convinced of the necessity of banishing these disputed topics from the Christian pulpit; of giving importance not to the words but to the spirit of the gospel;

of loving and of cherishing peace. In this temper, and with the consent of all parties, was drawn up the regulation of the 3rd of May, 1817, of which the preliminary remark, giving the cause of the act, is in truth the most important part. We subjoin it entire:

"The pastors of the Church of Geneva, imbued with a spirit of humility, peace and Christian charity, and convinced that the existing circumstances of the Church entrusted to their care demand on their part wise and prudent measures, have resolved, without giving any judgment on the following questions or restraining in any degree the liberty of opinion, to require the students who desire to be set apart for the gospel-ministry, and the ministers who aspire to exercise the pastoral functions, to enter into the following engagement:—We promise, as long as we reside and preach in the Canton of Geneva, to abstain from discussing, either in whole discourses or in parts of our discourses, the subjoined topics:—

"1st. The manner in which the Divine Nature is united to the person of Jesus Christ.

"2dly. Original Sin.

"3dly. The operation of Grace, or Effectual Calling.

"4thly. Predestination.

"We engage also not to oppose in our public discourses the sentiments of any minister or pastor on these subjects. Lastly, we promise that if we should be led to mention these topics, we will do so without expatiating on our own views, or departing more than is unavoidable from the words of the Holy Scriptures."

What now took place? This regulation, which was in no wise injurious to freedom of opinion, which did not oppose the publication of theological doctrines, either in writing, without any reserve, or in the pulpit, if there explained briefly and mildly and when the subject led to them, was every where represented as an instrument of tyranny; it was declared to be imposed by force, and signatures to it exacted; the clergy of Geneva were reproached with it as a demonstration of their heresy. In order to cause division and excite animosity, it was sent to various places, detached from

the preliminary considerations which explained its object and spirit. It is remarkable that the first copies of it which were spread abroad were the first draught of the committee by whom it was composed, not containing the corrections made by the body when it was adopted by them: this circumstance clearly proves the quarter whence proceeded this indiscretion, since none but the persons appointed to deliberate on the subject saw the regulation before it was modified and finally decreed.

All the theological students submitted to it, with the exception of M. Guers; as he had not attained the age required by law for ordination, no dispensation was asked from the magistrate, and he was allowed a twelve-month for reflection. A few days subsequently the pastors enjoined the rule on all their own members, and on the young ministers. The wishes of the enemies of the pastors were, however, realized and their efforts successful: the regulation ill-understood and unexplained occasioned a violent outcry. At this time Mr. John Owen, one of the Secretaries of the British and Foreign Bible-Society, came to Geneva; as he sought for truth and was desirous of hearing all parties, I had the honour of conversing with him during some hours; at the commencement of our interview he acknowledged to me that the regulation of the 3rd of May was the true cause of complaint against the Genevan Church. He had received false impressions on the subject, and the opponents of the clergy with whom he had conversed had carefully prevented him from viewing it in its just light; but after I had explained to him the origin, spirit, tendency and limits of the regulation, he expressed his satisfaction at having his opinions rectified, and promised to give just information on the subject whenever an opportunity occurred. This interview took place in the presence of a magistrate, a man of respectability, who would doubtless feel no objection to confirm my testimony.

Our opponents then pretended that the regulation was so obscure, so ambiguous, that even its framers attributed various meanings to it; that it was susceptible of thirty different interpretations, that it consequently

meant nothing and served no purpose but to shew the inclination of the Genevan Clergy to get rid of orthodoxy. Now I would ask every sincere man who has attentively perused that writing, whether he does not clearly see that the object of the Regulation of the 3rd of May was to prevent the renewal of disputes in the Christian pulpit? It may be added,—this object it attained.

Successive Attacks on the Pastors of Geneva.

These attacks were so multiplied that I shall do little more than enumerate, without entering into the details of them. I shall pass over in silence the covert intrigues, the stab-given in the dark; I shall say nothing of false brethren and concealed enemies; I shall mention only open attacks.

If the gospel forbid doing evil that good may come, how much more strongly does it forbid doing evil for the attainment of a bad object! Yet such has been the conduct of the antagonists of the Genevan pastors; every means has appeared to them justifiable, the most daring imputations, the most odious calumnies have been lavished to blacken the characters of the clergy, to deprive them of the confidence of their parishioners and of the esteem of Europe.

It is needless, I think, to remark that we are far from classing all these assailants together, or considering their intentions and means of attack equally bad. We have seen that M. Empaytar was the first among the *Reformed* to enter the lists.

Secondly, the Counsellor Jacques Grenus, with the vehemence peculiar to him, followed in the steps of M. Empaytar and soon went beyond him. He was reckless what language, what accusations, what insults he vented; aged, infirm, on the point of going to render an account of his contemptible and turbulent life, he laughed triumphantly in his bed of sickness, when informed of the scandal occasioned by his attacks; these he renewed three several times—in his *Fragments of Ecclesiastical History*, at the commencement of the 19th century; in a *Sequel* to those *Fragments*, and in his *correspondence* with a Genevan Professor. Suffice it to

say that the magistracy ordered these works to be seized, and that the author, convicted as a calumniator by one of the tribunals of the city, was sentenced to lose his civil rights, and to be incarcerated eighteen months in the common gaol. Death saved him from this punishment; his family, composed of respectable persons, made an appeal on occasion of his decease; here the affair ended. We see with what kind of succours the enemies of the Genevan Clergy reinforced their ranks.

Thirdly: about this time the pastors learned that they were to reckon amongst their professed adversaries two men who were very different from the Counsellor Grenus—two pastors, who were going to reprint the Helvetic Confession of 1566, with a Preface explanatory of their motives and religious principles. In vain the clergy sent a deputation to the elder and more gentle of the two, to represent to him that the publication of such a work might excite fresh disturbances, and that if Christians saw their teachers opposing each other, and exhibiting the Holy Scripture as self-contradictory, it would produce mistrust and be injurious to their faith and piety; that the pastors, therefore, having warned these two brethren of the danger to which they exposed religion if they persisted in their undertaking, threw all the responsibility on themselves of the unhappy effects which might follow.

M. Cellerier, Sen. and M. Gaussen, were not deterred from publishing their Confession of Faith and their Preface; and what was the time chosen for the publication? That at which the pastors were unjustly assailed, and at which silence was enjoined by the civil authority. Neither the Confession nor the Preface produced the impression anticipated by these gentlemen; they even brought upon them the wrath of the Romish priests, by speaking incorrectly of the worship of images. But I refrain from saying more on this subject, from the respect always felt for M. Cellerier, and more especially from the consideration due to his son.

Fourthly, M. Ami Bost published, in 1819, a work intitled *Genève Religieuse*, in which he represented the

Church in his country as in a lapsed state; one of the proofs which he adduced was a discourse lately pronounced in the Consistory, to many parts of which he attributed a sense directly opposed to that of the author. He professed that the pastors had some object, some secret which *if revealed at a certain epoch would have excited indignation*; insinuating that the pastors had conceived some mysterious and guilty project; whereas this phrase, purposely detached from its context, related merely to the suppressing of confessions of faith, resolved on in 1705, and kept secret during twenty years at the request of the Government. M. A. Bost spared neither his masters nor professors; he endeavoured to convince the people that they were led astray, and he extolled what he denominates the new church—that is, a few dozens of persons who separated themselves from the national church in 1817, and who are headed by Messrs. Guers and Empaytar. The passages on which he founded his appeal to the separatists shewed at least his incapacity as a critic; he blamed every thing which proceeded from the pastors, and approved every thing, even to the writings of Grenus, which was inimical to them; he condemned as *broken cisterns*, knowledge, improvement, reason, science and virtue. Beware! This new OMAR, in the height of his zeal, is for burning every thing.

Fifthly. The heads of the New Church, as they are pleased to term it, put out several pieces all written with the same intention. However indecorous and blameable the conduct of these persons has been, we must acknowledge, that in seceding, in the first instance, from the Church of Geneva, and boldly declaring themselves its opposers, they have given an example of integrity which ought to have been followed by many of their disciples, who remained at first, and still remain, apparently attached to their National Church only for the purpose of wounding that Church more deeply.

Sixthly. We may number amongst the antagonists of the Genevan Clergy the Pastors of Lauzanne, who broke off all communication with them; at their head was Dean Curtat, who took

every opportunity of speaking and writing against the Genevans with all his wonted violence. He laughed at the attacks on his neighbours, which he beheld from the height of his orthodoxy as from an impregnable fort; he was ill able to conceal his joy when he saw them insulted, nor did he shew much repugnance to insulting them himself; but he no longer laughed when the Methodists and young ecclesiastics, who had caught their fanaticism, inveighed against his faith and his public instructions in the terms which he had considered so appropriate to those of the clergy of Geneva; he now lost his temper, his indignation was roused, with a voice of thunder he cried shame on his aggressors, and he had recourse to measures against them of much greater severity than those employed by the pastors of Geneva, which he had spoken of with disapprobation. This man, otherwise intelligent, well-informed and full of zeal, is violently prejudiced against Geneva; he would speak of that city in the spirit of the words formerly used, "Can any good thing come out of Nazareth?"

Seventhly. The Editor of the *British Critic*, who, in his Number for July 1819, whilst affecting great care to hold the balance of judgment with an even hand, shews his prepossession, and his partiality to the Thirty-nine Articles.

Eighthly. *The Christian Observer*, which gives in June, July and August 1820, meagre analyses of some sermons by M. Cellerier, Senior, and takes that opportunity to strike at Geneva. According to the writer, it is a country in which a spirit of false and worldly philosophy teaches contempt for the great work of redemption. In his opinion, M. Cellerier is the only individual who maintains his standing amongst a fallen clergy, &c. I did the Editor the honour to believe that he was under a mistake; I wrote to beg that he would correct the false statements, by which he might unwillingly injure us; but he proved that he was not unwilling to injure us, by utterly disregarding my remonstrance, and neglecting to insert my letter in his publication.

Ninthly. *The Archives du Christianisme*, in several articles written at

Paris, and at Montauban; amongst others, in an eulogium on Professor Encontre.

Tenthly. M. Méjanel, who, in 1818, wrote against the Pastors, and since that time, employed by the Continental Missionary Society, has gone from place to place doing mischief. He was condemned some months ago to fine and imprisonment by a French tribunal, for having in various places set parishioners against their pastors, and turned them to Methodism.

In the eleventh place. A little regiment of middle-aged ladies, who have just exchanged one passion for another, or relieved the void of the heart by adopting one; they have talked much against the Pastors of Geneva; armed with a small Bible, they have employed themselves as itinerant theologians in visiting artisans, rustics and indigent persons, to convince them of predestination, irresistible grace, the inutility of good works, and the heresy of their pastors. We must say, however, that their erudition, their zeal, their eloquence, and even their alms, were generally incapable of baffling the unostentatious good sense of their countrymen.

Twelfthly. A host of Methodists, of both sexes, who cherish the prejudices they bring hither by associating at Geneva with none but the enemies of the clergy, and who travel about, repeating the accounts they have heard in the enemy's camp, without having made the slightest effort to hear both parties.

In the thirteenth place, and, above all, (for he would be very much offended if he were passed by in silence,) M. Malan, who, by his own pamphlets and those of his friends, and by his journeys and his preaching, moved earth, and almost represented heaven as uttering an audible voice, to convince men that Christianity and infallibility in Geneva were with him and his partisans alone.

Testimonies of Esteem and Confidence given to the Clergy.

In the beginning of this contest some adherents of the Pastors, without giving their names to the public, exerted themselves in the cause: the first published two Letters to a Friend, the style of which was generally cen-

sured as light and satirical; the other, a mild homily addressed to a friend of religion. A young student and an inhabitant of Jura, likewise published some considerations in favour of the clergy; after that, the press was not employed in their defence. At a later period, when the most scurrilous attacks were multiplied, the pastors, reduced to silence by their magistrates and incapable of making their voice heard amid the clamours of their adversaries, received from their flock highly gratifying testimonies of approbation, which, added to the consciousness of having performed their duty, mingled some sweetness with their affliction, and administered some consolation amidst their sufferings under this crusade of superstition and fanaticism.

On the 12th of September, 1818, they received the following letter from the Government: "The Council of State, deliberating on the fresh attacks directed against the clergy, have resolved to declare to them their opinion—that the interests of religion, the peace of the church and the dignity of its ministers require that the pastors should still refrain from the controversies which have arisen on theological doctrines. The Council of State acknowledge the important services rendered to religion and morality by the clergy; and feel a lively interest in the afflictions endured by that venerable body, and entirely approve the wisdom and piety evinced by them under such difficult circumstances. Whilst the Council of State are offering this testimony of full confidence, inspired by the manner in which the pastors perform their functions, they urgently renew the request, that the clergy will abstain from repelling the charges against them, otherwise than by continuing to afford an example of those virtues by which they have hitherto been so honourably distinguished.

"Signed, De Roches, Secretary of State."

The clergy at the same period received various addresses with many hundreds of signatures, in which their people manifested strong displeasure against the machinations of the sectaries.

No. I.

"Gentlemen!

"The indignation excited by the recently renewed efforts to deprive our pastors of the confidence of their flock has been universal, although productive of various impressions. By some, these manœuvres are regarded as too contemptible to deserve the attention of worthy men. Others consider it imperative on the clergy to repel in an energetic manner the attacks which have during some time been made upon them, to the great detriment of Protestantism and of all religion. Lastly, others, without forming any opinion on the conduct to be observed by the pastors under these circumstances, feel anxious to testify, in an address to that effect, the confidence, gratitude and attachment cherished in the bosoms of all their people, and redoubled by the existing circumstances. This address, in seventeen sheets, containing several hundred signatures, we have the honour of transmitting, with the information that other addresses will be presented to you." The signatures follow.

No. II.

"Gentlemen and much-honoured Pastors.

"Finding our days of communion and of fasting a second time disturbed by the efforts of fanaticism and the libels of calumny, we have felt it our duty to express to you the sentiments universally excited by these fresh attempts upon our religion and our country. Whilst you, animated by the spirit of our Lord and Saviour Jesus Christ, are providing with so much affection and zeal for the spiritual wants of your flock, shall the objects of your care remain silent and unmoved when the spirit of evil is called up to cast its venom on your ministry, and to rob you of the confidence you merit? No, if your wounded bosoms need consolation, it is in the hearts of the faithful that you ought to find it, and that consolation, thanks be to God! we are able to offer.

"With whatever art hypocrisy has woven her web, how daringly soever she has exposed it to sight, the church has discovered, and shuddered to dis-

cover, the snare which was laid for her; in short, she beholds the persecution, the animosities, the numberless evils that await her, if ever the spirit which directs the machinations we now witness should become triumphant.

"We could not be sensible of the peril which menaced us without turning to you, our honoured pastors, and acknowledging with more perfect conviction the entire conformity of your instructions, of your consolations and of your example with the doctrine and the spirit of our Divine Master.

"We entreat you then, respected pastors, in the first place, to dismiss from your minds any anxiety respecting the effect that might have been produced on your flock, either as to their faith or the sentiments with which they regard their instructors, by the misrepresentations and calumnies lately propagated amongst us; and secondly, we entreat you never to depart from that system of wisdom, charity and firmness which you have hitherto pursued, and for which we now offer you our most sincere and grateful acknowledgments.

"Our fervent prayers ascend to the Almighty for the success of your ministry and for your happiness even in this life, &c. &c.

"Geneva, Sept. 9, 1818."

The signatures follow.

No. III.

"To the Rev. Pastors of the Church of Geneva.

"Gentlemen and much-honoured Pastors,

"The members of your church would not have considered the daring attacks on you in recent publications deserving of their notice, if they had regarded merely the impotence of the hands by which you are assailed, or the power of truth by which you are defended; but their indignation is aroused by this unexpected renewal of the efforts of hypocrisy, by those cries of fanaticism which strike terror into the heart of true piety, by the fire-brands of discord hurled into the bosom of religious peace. Devoted to the duties of your office, and surrounded with our love and veneration, be pleased, respected pastors, to re-

gard with calmness, but firmly to repel, those audacious attempts. Continue by your pastoral cares and your affecting sermons, to lead us, as you have ever done, in the path of religion and virtue, and to shew us the purity of your doctrine by the holiness of your lives; thus you will unceasingly instruct and improve those who are under your care, and who are worthy of pastors like yourselves.

"Geneva, Sept. 17, 1818."

No. IV.

"The Theological Students to the Pastors.

"From the moment the Theological Students were made acquainted with the fresh assaults on the venerable pastors, they were animated by the most powerful sentiment of indignation. Convinced that adversaries like yours deserved to be passed by in silence, and assured that you were perfectly acquainted with the sentiments of the students towards you, they resolved to take no active measures on this occasion; but having learned that their conduct has by some been misrepresented, they now offer this expression of their attachment, and at the same time declare that they are animated by the same spirit which actuates you, being persuaded that the principle of the Reformation is full and entire liberty of examination and judgment. Having before their eyes the example of wisdom, firmness, kindness and charity, given by you to all the Reformed Church, they will walk in the path which your instructions and your conduct point out as the way of truth; and they implore the Almighty to pour his choicest blessings on your ministry and on their studies.

"Be pleased, Gentlemen, to accept these feeble expressions of the sentiments of the Theological Students; who will ever remain your respectful, &c.—*Sept. 1818. In the name of all the rest,*

"Le Prêtreur."

At the same period the Evangelical Churches of Switzerland, almost unanimously, addressed letters to the clergy amply denoting their affection and confidence.

[To be continued.]

SIR,
My attention having lately been directed more than usual to the superstitions of Pagan Idolatry, I have been led into a train of reflection which, if it may at all contribute to illustrate the evidences of Christianity, will not be regarded as unprofitable. The question which arose in my mind was this, whether there be reason to think that without a divine interposition these superstitions could have been banished from the world, and a purer religion substituted in their place. In considering this question the natural inquiry is, by what means, exclusive of Divine interference, such a revolution must have been effected, if effected at all. And the only means on which the imagination can fix are these, that men of superior talents, who should have seen the folly of the popular worship, would have endeavoured to enlighten the more intelligent of their countrymen, and that as knowledge descends from the wise to the ignorant, the illumination would at length have reached the lower orders of society, till none should have been left to believe what men of sense had universally rejected. And when the absurd theology which had been received by inheritance had been shewn to be as groundless as it was irrational, it may be supposed that juster views of religion would easily have found their way into minds no longer occupied by prejudices which might prevent their reception. But he who knows any thing of human nature, he who is aware of the force of religious prejudice, and who also considers how little of the knowledge which enlightens the more intelligent members of a community ever makes its way to the vulgar, will see reason to *doubt* whether superstitions so deeply rooted as those of ancient Paganism could have been eradicated by the means supposed. To have effected such a work, must have required a *long succession of intelligent and reflecting men*, who should have employed their labour upon the undertaking, and who should not have suffered themselves to be discouraged by the opposition which they would have encountered, or by the slow progress of the reformation which they were endeavouring to effect. For that its progress must have been slow, we

may safely infer from the pertinacity with which the most gross corruptions of Christianity have been retained for ages, and are still retained, by the great majority of its professors. And one thing appears certain, that unless a theology, which should have taken strong hold of the feelings, had been substituted for that which had been displaced, the supposed subversion of idolatry would have been followed by a *period of general scepticism and irreligion*. But where was this theology to be found, or whence was it to be sought? The boasted philosophy of the ancients supplies no system which could have been brought home to the minds of men with sufficient authority to supply the place of opinions rendered venerable by their antiquity, and confirmed by every thing that can strengthen the impression of that which men deem sacred. Indeed, the philosophers scarcely differed more from the vulgar in their opinions than from each other, and had they all agreed, their arguments were too subtle, and their conclusions too uncertain, for general acceptance and utility. Nor could they have possessed any influence which might have ensured the admission of their doctrines, while their arguments were not understood. Some, perhaps, will say that idolatry having been once dismissed, the religion of nature must of necessity have prevailed, or rather that the religion of nature must ultimately, by its own evidence, have banished idolatry from the world. Of the religion of nature much has been said both by Christians and Unbelievers, and if we are to believe what we are sometimes told concerning it, its truths are emblazoned in the heavens in characters which all can read and which none can misunderstand. This religion is said to teach with the utmost clearness the unity and perfections of God, the doctrine of a universal providence, and the future existence and immortality of man. I believe that the world is wiser than in days of yore, and that juster modes of thinking have been adopted in modern, than what prevailed in ancient, times. But I do not believe that it is owing to this advancement in wisdom that men of talents, not greatly above the common level, can now with a single glance of the intellect clearly see the evidence

of truths which great men of old either altogether rejected, or could only dimly discern through a cloud of obscurity and doubt. The articles above-stated, as the discoveries of natural religion, are the great truths of Christianity; and they who contend for them, as inculcated by nature, have derived their conviction of them from Christianity, and from Christianity alone. They contemplate the phenomena of the universe by the light of revelation, and then rashly imagine that these phenomena would present the same aspect were this light withdrawn. They mistake opinions, impressed by education, for the clear and certain deductions of reason, and think that they believe upon independent evidence, truths which experience seems to have shewn that revelation alone is competent to teach. Hence the grand problem, whether man be destined for immortality is solved in a moment, and that on which philosophers of old employed so much thought to so little purpose, is proved by arguments which, whatever force they have, adapt themselves to the feeblest understanding. That some of the ancients endeavoured to establish this doctrine is true; but if they really believed it, there is sufficient reason to think that their faith did not grow out of their reasonings, but that their reasonings were laboriously sought for to uphold a preconceived opinion. And were Christianity proved to be a delusion, though a future life might be regarded as a *consummation devoutly to be wished*, I feel fully persuaded that the hope of it would in general rather be encouraged as a pleasing dream than as the presage of a glorious reality.

But having now inquired how far it appears probable that a revolution similar to that which was caused by the promulgation of Christianity could have been brought about by the researches of philosophy, and the gradual diffusion of knowledge, I proceed to say a word on the means by which this revolution was in fact effected. But I shall first consider the hypothesis of the unbeliever, I mean the hypothesis which the unbeliever must admit. According to this hypothesis, then, a few unlettered Jews, believing or pretending to believe in the resurrection of a crucified Master, while no

such event had taken place, and in a series of miracles which were never wrought, conceived the extraordinary design of converting the Heathen world to a religion which stood diametrically opposed to the prevailing superstitions, and which could flourish only by their total abolition. And these impostors or fanatics (call them which you please) had the temerity to rest their whole cause upon an appeal to facts which they maintained to be notorious, which facts they either themselves invented or believed without the shadow of a proof. Had we lived at the time when this extravagant project was devised, and had we, like modern Unbelievers, rejected all notion of miraculous interposition, and consequently not admitted the truth of the facts which were brought forward in behalf of the new religion, what should we have thought of these men, and what expectations should we have formed as to the success of their undertaking? Should we not have confidently predicted, had we taken the trouble to predict any thing, that a few short years would bury the mad scheme, together with its mad projectors, in everlasting oblivion? Would a momentary suspicion have darted into our minds, that it might so happen that these spiritual Quixotes would change the religion of the world, and that the final event of their wild enterprise would be the overthrow of a worship which had stood for ages, supported by the civil power, and dignified by all the pomp and splendour which could captivate the imaginations and blind the understandings of its votaries? But in the exact proportion in which such a result appears improbable, does the credibility of a divine interposition rise in the judgment of impartial reason. But mankind, it will be said, have always been credulous, and have in all ages shewn themselves the willing dupes of knaves and enthusiasts. Be it so. But did ever any portion of a community submit, for the gratification of credulity, to part with early prejudices and to undergo a total revolution of religious opinion? The followers of Joanna Southcott seem to have been ambitious of shewing how far credulity can go. But if Joanna had commenced with endeavouring to overthrow the Christian faith, I have not credulity

enough to believe that she would have robbed the man of Nazareth of a single disciple.

But let us now suppose the truth of the New-Testament history, and we immediately have a clear and satisfactory solution of a phenomenon which otherwise must for ever remain inexplicable. The world before the Christian æra was overspread with the dreary shade of idolatry and superstition; the glimmering light of reason was far too feeble to dissipate the gloom; when it pleased the great Disposer of all events to interfere for the merciful purpose of redeeming his benighted offspring from a darkness which hid the Creator from their view, and left them to wander without God and without hope in the labyrinths of ignorance and vice. Here was a *dignus vindice nodus*, and the hand of God may be traced in the grand result. A worship which its votaries believed would stand for ever has fallen, to rise no more, and only exists in the page of history to shew to what a state of mental degradation the creatures of reason have been reduced. The belief of one God, and the confident * ex-

pectation of a life to come, accompanied with the admission of a morality from which nothing ought to be taken, and to which nothing can be added, have prevailed for centuries in regions where, but for Christianity, Idolatry might still have maintained her temples, and called for her immoral rites and senseless oblations. And whatever may have been the corruptions with which Christianity has been disgraced, and its practical influence impeded, the impartial study of its records must ultimately restore it to its primitive purity, and present it to the world, as it proceeded from the hands of its Founder, "worthy of all acceptation."

E. COGAN.

P. S. I think myself bound to thank Dr. Jones for the civility with which he has replied to my little observation respecting Musgrave's conjecture on the Orestes of Euripides (XVIII. 696). But, perhaps, I ought in justice to myself to state, that the Doctor has altogether overlooked the ground of my observation. Whether the conjecture be true or false must be determined by *metrical* considerations; and by these considerations it is decisively refuted. This, I conceive, will be questioned by no one who has studied what has been written in Germany on the Greek Metres since the time of Mr. Porson. With respect to the expression *αἰθερ' ἀμπαλλισθε*, it may be compared with the *πῶδ' ἄντα πιδία* of Sophocles, the *quorum æquora curro* of Virgil, and many other passages, in none of which do I consider a preposition as understood, having long since become a convert to the doctrine of Herman, laid down in his ingenious treatise on Ellipsis and Pleonasm. That *παλλειν* is used for *παλλισθαι*, in the Electra of Euripides, I should have felt confident, even without the authority of Porson, Seidler, and others, and I agree with Brunk, that both *παλλειν* and *αμπαλλειν* are em-

* If man is not designed to live again, to expect a divine revelation would be absurd. The light of Nature may serve well enough to conduct a mortal being to the grave. But if man is destined for immortality, it might safely be presumed, that one great object of revelation would be to acquaint him with this destination, and that wherever revelation should be received, an assurance of human immortality would be felt. *And such has been the fact.* An Unbeliever might perhaps object, that the great majority of mankind, being altogether incompetent to judge of the evidences of revelation, must admit a future life upon authority alone. I allow it, and let the most be made of the concession. It is not the evidence of a doctrine, but the belief of it which is practically useful. And if the objector would be kind enough to consider how many opinions he is himself obliged to take upon trust, he would find the force of his objection not a little diminished. It is the appointment of nature, and an appointment which revelation could not be expected to set aside, that every man should in many cases trust to the knowledge of other men, and use it as his own. And it would be lamentable, in-

deed, if the majority of the species, to whom the means of mental cultivation are in a great measure denied, might not be permitted to enjoy the benefit of truths, the evidence of which they are unable to appreciate.

played in a neuter sense in the *Lysistrata* of Aristophanes; but that the Attics, or indeed the other Greeks, were acquainted with such verbs as *πρωλλω* and *απρωλλω*, I must be allowed to doubt until some positive evidence of the fact shall have been produced.

Sir, December 8, 1823.
IN the Number for April last, (XVIII. 229,) your readers were informed of the ineffectual attempt of about twenty ministers and elders of the Society of Friends in Philadelphia, to censure and silence Elias Hickey, who had for many years been much esteemed as a member and minister of blameless conversation, and I am told of unrivalled eloquence.

Their accusations and his replies have been published in America, and the points at issue discussed in several periodical works, none of which have I seen; nor do I know that more than a single copy or two have reached this country. Foiled in this effort to incite their brethren to condemn Elias Hickey, for professing what they termed "his heterodox doctrines," which, it appears, subsequent to their denunciation, "thousands flocked to hear him preach," and which many Friends considered as gospel truths, given forth by him "in primitive simplicity:" in this dilemma, being mostly members of a body called, in former times, the Meeting for Sufferings, when persecution against Friends was the order of the day, (and which Meeting still, absurdly enough, retains the same name,) they drew up, and had influence enough to induce that body to sanction an exposition of their faith, and to present the same, as an orthodox creed, to the last Yearly Meeting of Friends, held at Philadelphia. Indeed, "such was their sanguine assurance of being able to carry it" through that Assembly triumphantly, that they ventured, previous to presenting it at the table, to have it printed, and stitched for circulation.

By the constitution of this Assembly, it consists not merely, or chiefly, of ministers and elders, but, like the first Christian Council, on matters of general concern to believers, of *brethren also*. See Acts xv. To the

influence of this numerous, intelligent and very important part of a Christian Church, is probably to be attributed, the signal defeat of the deplorably weak project of those ministers and elders, who would blindly have laid upon their more enlightened brethren burdens too heavy for them to bear, by rashly venturing to impose upon them, in unscriptural terms, "*for doctrines, the commandments of men.*"

But "by a very general current of voices," their creed was wisely "*rejected*," and an edition of ten thousand copies *ordered to be suppressed.*" In what manner this suppression of the creed, discarded by this Yearly Meeting, was directed to be carried into effect, I cannot say; but after this decision, it can have no pretence to claim the sanction of this Assembly.

Another account of this memorable transaction says, "It is a day of great excitement amongst us *formal professors*. A happy circumstance has taken place, and their plans have been frustrated. The Yearly Meeting opposed their designs *like a mighty torrent*, and some, if not all of them, will be reduced to the ranks, on the floor of the house. A humbling circumstance; may they profit by it."

Such was the moderation of the great majority, whose unanimity is thus described. They appear never to have thought of excommunicating those who would have thus brought them into bondage. Yet I have reason to believe, this restless Junta, whose projects have been so lately and so signally defeated at home, have already devised a plan for the diffusion of their rejected articles of faith among *their brethren in this country*. I understand a large packet of copies of this creed were shipped from Philadelphia by Jonathan Evans, of that city, who was last winter denominated their "*Pontiff*," and signed their creed as the official organ of the Meeting for Sufferings above-mentioned; and that this packet was addressed to Josiah Forster, of Tottenham, Clerk to the two last Yearly Meetings held in London. Should he have received it, he can, in a subsequent number of your journal, correct any errors that may be found in that part of this curious Transatlantic Creed, which I herewith submit to the judgment of

your readers, and more especially I would call upon such of them as are members of the Society of Friends, and sincere inquirers after truth, to try all its doctrines by the Scriptures.

"*Creed, Article First.*

"We have always believed that the Holy Scriptures were written by divine inspiration, that they are able to make wise unto salvation, through faith which is in Christ Jesus: for as holy men of God spake as they were moved by the Holy Ghost, they are, therefore, profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. But they are not, or cannot be subjected to the *false, corrupt reason of man*. We have always asserted our willingness, that all our doctrines be tried by them, and admit as a positive maxim, that whatsoever any do, (pretending to the spirit,) which is contrary to the Scriptures, be accounted and judged as a delusion of the devil.

"*Second.* We receive, and believe in, the testimony of the Scriptures, simply as it stands in the text, 'There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.'

"*Third.* We believe in the only wise, omnipotent and everlasting God, the Creator of all things in heaven and earth, and the preserver of all that he has made, who is God over all, blessed for ever."

From hence it is easy to see how little a professed belief in the inspiration of the Holy Scriptures may amount to, when asserted by such as deny all the "reason of man" as corrupt, except their own, which they are apt to fancy is supernaturally illuminated, without any just ground. In this case, the first-fruits of this delusion manifestly are to lead them to mistake the most notoriously corrupt text in the New Testament, for genuine Scripture. Their third article is in substance entirely scriptural, though not expressed in the exact words of the sacred writers. But how it compares with that which precedes it, or the nine which follow, and are not more luminous as a whole, the compilers have not attempted to show, and perhaps never considered, unless

since the Creed has been criticised by the American periodical press. The following brief, but pertinent observations on it, by the Editors of the Universalist Magazine, published in Philadelphia, may have been thought severe, yet they are well worthy the serious attention of its compilers and patrons. It "contains," say these Editors, "some truth, more error, but most of all, that which conveys no definite idea whatever." I am unable to deny the justice of these remarks. "or maturely considering this singular production; and that I may not trespass farther on your readers, I will, for the present at least, add no more, than that I remain,

BEREUS.

SIR,

Jan. 5, 1824.

A PERUSAL of the correspondence which has lately taken place on the important question whether or not it be in the power of the Deity wholly to exclude evil from the universe, brought to my recollection the following passage in Dr. Priestley's Letters to a Philosophical Unbeliever: "As the pains and mortifications of our infant state are the natural means of lessening the pains and mortifications of advanced life, so I made it appear to the satisfaction of Dr. Hartley, in the short correspondence I had with him, that his theory furnishes pretty fair presumptions, that the pains of this life may suffice for the whole of our future existence, we having now resources enough for a perpetual increase in happiness, without any assistance from the sensation of future pain. This speculation will, probably, appear before the public in due time, together with other observations relating to the extension and application of this wonderfully simple theory of the mental affections."* Although it is much to be regretted, that Dr. Priestley's design of publishing the observations above alluded to was frustrated, I feel persuaded, that some of the able men who contribute their profound reflections to the readers of the Repository, possessing as they do the data on which the Doctor

* Mr. Rutt's edition of Priestley's Works, IV. 354.

rested his speculations, could, if their minds were earnestly directed to the inquiry, follow out the train of reasoning which led him to the consolatory conclusion in which it appears that Dr. Hartley concurred; and I venture to request that these gentlemen will have the kindness to take the subject into their consideration, and to communicate to your less learned readers the result of their inquiry.

Being myself a believer in the Doctrine of Philosophical Necessity, and an Optimist, I have conceived that the degree of evil which has hitherto existed in the world could not possibly have been avoided, because the Deity necessarily adopts in every instance, the best possible course of proceeding, and therefore as evil exists, it follows that it was unavoidable in the very best system that infinite wisdom and goodness could devise. I will candidly confess that this view of the system of the universe, although, upon the whole, highly calculated to inspire confidence in the great Power that rules over us, has nevertheless at some seasons, suggested uncomfortable reflections. For if the experience of the pains of childhood was necessary to ensure the enjoyments of advanced life, how can we be certain that pains of great intensity and of long duration may not, upon the same principle, be equally necessary, in the successive periods of future existence, to our advancement in virtue and happiness? And yet, if we deny the necessity of the pains which are now actually endured, we do not get rid of difficulty; because if they were not necessary, their infliction detracts from the perfection of the Divine goodness; and if the Deity could gratuitously introduce a smaller degree of evil, what security have we against a similar gratuitous introduction of a greater?

From such thoughts as these I have gladly fled for consolation to the exhilarating declarations of the sacred writers, that a period shall arrive when pain and death and every description of evil will be abolished and God be all in all. These declarations accord with our best feelings, and satisfy our utmost desires; and those who committed them to writing, proved, by performing works beyond

the ability of other men, that they had acquired a deeper insight into the real nature of things than falls to the lot of ordinary philosophers. Their sayings, therefore, are entitled to a proportionate degree of weight. This leads me to observe, that no speculation as to the termination of pain with the present life could be safely entertained by a Christian philosopher, unless it can be shewn to be consistent with those passages of Scripture which have relation to the state of mankind after death. From your review of Mr. Scott's Lectures, (XVIII. 657, 658,) I gather that he regards our Lord's description of the judgment, as applying to the dealings of Providence in this life with the Jewish people, at the period of the destruction of their civil and ecclesiastical polity. If he should be correct in this interpretation, there would still remain several passages which *appear* to teach, that men will be punished after the resurrection for the sins committed in the body, and these must be critically examined. For my own part, I freely declare, that I shall lend an attentive ear to any one who will undertake to prove that the passages in question convey a meaning different from that which has been generally assigned to them; and that they can be shewn to be consistent with the hypothesis, "that the pains of this life may suffice for the whole of our future existence." No man who has had much experience of acute pain, or who has witnessed the sufferings of those whom he loved, can contemplate with composure the prospect of future sufferings such as even Dr. Southwood Smith supposes may be endured by some human beings; and when we sum up the miseries which in an infinite variety of shapes, flesh is heir to, we are sometimes tempted to doubt whether such things could happen under the government of a truly benevolent Being. I grant that these doubts subside, when, on taking a more enlarged and dispassionate survey of the world, we are enabled to discern the tendency of all events to produce a progressive amelioration of the state of society.

Having thus presumed to moot a question in the discussion of which I am very ill qualified to take a part,

I shall use the further liberty of sub-joining some of the considerations which lead me to hope that there will be no need of suffering after this life, in order to the conversion of those who died in unbelief.

We find that among the early Christians, there were many persons who had been guilty of the grossest vices.

Necessitarians admit that if those persons who are now distinguished for vice, had been placed under favourable circumstances in early life, they might have been rendered wise and estimable members of society. Our Lord declared that his murderers knew not what they did; and the Apostle Peter has said, that, if they had known the true character of Jesus, they would not have crucified him.

We have many well-authenticated instances in modern times of the efficacy of a change of circumstances in bringing old sinners to repentance. The character is often altered by a forcible or voluntary removal of the individual from one country to another, and from a change of condition even in the same country. For proof, I would refer to the beautiful experiment of Count Rumford upon the dissolute characters who infested the capital of Bavaria.

The dissolution of the body is, probably, a much greater change than any which can be experienced in life; and it *may*, therefore, be the means of changing the views and reforming the habits of individuals much more effectually than the preaching of the apostles proved in their days.

It must, however, be granted, that the nature of the change effected by death, depends upon the nature of the society into which the parties shall be admitted. If this be vicious, we can have slender hopes of reformation.

As the world has been progressively advancing in knowledge and civilization, may we not reasonably conclude that the same principle has been operating in the invisible world? Jesus Christ surely has not been inactive during the ages which have elapsed since his resurrection. Let us hope that he is now ruling over myriads of human beings who have undergone the change of death. And here I would remark, that upon the princi-

ples of Materialism, it cannot be shewn that the germ which constitutes individuality, (and which must be inconceivably minute,) may not have been gradually expanding and assimilating to itself what St. Paul denominates a spiritual body: and thus the resurrection may be constantly going on. This hypothesis is not invalidated by the invisibility of these renewed bodies. Many substances are invisible, and to a blind man all substances are so. If the universe is a plenum, the most subtle fluids are as capable of solidity, as the most solid substances are capable of being resolved into gas.

Let us bear in mind how large a portion of the human race die in infancy, and we may surely indulge a hope that these have been placed in a better school than this world would have afforded.

These thoughts it must be confessed, are thrown out with little regard to logical precision.

To return to the question of evil. It does appear to me that even if imperfection be eternally inseparable from individuality, it by no means follows that individuals should be subject to positive pain: for a greater degree of happiness in prospect, tends rather to quicken than to alloy present enjoyment.

Upon the Necessitarian Scheme, there is but one will in the universe; and what less can be indicated by the saying that God shall be all in all, than that the will of each individual shall be ostensibly rendered identical with that of the Deity? If so, each will so cordially approve of every thing which takes place, as to create the same feeling as if every thing was effected by the will of each individual, and thus the Deity may be said to multiply himself to infinity.

It is said of each believer that he shall be heir of all things: but how can this be true of the whole, unless all shall contribute their respective produce (every one producing some *peculiar* good) to a common stock, the abundance of which shall suffice to satisfy the most capacious desire of each?

I wish to my heart I could see a greater disposition among Christians to try the effect of this principle of co-operation. Who knows but if a

beginning were once made in right earnest, it would proceed until by means of human energy and virtue, (guided by infinite power, wisdom and goodness,) the very state of things spoken of by the Sacred Writers should be realized; and earth be converted into heaven?

As none of your correspondents have noticed my former communication, (XVIII. 450—457,) I begin to fear that these notions about co-operation have been prematurely stated. Perhaps we must wait another century before they will meet with attention.

PHILADELPHUS.

P. S. I beg Mr. Luckcock's pardon for overlooking his Postscript (XVIII. 525). He appears to think that no suggestion of mine should be attended to, unless I give my real name and place of abode. My name is a very common one, and if I were to give it, few of your readers would be a whit the wiser; I am but an obscure individual. When I require credence to any assertion on the strength of my own experience merely, I shall feel it proper to sign my real name; but so long as you allow others to communicate their speculations under assumed signatures, I trust your respectable correspondent, Mr. Luckcock, will not object to the same measure of indulgence being extended to me.

Chowbent,

Jan. 9th, 1824.

SIR,
IN the communication from Dr. Evans, respecting the Patriotism of two Dissenting Ministers of Lancashire, which appeared in the last Number of your Repository, (XVIII. 690,) he wished for some information respecting them. Of the Mr. Walker therein mentioned, I cannot give him any information, never having heard of him before. But the character and fame of Mr. Woods are still cherished and kept alive among the descendants of those who marched with him to battle. Mr. Woods was the grandson of the Mr. Woods who was ejected from his living at Ashton, in Lancashire, in 1662. (See Palmer's Non. Con. Mem. Vol. II. p. 83.) He was a firm friend to the religious and civil liberties of his country, and a man of

ready and acute wit, much beloved by his congregation, and well fitted for the enterprizes alluded to by Dr. Evans. He belonged to the Presbyterian denomination of Dissenters. He died at an advanced age in 1759, having been the pastor of the congregation here upwards of sixty years. The extract from Rae's History, given by Dr. Evans, appears to be an accurate statement of the services performed by Mr. Woods and his congregation on that occasion; but, the reward therein said to have been bestowed on him by the government, I think is not. The sum always reported to me, when the circumstance has been mentioned, has been only 100*l*. And this, probably, was not given until some years after, because it has always been stated, that, although given to Mr. Woods for his personal services, at the time alluded to, it was intended to assist in the erection of the present chapel, (in 1722,) and by him so applied.

Another circumstance, equally creditable to Mr. Woods and his congregation as the former, took place soon after, which deserves to be recorded and made known. The place in which the Dissenters met for worship, previous to the erection of the present one, was in a private chapel belonging to the Lord of the Manor. This was lent to the Dissenters for their use. About the year 1720, two rival candidates started to supply a vacancy in the representation of the county, or at a general election, one in the interest of the reigning family, the other in that of the exiled one. The Lord of the Manor supporting the latter, insisted on his tenants, who, being almost all Dissenters, and whose leases constituted them free-holders of the county, voting for the same; but they, being strongly and zealously attached to the House of Hanover, unanimously voted for the other. This so displeased the Lord of the Manor, that he instantly deprived them of their usual place of worship, and had it re-consecrated. But this circumstance, instead of proving an injury to their cause, only strengthened it, and led to the erection of their present one.

B. R. DAVIS.

Sir Isaac Newton's unpublished MSS.

(From Collet's "Relics of Literature," 8vo. 1823, pp. 190—194. *)

THE Earl of Portsmouth, at his seat in Hampshire, has a vast bulk of unpublished papers of Sir Isaac Newton. After Sir Isaac's death, they were examined by a committee of the Royal Society, and being found to consist for the most part of illustrations of the prophecies, and the book of Revelations (Revelation), the productions of his old age, it was determined, in tenderness to his memory, not to allow any of them to be published. The following is a catalogue of them, as annexed to a bond given by Mr. Conduit to the administrators of Sir Isaac, by which he obliges himself to account for any profit he shall make by any of the papers.

Dr. Pellet, by agreement of the executors, entered into acts of the Prerogative Court, being appointed to peruse all papers, and decide which was proper for the press.

- No. 1. Viaticum Nautarium (Nautarum ?); by Robert Wright.
2. Miscellanea; not in Sir Isaac's hand-writing.
3. Miscellanea; part in Sir Isaac's hand.
4. Trigonometria; about five sheets.
5. Definitions.
6. Miscellanea; part in Sir Isaac's hand.
7. Forty sheets in 4to., relating to Church History.
8. 126 sheets written on one side, being foul draughts of the Prophetic Style.
9. Eighty-eight sheets relating to Church History.
10. About seventy loose sheets in small 4to., of Chemical Papers; some of which are not in Sir Isaac's hand.
11. About sixty-two ditto, in folio.
12. About fifteen large sheets, doubled, in 4to., Chemical.
13. About eight sheets ditto, written on one side.
14. About five sheets of foul papers relating to Chemistry.
15. Twelve half sheets of ditto.
16. 104 half sheets in 4to., ditto.
17. About twenty-two sheets in 4to., ditto.
18. Twenty-four sheets in 4to.
19. Twenty-nine half sheets, being an Answer to Mr. Hooke on Sir Isaac's Theory of Colours.
20. Eighty-seven half sheets, relating to the Optics; some of which are not in Sir Isaac's hand.

"From No. 1 to 20, examined on the 20th May, 1727, and judged not fit to be printed.

"T. PELLET."

- No. 21. 328 half sheets in folio, and sixty-three in small 4to., being loose and foul papers, relating to the Revelations (Revelation) and Prophecies.
22. Eight half sheets in small 4to., relating to Church Matters.
23. Twenty-four half sheets in small 4to., being a discourse relating to the 2nd (book of) Kings.
24. 353 half sheets in folio, and fifty-seven in small 4to., being foul and loose papers relating to Figures and Mathematics.
25. 201 half sheets in folio, and twenty-one in small 4to., loose and foul papers relating to the *Commercium Epistolicum*.
26. Ninety-one half sheets in small 4to., in Latin, on the Temple of Solomon.
27. Thirty-seven half sheets in folio, being of the Host of Heaven, the Sanctuary and other Church Matters.
28. Forty-four half sheets in folio, on ditto.

* The List is printed very incorrectly in Collet: a few obvious corrections are suggested. ED.

- No. 29. Twenty-five half sheets in folio, being a further Account of the Host of Heaven.
30. Fifty-one half sheets in folio, being an Historical Account of two notable Corruptions of Scripture.
31. Eighty-one half sheets in small 4to., being Extracts from Church History.
32. 116 half sheets in folio, being Paradoxical Questions concerning Athanasius, of which several leaves in the beginning are very much damaged.
33. Fifty-six half sheets in folio.—De Motio (Motive?) Corporum; the greatest part not in Sir Isaac's hand.
34. Sixty-one half sheets in small 4to., being various Sections in the Apocalypse.
35. Twenty-five half sheets in folio, of the Working of the Mystery of Iniquity.
36. Twenty half sheets in folio, on the Theology of the Heathens.
37. Twenty-four half sheets in folio, being an Account of the Conquest (Contest?) between the Host of Heaven and the Transgressors of the Covenant.
38. Thirty-one half-sheets in folio, being Paradoxical Questions concerning Athanasius.
39. 107 quarter sheets, in small 4to., on the Revelations (Revelation).
40. Seventy-four half sheets in folio, being loose papers relating to Church History.

"May 22, 1727, examined from No. 21 to 40 exclusive (inclusive), and judged them not fit to be printed, only No. 33 and 38 should be reconsidered.

"T. PELLET."

- No. 41. 167 half sheets in folio, being loose and foul papers, relating to the *Commercium Epistolicum*.
42. Twenty-one half sheets in folio, being the Third Letter on Texts of Scripture; very much damaged.
43. Thirty-one half sheets in folio, being foul papers relating to Church Matters.
44. 495 half sheets in folio, being loose and foul papers relating to Calculations and Mathematics.
45. 335 half sheets in folio, being loose and foul papers relating to Chronology.
46. 112 sheets in small 4to., relating to the Revelations (Revelation) and other Church Matters.
47. 126 half sheets in folio, being loose papers relating to the Chronology; part in English and part in Latin.
48. 400 half sheets in folio, being loose Mathematical papers.
49. 109 sheets in 4to., relating to the Prophecies and Church Matters.
50. 127 half sheets in folio, relating to the University; great part not in Sir Isaac's hand.
51. Eleven sheets in 4to., being Chemical Papers.
52. 255 quarter sheets, ditto.
53. An Account of the Corruptions of Scripture; not in Sir Isaac's hand.
54. Thirty-one quarter sheets, being Flammell's Explication of Hieroglyphical Figures.
55. About 350 half sheets, being Miscellaneous papers.
56. Six half sheets, being an Account of the Empires, &c., represented by St. John.
57. Nine half sheets, folio, and seventy-one quarter sheets, 4to., being Mathematical papers.
58. 140 half sheets, in nine chapters, and two pieces in folio: titled—"Concerning the Language of the Prophets."
59. 606 half sheets, folio, relating to the Chronology.
60. 182 half sheets, folio, being loose papers relating to the Chronology and Prophecies.

- No. 61. 144 quarter sheets, and ninety-five half-sheets, folio; being loose Mathematical papers.
62. 137 half sheets, folio, being loose papers relating to the Disputes with Leibnitz.
63. A folio Common-Place Book; part in Sir Isaac's hand.
64. A bundle of English letters to Sir Isaac, relating to Mathematics.
65. Fifty-four half sheets, being loose papers found in the *Principia*.
66. A bundle of loose Mathematical papers; not Sir Isaac's.
67. A bundle of French and Latin letters to Sir Isaac.
68. 136 sheets, folio, relating to Optics.
69. Twenty-two half sheets, folio, De Rationibus Mortuum (Motuum?), &c.; not in Sir Isaac's hand.
70. Seventy half sheets, folio, being loose Mathematical papers.
71. Thirty-eight half sheets, folio, being loose papers relating to Optics.
72. Forty-seven sheets, folio, being loose papers relating to the Chronology and Prophecies.
73. Forty half sheets, folio, Proceatus (Processus?) *Mysterii Magni Philosophicus*, by W. Yworth; not in Sir Isaac's hand.
74. Five half sheets, being a letter from Rizetto to Martine; in Sir Isaac's hand.
75. Forty-one half sheets, being loose papers of several kinds; part in Sir Isaac's hand.
76. Forty half sheets, being loose papers, foul and dirty, relating to Calculations.
77. Ninety half sheets, folio, being loose Mathematical papers.
78. 176 half sheets, folio, being loose papers relating to Chronology.
79. 176 ditto, being loose papers relating to the Prophecies.
80. Twelve half sheets, folio, an Abstract of Chronology.
- Ninety-two half sheets, folio, the Chronology.
81. Forty half sheets, folio, the History of the Prophecies, in ten chapters, and part of eleventh unfinished.
82. Five small bound books in 12mo., the greater part not in Sir Isaac's hand, being rough calculations.

"May 26, 1727, examined from No. 41 to 82 inclusive, and judged not fit to be printed, except No. 80, which is agreed to be printed; and part of Nos. 61 and 81, which are to be reconsidered.

"T. PELLET."

"It is astonishing," says Dr. Charles Hutton, in his *Mathematical Dictionary*, "what care and industry Sir Isaac had employed on the papers relating to Chronology, Church History, &c., as on examining the papers themselves, which are in the possession of the family of the Earl of Portsmouth, it appears that many of them are copies over and over again, often with little or no variation, the whole number being upwards of four thousand sheets; in folio, or eight reams of folio paper, besides the bound books, &c., in this catalogue, of which the number of sheets is not mentioned."

Jan. 1, 1824.

THE books of Isaiah, Jeremiah, Ezekiel, Daniel, and the rest of the Old Testament Prophets, consist of separate prophecies, delivered at different times, and relating to events which have no necessary connexion with each other. The division into chapters is a work of comparatively recent date, and is of no authority whatever. Had this division been judiciously made, we should have been able in most cases, without any great

difficulty, to see the scope and design of each separate prophecy; but, as it is, it serves only to perplex and confound the reader. Yet, in spite of this and of the still more provoking negligence of the Jews, who, when they collected the writings of the prophets into separate books, called after the names of their respective authors, did it apparently without any regard to distinction of subject or accuracy of arrangement; we are enabled, in many cases, by internal evidence, to

ascertain where particular prophecies begin and end, and even at what precise time they were written. This is happily the case with the prophecy now before us. It begins at the 1st verse of the 7th chapter, and ends, according to Lowth, at the 7th verse of the 9th, or according to Dr. John Taylor, at the 4th verse of the 10th chapter. At all events, it embraces the passage which forms the subject of the present paper.

This prophecy is introduced by a declaration that it was delivered in the reign of Ahaz (vii. 1), and by comparing this declaration with 2 Kings xvi., we find that it must have been very nearly at the commencement of his reign; probably in the year 742 B. C. The child whose birth is predicted is generally supposed to have been Jesus Christ. "I have no doubt myself," says Mr. Christie, in his able *Discourses on the Divine Unity*, (3rd ed. p. 125,) "that this prophecy respects the Messiah," meaning of course Jesus, whom he regards as the Messiah; "and there is no difficulty," he adds, "in explaining it upon Unitarian principles." Mr. Lindsey adopts the same interpretation. (*Examination of Robinson's Plea for the Divinity of Christ*, pp. 37, 39.) Dr. Carpenter does the same, both in the Appendix to his *Unitarianism the Doctrine of the Gospel*, and in his Sermon delivered at Bristol on Christmas-Day 1816, in which he makes it his object to shew that the titles contained in this passage are "strictly applicable to Jesus Christ, and perfectly consistent with the absolute Unity and unrivalled Supremacy of Jehovah." In short, Unitarian writers have taken it for granted, almost without a single exception, that this prophecy relates to Jesus Christ; and in their attempts to prove that, with this view of it, the titles in question contain nothing derogatory to the Unity and Supremacy of God, many of them have been eminently successful. But when they have gone on to shew that these titles are particularly descriptive of Jesus Christ, there has always appeared to me a lamentable falling off in the strength of the argument.

Some writers, both Jewish and Christian, have applied this prophecy to King Hezekiah. This application

of it is adopted by Rammohun Roy, the celebrated Hindoo Reformer, who has lately embraced Christian Unitarianism, and written with uncommon ability and learning in its defence; and Grotius, although he refers it in a secondary sense to Jesus Christ, admits that its primary application is to Hezekiah. To this application it is objected by Allix that Hezekiah was nine years of age when the prophecy was uttered by Isaiah; and this objection is repeated by Lowth, who says that Hezekiah "was *certainly* born nine or ten years before the delivery of this prophecy," although he admits, in effect, that, if this difficulty could be obviated, the prophecy might be applied to him, for he says, "No one of that age answered to this character, *except* Hezekiah;" meaning, of course, that Hezekiah did answer to it, and that there would be no difficulty in applying to him the prophetic titles contained in it, if any means could be suggested of obviating the chronological difficulty already stated. If then we can shew that Hezekiah was not born at the time when the prophecy was delivered, and that his birth took place exactly ten years later than the period usually assigned for it, this objection will instantly fall to the ground.

It is well known that the dates in the books of Kings and Chronicles are often very confused and contradictory; and it is evident that they have in many instances undergone very material alterations. The present is clearly a case of this nature. We are told, (2 Kings xvi. 2,) that Ahaz was *twenty* years old when he began to reign, and that he reigned *sixteen* years, from which it is evident that he ceased to reign at the age of *thirty-six*. We are likewise informed, (2 Kings xviii. 2,) that his son Hezekiah succeeded him at the age of *twenty-five*. Consequently, deducting these *twenty-five* years from *thirty-six*, the age of Ahaz when he ceased to reign, we have *eleven* remaining, which, according to the received Hebrew text, must have been the age of Ahaz at the birth of his son Hezekiah. The attempts made by Bochart, Capellus and others, to account for this extraordinary birth, reflect great credit upon their ingenuity, but fail to produce any thing like a rational conviction.

that the numbers above-specified are correct. There seems indeed, to be only one effectual method of clearing up the difficulty, and that is, by supposing a mistake on the part of some early Jewish transcriber, which has affected all the later copies.

Ahaz began to reign when he was *twenty* years of age, or, (according to the Chronological Table of the Kings of Judah and Israel, published by Dr. John Taylor in his *Scheme of Scripture Divinity*,) B. C. 742, which was about the time that Isaiah's prophecy was delivered. From the same table it appears that the captivity of Israel by Tiglath Pileser took place in the second year of Ahaz, B. C. 740. But in Isaiah vii. 16, we are told that during the infancy of the child whose birth was predicted, or before he would know to refuse the evil and choose the good, Retzin and Pekah would cease to be kings over Syria and Israel. This, then, must have been in the year 740 B. C., at which time the child was probably about a year old, so that he must have been born B. C. 741, which corresponds with the second year of the reign of Ahaz. But this will make Ahaz *twenty-one* instead of *eleven* at the time of Hezekiah's birth; and here we discover the key to the whole difficulty. If, then, we say that Hezekiah began to reign when he was *fifteen* instead of *twenty-five*, by adding this *fifteen* to *twenty-one*, the supposed age of Ahaz at the time of Hezekiah's birth, we shall obtain *thirty-six*, the exact age of Ahaz when the throne became vacant by his death. The whole difficulty, therefore, will be resolved by supposing that, owing to a mistake of some transcriber in 2 Kings xviii. 2, *twenty-five* has been substituted for *fifteen*. That this mistake is likely to have happened, will appear evident from the following considerations.

The Jews from a very early period have been accustomed to express numbers by the letters of the Alphabet, as we now do by figures. For instance: א signifies 1, ב 2, ג 3, ד 4, ה 5, ו 6, ז 7, ח 8, ט 9, and י 10. To express the numbers between 10 and 20, they put י (10,) and add to it the letter necessary to make up the number required. Thus, reading the letters backwards according to the Jewish fashion, יא signifies 11, יב 12,

and so on. But when they come to 15, they depart from their usual method of notation, and substitute ו and י, (9 and 6,) in the place of י and ח, (10 and 5,) which latter combination they most cautiously avoid, because it forms part of the sacred and ineffable name יהוה, JEHOVAH.* At what precise period this veneration for the letters composing the name of JEHOVAH began to affect the notation of the Jews, I have no means of decidedly ascertaining; but it appears to me highly probable that it commenced about the time of the Babylonish Captivity. Michaelis, indeed, says, that "the Jews never noted the number 15 by יו, though Jod is 10 and He is 5." (Introduction to the New Testament translated by Marsh, Vol. III. Pt. I. p. 178.) A transcriber, then, might easily mistake the letters וי, which correspond with our 15, for יח, the letters used to denote 25; and thus the error may have been extended and perpetuated, so as to affect all the manuscripts and versions now in existence.† That

* When this superstitious fear of writing or pronouncing the word JEHOVAH began is uncertain. It appears, however, from the following passage in Josephus's *Jewish Antiquities*, (Bk. II. chap. xii. Sect. 4.) to have been at least as early as his time. "God declared to Moses his holy name, which had never been discovered to men before, and concerning which it is not lawful for me to say any thing further." Whiston thinks that this concealment of the name JEHOVAH was practised by the Pharisees in the time of Josephus, and that he learnt it from them. "Certum est," says Walton, (Proleg. p. 16,) "apud Judæos longe ante Christi tempora (ante tempora 70 Interpretum) nominis hujus pronunciationem sub magna pena interdictam fuisse omnibus, nisi solis Sacerdotibus, cum in templo populum solenniter benedicerent; unde post templi eversionem nemini omnino licitum fuit illud effari, et sic breviter vera pronuntiatio penitus perit."

† The mistake may be still more easily accounted for, if we suppose it to have taken place at a time when 15 was expressed by יו. In this case we have only to change a single letter and substitute Yod for Kaph; an alteration which is very allowable when it is considered that the letters of the Hebrew Alphabet were formerly so rude, that many, which are now totally dissimilar, bore the closest resemblance to each other.

a mistake like this has occurred in the Hebrew Text before the Greek Version was made, will appear highly probable to any one who will take the trouble of comparing the numbers and dates in parallel passages of the Books of Kings and Chronicles. Many similar mistakes are known to exist. The following are selected from a great variety of instances now before me, only because they appeared best adapted for the purpose of illustration.

In 2 Kings viii. 26, Ahaziah is said to have been *twenty-two* years of age when he began to reign; but in 2 Chron. xxii. 2, he is said to have been *forty-two*, making no less a difference than *twenty* years. Walton (Prolegom. p. 36) puts this contradiction among the *quædam ætopæ*: and De Dieu says—*Malim rotunde fateri, inexplicabilem hanc nobis esse difficultatem*. *Twenty-two* is no doubt the genuine reading; for Joram the father of Ahaziah died at the age of *forty*, (2 Kings viii. 17,) and was immediately succeeded by his son. (Ver. 24.) If we take *forty-two* as the age of Ahaziah when he began to reign, we shall be reduced to the necessity of admitting that the *son* was born before the *father*; and if we receive both readings as true, we shall be compelled to have recourse to one or other of those ingenious hypotheses which have been framed to prove that a person might be *forty-two* and *twenty-two* years of age at the same time.

Again, in 2 Kings xxiv. 8, Jehoiachin is said to have been *eighteen* years old when he began to reign; but in 2 Chron. xxxvi. 9, he is said to have been *eight* only, which makes a difference of exactly *ten* years. Now it is impossible that both these numbers can be correct. Either the *ten* years must have been added in the one case, or subtracted in the other. The probability is that the original reading was *eighteen*, and accordingly in the Codex Alexandrinus this reading is found under both places.

Now the difficulty is precisely the same in the case before us. *Ten* years make all the difference; and if we adopt the reading of 2 Kings xviii. 2, we shall be compelled to admit that Abaz begot Hezekiah at the age of *ten*, an admission which, to say the

least of it, requires some pause. But by changing a figure, and substituting 15 for 25, the difficulty vanishes in a moment, and all the dates correspond with the greatest degree of exactness.

It was my first intention to have followed up these remarks by a critical examination of the passage; but want of room compels me to defer the execution of this design till some future opportunity.

R. WALLACE.

Matt. xxviii. 19, inconsistent with Unitarianism.

Dicere verum,

HOR.

Quid vetat?

SIR,

I MAY be voted a *bore*: but unless interdicted by yourself, I shall not cease to press, from time to time, upon the reluctant attention of your readers, a cardinal point, (as it always appears to my mind,) in our controversy with Trinitarians, viz. the authenticity or non-authenticity of the baptismal text. That upon the Unitarian hypothesis, the ceremony of the initiation into the religion of Christ, *modo et formâ* of the xxviiith Matt. was a very probable anticipation, the veriest bigot to his creed will scarcely affirm. Or, might I not rather say, let any advocate for the strict Unity of God in the person of the Father only, place himself in imagination at the side of "the Author and Finisher of our faith," when he was about to give his final commission to his disciples to preach his religion to the world, and is there that instruction that would at the moment have surprised *him* more, than the one which is reported to have fallen just then from his lips, to go and baptize the nations in the name of the Father, and of the Son, and of the Holy Spirit? In consistency, indeed, with the doctrine which he believes the Son of God to have uniformly taught, he well explains the conception to mean no more than what he finds previously revealed. But that he should be obliged to have recourse (forgive me, my brethren!) to so *far-fetched* an explanation! Standing as an isolated behest, what other sense could it upon a first impression convey, than that of an hierarchy of some sort or other in heaven? And can we

wonder at any interpretation being put upon it, short of Athanasianism itself, which in assuming the equality of the enumerated Three, boldly and roundly gives the lie to the whole doctrine of Christ and of his apostles? For one, I am forward to confess, that if I believed in the authenticity of the text, I should blush to find myself in spite of it an Unitarian. An Athanasian, indeed, I could not be, without forfeiting, in my own opinion, every pretension to the title of Christian. But, baptized at the immediate fiat of my Saviour, not simply and solely in that Saviour's name, but in the name of the Father, and in the name of the Son, and in the name of the Holy Spirit, admitted into the Christian church by a ceremony in hæc verba instituted, at parting, by the second of these three names,—*so denominated, so placed*, could I believe myself a member of that church, without becoming, under some modification of the strange term, a Trinitarian? I confess honestly I could not. Anomaly, be thou my polar star, I should exclaim, and put to sea upon the trackless ocean of conjecture, almost careless upon what theological Scylla or Charybdis I might be wrecked. For, to be baptized in the name of any one, what is it but, in other words, to be baptized unto him? By a formal act, I recognize and avow my relation to him for the first time in some way or other. That such, at least, was the import of the phrase, as used by the historian, such the purpose and effect of the rite as administered by the disciples immediately after its institution, is evident from the Epistles of St. Paul compared with the Acts of the Apostles. Were ye baptized in the name of Paul? remonstrates with pious wonder and indignation the apostle to his would-be-sectarian converts. What original allegiance do you owe to me? Was I crucified for you? Is it I that died for your sins? Am I he who is able to save to the uttermost those who come unto God through him? Can I save from the wrath to come? No, there is no other name given under heaven whereby we may be saved but his, whose ye are by baptism, even Jesus Christ the Lord.*

The next thing you will say, is, that you were baptized to me, (or in my name,) and set me up as the leader of your particular religious denomination. Verily, under the unexpected and so-much-to-be-deprecated circumstance of your late preferences, I thank my God that I scarcely so much as committed myself by the mere act of baptism; lest you mistake the mere instrument of that rite for its object. Again: "Know ye not, that as many of you as were baptized into Jesus Christ, were baptized into his death?" Your immersion in water is an apt emblem of your plunging into the grave, of being buried with him. The same metaphor occurs again and again on the mention of the ceremony. That mention is never but associated in the apostle's mind with the name of the *single* party. "As many of you as have been baptized into Christ; have put on Christ." Your baptism is the seal of your faith in *him*, of your future devotion to *him*, of your identity as it were with *him*. There is but one baptism, as there is but one faith, one Lord.* Instances might be multiplied, but they would be supernumerary. But what now becomes of all this peculiarity and exclusiveness of baptism, if the form of it embrace not one only, but three several names? Could any honest man of any creed lay his hand to his heart, and affirm that such a form (and a form it is upon the face of it) as that prescribed in the disputed text, would or could suggest upon every review no other recollections than those of the solitary name of Christ, of our single relation to him, of the circumstance of his death, and all its associated ideas? I venture to say roundly and at once, absolutely impossible.

A very ingenious discourse preached before the University of Oxford, May 31, 1818, has this remarkable pas-

that no precise form of words was enjoined by Christ, but that the injunction was only generally to him or in his name, (i. e.) his religion.

* I do not adduce the phrase of being baptized *ὡς εἰς νεκρὸν*, though I entertain myself little doubt of the reasoning here being parallel with the reasoning in ver. 16; referring in both to Christ as being one of the *quondam* dead.

* It seems probable from this remark, VOL. XIX. E

sage in it: "The mystery of the ever-blessed Trinity would, perhaps, be instanced by many orthodox Christians, as a doctrine less directly taught in the book of life, than its supreme importance and fundamental character would have led them to anticipate. But in proportion to its awful importance would tradition be active in suggesting a doctrine, which, when thus suggested, is established to the satisfaction of the great majority of thoughtful Christians, by continual implication of it throughout both the volumes of revelation." The mantle of Postellus seems to have fallen upon our author, when he talks of *both* the volumes: but to be grave and confine ourselves to the latter, would he have had occasion for this "desperately candid" admission, if the contemporaries of the apostles, when "they received the washing of baptism," could have as naturally referred, to the extraordinary "form of the sacrament as enjoined by our Lord himself to his disciples, as," he says, "Eusebius afterwards did"? Had it been as familiar to the Apostle Paul as it seems to have been to the good Bishop of Cæsarea, would every benediction in the front of his epistles have run in the name of *God* the Father, and of *our Lord Jesus Christ*, and closed without any reference to the Holy Spirit? Would a *solitary* semblance of such a reminiscence (a semblance, I say, in compliment to the advocates of the orthodox doctrine, for the arrangement and phraseology appear to me completely to negative it) occur at the conclusion of one of his Epistles to the Corinthians? Under like circumstances, how would any one of his Athanasian successors in office salute the objects of his address? We want no better proof of what they would and must have done than the very seasonable supplement of our own reformers to "The peace of God which passeth all understanding," &c.

As it is my design in the present essay rather to invite than attempt discussion, I shall conclude it with a collateral remark or two. The whole strength of the argument opposed to that opinion which many Unitarians in common with myself, I apprehend, entertain, (I argue from their supposing it optional to baptize in the

name of the Lord, which they surely never could do, if they believed our Saviour to have prescribed in terms the orthodox form,) lies in the generally-admitted genuineness of the text. Of this, the MSS. and versions are the evidence. But do they consider this evidence as decisive even of *this*? If it could be proved beyond the possibility of contradiction, that Herod was dead before the Messiah was born, would evidence of this kind establish the genuineness of the whole first chapter of St. Matthew? But the desideratum there (an incontestable fact) is here supplied. THE APOSTLES INVARIABLY BAPTIZED IN THE NAME OF THE LORD: if we may believe their historian, there is uniform evidence of this baptism in the Scripture, and there is no evidence of any other. Now if the "Acts" be authentic narrative, what becomes of the genuineness of the received commission?

But the obloquy that would attach to the avowal! the prejudice that it would do to the sect and the cause! I admit the objection in its fullest force, without being a convert to the inference. Both averments cannot be true, that the Lord ordained baptism in the name of the Father, &c., and that the apostles practised it in the name of the Son only. Infidels we must be as to the one assertion or the other. And if the scandal of the more unpopular infidelity be the more to be deprecated, let us console ourselves in the exclamation, which we may triumphantly repeat, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."

AN APOSTOLIC CHRISTIAN.

Clapton,

January 4, 1824.

SIR,
YOU ought not to have been troubled with the letter mentioned in the last page of Vol. XVIII., and which you have communicated to me as the Editor of Dr. Priestley's Works. "An Original Subscriber," if really a subscriber, would more readily have gained the information he requires, and might have been relieved from the burden of his subscription, had he written immediately to me. It is, indeed, difficult not to suppose that he preferred, under the safeguard of an anonymous

signature, to indulge in a style of censure to which he might, very reasonably, be unwilling to affix his name.

Of my conduct respecting the ill-starred, or rather the ill-patronized, edition of "*Dr. Priestley's Works*," this "*Original Subscriber*" thus complains: "I must suppose there are many like myself worn out by the very great length to which the Editor is carrying it, and which, I fear, has in some measure defeated the ends intended by its publication." Now, a principal end was to do honour to Dr. Priestley, by leaving in the world, as an appropriate, and, perhaps, the most durable memorial of his talents, and his worthy occupation of them, a complete and correct edition of his *Theological and Miscellaneous Works*, with such Notes by the Editor as might connect and illustrate them. I have not designedly added a single page to serve any other purpose; and I can assure "*An Original Subscriber*," that had I consulted only my pecuniary interest, not one of those notes, by "the very great length" of which he has been "worn out," would have accompanied the text of Dr. Priestley. I am, indeed, aware, though too late, that, neglecting to consult the experienced, I greatly erred as to the extent of the works, and the unavoidable exposure to pecuniary loss, in editing, on the terms proposed, such large and closely-printed volumes, especially when from the very marked indifference to the object, generally, though, from my inexperience, very unexpectedly, discovered by the more opulent Unitarians, I could not venture beyond an impression of 250 copies. Nor could I have ventured so far, but for an additional subscription for a number of copies, freely proffered to me by another "*Original Subscriber*," "*a Friend of Dr. Priestley*," who would admit of no other designation.

"*An Original Subscriber*" may probably by this time be satisfied that, were I not still determined to expend something besides time and attention, and the exertion of any suitable talent with which Providence has intrusted me, and to "bear up, and steer right onward" towards the accomplishment of a very favourite project, I also should be ready to complain of being "worn out by the very

great length" to which I have already carried what, to speak commercially, cannot fail to be a losing concern.

But "*An Original Subscriber*," in whatever style of language he may allow himself to require the information, has, unquestionably, a right to be informed how far I expect yet to travel in this pursuit, should life and ability be continued, that he may determine whether he is not too irrecoverably "worn out" to accompany me any further. The *Theological Works*, (including Vol. I., reserved for the *Life and Correspondence*,) have extended to XXI. instead of the proposed XVIII. Volumes. The *Miscellaneous Works* will occupy Two Volumes beyond the Twenty-third, just now issuing from the press. For these works I hastily and very erroneously appropriated about two volumes only, having never seen several of the articles. To the whole I propose to add a volume containing various Indexes, any additions or corrections which may have occurred to me, or which any friend may supply, and, perhaps, a few short biographical notices of authors mentioned, but not described in the *Works*. Thus the volumes will unavoidably amount to twenty-six instead of the proposed twenty. After receiving such an unsatisfactory statement as to the "very great length," and no assurance as to time, except that of a determination to devote to an object, the accomplishment of which would yield a gratification such as wealth is too poor to purchase, all the leisure which very uncertain health, certain "cares of this world," and highly incumbent duties will allow, "*An Original Subscriber*" may probably retract his *courteous* hint of encouragement to "the Editor," that by giving the required information he "will, perhaps, succeed in getting some of the volumes taken off" the bookseller's "shop-floor."

Leaving, however, "*An Original Subscriber*" either quite "worn out," or, more happily, convalescent, I would respectfully address myself to the subscribers at large, all of whom are probably to be found among your readers. The works, in their completion, will extend, as now ascertained, so far beyond the original proposals, that any subscriber, to whom such an ex-

tension may, from any cause, be inconvenient, has an undoubted right, not, indeed, to retain the volumes he has received, without applying for the rest, and thus to leave imperfect sets in the hands of the Editor; but to return those volumes, claiming from the Editor the return of the first subscription, and the price paid for each volume. To such equitable claims I shall pay an immediate attention.

As to others, who are sufficiently satisfied with the progress of the undertaking, or disposed to make allowance for unavoidable delays, and have no other reason for ceasing to be subscribers, they will, I hope, allow me to urge upon their consideration, the very great inconvenience and embarrassments to which an Editor is unavoidably exposed, by not having an opportunity of receiving payment for the volumes as soon as they are printed. Those subscribers who are not already in correspondence with me, will, I trust, immediately send their directions accordingly. I beg leave here to repeat my request to any of your readers, who can oblige me with any letters to or from Dr. Priestley, or any information which may assist me in arranging materials for the *Life*, illustrating the remainder of the works preparing for the press, or correcting any errors in the works already printed.

I ought to apologize for occupying any of your pages with a subject so personal, and which can interest only a small proportion of your readers. To make the amends just now in my power, I offer you a letter, which you will, I think, deem sufficiently interesting to be worthy of your preservation. I copied it, some time since, from the valuable papers of Dr. Birch, in the British Museum, and have no reason to suppose it was ever printed. At least he has not given it, where it might have been expected, in his *Life of Boyle*. Probably, when Dr. Birch published that *Life* in 1744, the letter was not in his possession.

The writer, Lady Caroline Boyle, who married Viscount Ranelagh, is less distinguished as the wife or mother of a peer, than as the sister and friend of Robert Boyle, who, dedicating to Lady Ranelagh, under the name of *Saphronia*, his "*Occasional Reflec-*

tions," describes himself as attached to her "more upon the account of esteem and gratitude, than of nature itself." Bishop Burnet, in his sermon on the Death of the great Philosopher, in 1691, remarks, that "his sister and he were pleasant in their lives, and in their deaths they were not divided; for as he had lived with her above forty years, so he did not outlive her above a week." After describing Lady Ranelagh as applying the influence of her rank and property to the most benevolent purposes, the Bishop appears to represent her as belonging to some sect of Nonconformists, yet in the exercise of the most catholic spirit. "Though some particular opinions," says he, "might shut her up in a divided communion, yet her soul was never of a party. She divided her charities and friendships, both her esteem, as well as her bounty, with the truest regard to merit, and her own obligations, without any difference made upon the account of opinion."

Of "Dr. Worsley," mentioned by Lady Ranelagh, I can find no account. "Mr. Oldenburgh" is well known as the correspondent of Mr. Ray and the principal philosophers of his time. According to Dr. Birch, (*Life of Boyle*, p. 114,) he was "a native of Bremen," and "agent for that city in England." He was appointed "Secretary to the Royal Society, and died suddenly in September 1677, which ascertains the date of the letter. It appears that Mr. Boyle took the charge of Mr. Oldenburgh's two orphans. "The Countess and our youths" were, I suppose, the daughter-in-law and grandsons of Lady Ranelagh, who had been for some years a widow.

"Mr. Wood," concerning whom Dr. Evans inquires, (XVIII. 690, and of whom see XII. 386,) is mentioned by Dr. Priestley in a note to the second of his *Familiar Letters*, as "the Dissenting Minister at Chowbent, in Lancashire," who, "in the first Rebellion, took the field himself at the head of his congregation." In Mr. H. Toulmin's Account of Mr. Mort, published in 1793, pp. 4—9, Dr. Evans will also find some interesting particulars of *General Woods*, who was the son of an ejected minister, and died in 1769. J. T. RUTT.

The Countess of Ranelagh's Letter to her Brother Mr. Robert Boyle (Ayscough, 4292, 81).

I can't, my brother, but condole with you the removal of our true, honest and ingenious friends, in their several ways, Dr. Worsley and Mr. Oldenburg, since it has pleased God to call them hence so soon one after another. Yet I am not without my fears that my mentioning of them may revive to your good nature the sorrow that I assure myself you received the news of their deaths with. But my experience (though I put but an ill compliment upon you, by measuring you by myself) has taught me, that it's safer to have these uneasy things to us, so far touched upon as to beget some vent for such sorrows, rather than by smothering them within ourselves, continue to us a longer exercise under them. They, each of them in their way, diligently served their generation, and were friends to us. They have left no blot upon their memories, (unless their not not having died rich may go for one,) and I hope they have carried consciences of uprightness with them, and have made their great change to their everlasting advantage; and if they be possessed of what we but hope for, and what we should press after, we need not lament for them; and for ourselves such losses, by the blessing of God are made to assist us, in the work he calls us to, of getting ourselves weaned from this world, out of which, if the few pious and ingenious persons that make it tolerable, were once taken, what would be left in it but rattles, and fools to play and make a noise with them; or instruments of cruelty and knaves to use them in doing mischief? Therefore, let me beg you to banish melancholy thoughts upon these sad occasions; and instead of recommending serious ones to you, let me beg you to enjoy the blessing God has bestowed upon you, in an ability of knowing how to entertain yourself, and converse with him in the absence of all other company, and in so doing to find that which may not only render that absence tolerable, but welcome. I am loth to conclude after that, with threatening you with my return to you; but the hopes of it may, at the end of a condoling letter,

be brought in as a consolation to her that is

Your own affectionately.

The Countess and our
Youths are your servants,
the 11th 7th, [1677].

SIR,

Jan. 9, 1824.

THE Editors of the *British Critic*, in their Review for October last, confess that the *Genealogies of Christ* given by Matthew and Luke, is a subject encumbered with many difficulties; and observe, it is best reconciled by supposing, that Matthew traces Christ's legal descent from David through Joseph, and that Luke traces Christ's real descent from David through his maternal line.

Permit me, therefore, through the medium of your valuable *Miscellany*, to recommend to these gentlemen, the perusal of Mr. Gorton's *Solution of the Grand Scriptural Puzzle, the Genealogy of Jesus*; Mr. Wright's *Essay on the Miraculous Conception*; and likewise the work of Rammohun Roy, lately published by the Unitarian Society. For should the explanation of the genealogies given by Mr. Gorton be correct, there is at once an end of every difficulty on the subject. And with respect to Mr. Wright's *Essay*, I apprehend, that should his reasoning not convince the Reviewers of the error of their hypothesis, they will, at least, acknowledge, that it is very forcible and argumentative. And with regard to the work of Rammohun Roy, I think every unprejudiced and dispassionate person, on a perusal thereof, must be convinced, that the Prophecy of Isaiah, as expressed in the 14th verse of the viith chapter, had no reference whatever to the birth of Christ, but to that of Hezekiah, the son of Ahaz.

I have been informed that the particular attention of the Reviewers was called to Mr. Gorton's work in July last, and I must confess, I am rather surprised, that they have not taken any notice of it; although a very favourable opportunity presented itself, when they reviewed the seventh article contained in their Number for October last. Is it, therefore, to be concluded, that Mr. Gorton's *Solution* is incontrovertible, and that they

preserve silence from a desire not to give publicity to a publication that at once overturns this portion of the fabric of Orthodoxy?

AN OLD SUBSCRIBER.

Islington,

Jan. 1, 1824.

SIR,
THOUGH the Rev. Edward Irving in the Preface to the *Third Edition* of his "Oracles of God and Judgment to come," says he prays for his "unregenerate critics in the gall of bitterness and in the bonds of iniquity," yet I am not sorry for the notice I took of his work, in a former Number of your Miscellany. (XVIII. 468.) Indeed, his admirers have thanked me for it. My only wish was that he would review the heart-withering doctrine of *eternal torments*, which he himself confesses "shocks the faculties of reason and distresses the powers of belief." However, I must do him the justice to declare, that he does not couple along with it, like many of his orthodox brethren, the horrible decree of "election and reprobation." He again and again insists on the possibility of the sinner escaping eternal torment, and an exclusion from heaven is the result of his own incurable depravity. One paragraph on the subject is too remarkable to be omitted.

"All a man's life-time is the reign of grace. Till he closes his eyes, *MERCY* weeps over him to melt his stony heart. God's own Son, whose daughter mercy is, weeps over him to melt his stony heart; he shews to him his wounds and his cross, telling him he hath died once and could die again to save him! Surely God is slower to judgment than man is; surely unto the last he putteth off; surely there is not any thing he would not do sooner than bring it to the grand and finishing stroke of *everlasting doom!*" So far so well; for as Dr. Doddridge in his Theological Lectures justly remarks, "That a Being who is said not to tempt any one, and even swears that he desires not the death of a sinner, should irresistibly determine *MILLIONS* to the commission of every sinful action of their lives, and then with all the pomp and pageantry of an universal judgment condemn them to *eternal misery*, on account of these actions,

that hereby he may promote the happiness of others, who are or shall be, irresistibly determined to virtue, in like manner, is, of all incredible things, to me the *most incredible!*"

To shew the Rev. Mr. Irving that I am not one of those *unregenerate critics* who delight only in finding fault with his work, I will conclude with an *extract*, which, amidst the multiplicity of quotations, has never yet made its appearance in any periodical publication. It is on a *future state*. Had Mr. Irving always written thus, his volume would have been eminently useful and encountered no opposition throughout the religious world. It takes the *Unitarian* ground of inculcating the resurrection of the human race from the resurrection of the *Man Christ Jesus*, agreeably to the words of the Apostle Paul, 1 Cor. xv. 21: *Since by man came death, by man came also the resurrection of the dead;* and yet by this Reverend Divine from the pulpit are *UNITARIANS* frequently unchristianized. The extract is the best part of the volume: it is addressed to Unbelievers, and written in the spirit of unadulterated and scriptural theology. Nor is it an improper topic of meditation at the commencement of the new year.

"Seeing we have *ALL* to pass through the same ocean of *death* which our SAVIOUR passed, and to explore the unknown land beyond it from which he alone returned, it behoves us to apply to him for advice upon the best outfit for the journey. He alone doth know, for he alone hath seen. Our own fancies are dubious, and may prove as wide of the truth when we awaken upon the long day of eternity, as our visions upon our pillow do seem in the morning. Neither let us be directed by the fancies of other men who see no further beyond death than we do. The land is a new land, to the nature of which you and I and all men are strangers. It lies like a *wide dark ocean* spread around the little island of life whereon we sojourn! A dark impenetrable curtain shrouds us in, of which the sight is fearful and the neighbourhood appalling. All men are moving towards this dark verge with ceaseless and anxious motion, which sometimes approacheth and shroudeth up multi-

tades prematurely in its invisible womb, and all trace of them is for ever gone: it flits and shifts before us with fearful incertitude, and no man laying himself down at night is sure that he will rise again in the morning among his friends and in his native land. But though it shifts awhile, this gloomy bourne of our pilgrimage hath an unshifting limit behind which it never recedes. And soon the extreme angle of that limit is reached by all! On they move in endless succession, helpless as the sheep to the slaughter, and the moment they touch the dark confine they disappear, and all clue of them is lost! You may cry aloud, but they hear and answer not; you may give them any signal, but they see and return it not. No voice cometh from within the curtain where all is silent and unknown. How it fares with them, whether they merge at once into another country, whether they are out at sea, by what compass and map they steer, or whether they are lost in that gulf and abyss of being for evermore, no man for thousands and thousands of years had the shadow of an imagination. It was very mysterious; each man as he passed 'shuffled off his mortal coil,' left us his slough, but nothing of himself. His reason, his feeling, his society, his love, all went with him: here with us was left all of him that we were wont to see and touch and handle. How he could exist apart from *these*, the helps and instruments of being, was all a phantom and a dream. The existence, if existence there was, no human faculties could fix a thought upon. His spirit, if spirit there were, takes its fate in cold nakedness; but how it dwells or feels or suffers or enjoys, when thus divested, was altogether incomprehensible. Why, then, in this midnight ignorance, should we apply to any man to guide us, or to ourselves? It is vanity. Quit, then, with such presumptuous trust, and be not duped with their blind directions.

"Only ONE MAN of the *myriads* who passed the darksome veil returned; he passed into the obscure, in the obscure he tarried, and like the rest was given up for lost. But forth he came in the greatness of his strength, having conquered the powers beyond.

He came not for his own sake but for ours, to give us note and warning of what was doing upon the other side, and of what fare we were to expect for ever! And he hath laid down the *simplest rules* to guide us to happiness and honour, and the amplest warning to keep us from degradation and ruin. In the name of reason and consistency, then, to whom should we apply but unto *him* who knows so well, and was never known in all he said to deceive, in all he did to injure? To him, then, let us go for tuition. And most surely he is the kindest, most affectionate, most considerate Teacher, that ever breathed the breath of knowledge over helpless ignorance. Away, then, with our own conjectures, away with the conjectures of other men who, however wise in this life, know nothing of the life within the veil which shrouds us in. Up, then, go to THE SCRIPTURES which he uttered of himself or by the inspiration of his spirit; there let us be stripped of all our fancied knowledge of things which we know not in the least. Under them let us commence a new childhood, a new scholarship for *eternity*, and we shall arrive at length at that manhood of strength and knowledge, which will never fall away into the dotage or sereness of age, and shall survive death and convey us safe through the *unknown* to the mansion of our heavenly Father, which our great Fore-runner hath gone to prepare for our reception."

I close by remarking, that in this great doctrine of a *future state*, the Christian world, however crumbled down respecting inferior articles of faith, are united. The Catholic, the Churchman and Dissenter, are here agreed. That JESUS hath *brought life and immortality to light*, is the prime doctrine of the Christian revelation in which both Trinitarians and Unitarians have uniformly acquiesced. "There is a something in our common faith," (says Dr. Watson, the late Bishop of Llandaff,) "in which all are agreed, and that somewhat is in my opinion a circumstance of such ineffable importance that I will never refuse the right hand of fellowship to him who acknowledges its truth, never think or speak of him with disrespect, nor with true pharisaical pride esteem myself more orthodox, more accepta-

ble to my Redeemer than he is, and that somewhat is, *ETERNAL LIFE, the gift of God through Jesus Christ!*" This prelate, indeed, was not one of those "master spirits of the olden time," whom the Rev. Edward Irving devoutly worships. His composition has no quaint phrases, no obsolete expressions, which like a painted window in ecclesiastical edifices, obscures and mystifies surrounding objects. But his mind was comprehensive, his attainments multifarious, and his entire soul illuminated as well as expanded by the rays of Christian charity! Here is a model for young divines of every description. I take leave of the far-famed preacher of *the Caledonian Church*, with all due respect for his talents and virtues, by declaring that the eloquence of the pulpit is assuredly not the less forcible and persuasive when it is impregnated, nay, I will add sanctified, by the enlarged and liberal spirit of our COMMON CHRISTIANITY.

J. EVANS.

A Friendly Correspondence between an Unitarian and a Calvinist.

SIR,

A FRIEND of mine having favoured me with the perusal of the accompanying correspondence, I was so much pleased with the style, (which may well serve as a model to future controversialists,) the benevolence and strength of argument exhibited by one of the parties to it, as to be induced to take a copy of it. And having subsequently conceived that the communication of it to the public might be attended with beneficial effects to the cause in which you are engaged, now place it at your disposal.

It may, perhaps, add to the interest of the subject to inform you, that the writers, though opposed to each other in their existing opinions, were educated in the same faith; that they are upon cordial terms in the ordinary intercourse of life; and that, independently of his religious opinions, it would be hard to find a man of more kindly disposition than he that stickles so resolutely, in theory, for the condemnation of his fellow-creatures.

W. W.

I to N.

[The letter to which this is an answer, and several others, were, unfortunately, destroyed.]

September 20th, 1823.

DEAR N.

The only principle upon which I consider myself at issue with you, is the right of one man to *dictate* to another what he is to believe. If this principle had been uniformly acted upon, the strongest must always have prescribed faith to others. We should have had no reformation, nor would there be any toleration. I solemnly protest against the right of any man thus to deal with me, and I hope never to be betrayed into the error of attempting to force my opinions upon others who may happen to be subject to my authority. I am, however, ready to give a reason of the hope that is in me with meekness and fear; and I also hold myself subject to instruction and reproof. Even when these may not have been offered in the spirit of love, I have frequently felt and acknowledged the force of what has been said, and I trust have in some measure profited by it.

I regret that we should be debarred, by a mutual want of confidence in each other's orthodoxy, from conferring with pleasure and profit upon the most important and delightful of all subjects; but I see no help for it, so long as you continue to regard me as disqualified for forming a correct judgment as to the tenor of the Sacred Scriptures.

What you say respecting the case of the Heathen, is conformable to the declarations of St. Paul.

You seem to think that I am not aware of the evil of sin, and of the value of the gospel. It is more than probable that not one of us (yourself not excepted) is sufficiently alive to these matters: but I can safely appeal to Him who knows the heart, that I do consider sin as the cause of all the darkness and misery that exists, or may hereafter exist; that I feel its bitterness, and, above all things, desire to be delivered from its tyranny; and that I firmly believe that nothing can be effectual to this end but a cordial reception of the gospel of Christ; that is to say, such a faith in him as works by love, purifies the heart, and

overcomes the world. If there be any truth in Scripture, it is, that religion consists in love, and that whatever temper or disposition is contrary to love, is also contrary to the spirit of the gospel, and (be our profession what it may) is but as sounding brass or a tinkling cymbal.

The Almighty, in his infinite wisdom and goodness, sees fit to adopt various modes of dealing with his creatures. I have been led from a very early period to feel a deep interest in the happiness of mankind, and the impressions made upon me have led me to a very careful inquiry into the revealed designs of our heavenly Father. I have my reward in such views of the Divine wisdom and benevolence as I would not exchange for the empire of the world; and unless you can blot out of the Bible all those texts which have been the foundation of my faith, hope and joy, you never can rob me of my confidence in the triumph of grace over all sin, and in the arrival of a period when God shall be all in all. Christ shall not be cheated out of the fruits of his labours, but he shall see of the travail of his soul and be satisfied. So long as one sinner remains unrepentant, the joy of heaven will be incomplete. What degree of suffering may be necessary to bring the most stubborn sinner to bow to the authority of Christ, I pretend not to determine; it is enough for me to be assured that so long as there exists the relation of Creator and creature, that saying will be true, that God does not afflict *willingly*, and has no *pleasure* in the death of a sinner. I also am certain that he will do *all his pleasure*, and that his counsel shall stand.

You have quoted texts which are easily answered and unquestionably are overborne (be their precise meaning what it may) by plain and numerous passages of a contrary tendency. If the Almighty had intended us to believe the doctrine of endless misery, could he not have delivered himself in language as plain as that which is used by the advocates of that horrid dogma? Would he have trifled with us by holding out expectations of a period when there shall be no more sighing and pain and death, and all things shall be made new? Would he have commanded us, or could he

have obliged us to love him with all our hearts and understandings? How is it possible to love a being who has the power to make his creatures happy and yet will not exercise the power he possesses? How can he, consistently with common sense, require us to be better than he is himself? You will, perhaps, say that goodness in God is different in quality from goodness in man, and I will fearlessly answer that if this be the case, I would not give a year's purchase for the inheritance of the saints in light, for if it be not of the same quality it may be of a contrary nature; and it may then consist with the goodness of God to make those the most miserable who most confide in him. Alas, this is, indeed, calling bitter sweet, and sweet bitter, putting darkness for light, and light for darkness, making hell of heaven, and heaven of hell. This, be assured, will not do. "God is love," says John. "Love worketh no ill," says Paul. Once persuade me that the love of God can work evil to man, and you cut away the ground from under my feet, and abolish every stay of the soul.

I can scarcely expect to alter your opinions. If they afford you comfort, and inspire you with confidence in your Maker, you will do well, perhaps, to abide by them, but they will not satisfy me. If God be not good to all, and his *tender* mercies are not over all his works, if sin is to superabound over grace, and death is finally to prevail over life, and the Devil to be an overmatch for God, there is an end of the gospel. Call Christianity by any name you please, but by no means call it good news. It is, in that case, tidings not of great joy, but of misery and despair, of grief and fear, to all people; and well would it have been for the world to have remained under a dispensation which had no other sanction than temporal rewards and temporal punishments, though loaded with cumbersome ceremonies. But I have not so learned Christ; I shall, therefore, be thankful unto him and speak good of his name: feeling assured that in the dispensation of the fulness of times he will gather together in one *all things*; that as in Adam *all* die, even so (whatever may be the sense in which men die, whether naturally

or spiritually) shall the very same all be made alive; that as we have borne the image of the earthy, we shall also bear the image of the heavenly, and, in due time, the whole creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God, by the powerful working of him who is able to subdue all things to himself. This, then, is my consolation, and I know I have chosen a good part which shall not be taken from me.

I am sensible of abundant failings, infirmities and sins, both of omission and commission, but I boldly affirm from long experience, that the moments when any confidence in the universal *love* of God is the weakest, I am the most in danger of falling. It has been in such seasons that I have given offence to you by indulging in an unchristian spirit, of which I am ashamed. My earnest prayer is, that we may both be rooted and grounded in love, and be enabled to comprehend, with all saints, what is the breadth and depth and height of the love of God, and be filled with his fulness, and that the peace of God, which passeth all understanding, may keep our hearts and minds in the knowledge and love of God and of his Son Jesus Christ. This peace, I doubt not, you are seeking as well as myself, and whichever of us shall first obtain it, will (be assured) manifest his acquisition in a way that shall speak an intelligible language.

It is with me a very small thing that I should be judged of you or of man's judgment, yea I judge not mine own self. For I know nothing by myself, yet am I not hereby justified, but he that judgeth me is the Lord.

Yours affectionately,
I.

P. S. As for the young men to whom you allude, it has been my endeavour to lead them to fear and love their Creator. If in striving to instil into them opinions calculated to drive out *slavish* fear, I have ever so expressed myself as to lead them to suppose that they may sin with impunity, my meaning has been totally mistaken, and I assure you, after you gave me a hint upon the subject, I took considerable pains to convince them that they never could enjoy true

happiness so long as sin has any dominion over them; and that the only corrective of sin is the love of Christ, shed abroad in the heart by a holy spirit.

I to N.

DEAR N.

Sept. 23.

You may set your mind perfectly at ease on the score of having given offence: none, I can assure you, was ever taken by me, at any time, from any thing that has ever passed between us, at least beyond a mere momentary irritation. I feel that I have quite as much to solicit as to grant in this respect, but neither have I upon my mind the consciousness of having said any thing that ought to penetrate more than skin deep. I have never been angry at heart; it was mere noise. We have both intended well, though, as is too common, we have failed by vehemence in recommending the serious truths which we had in view.

With respect to supernatural power, I know nothing of any such power. All things are of God. I do, however, recognise, cordially and joyfully, extraordinary manifestations of that power both in past and in present times. The sense whereby we judge of the truth of revelation is as much the gift of God as the revelation itself. Revelation necessarily supposes and appeals to that sense, otherwise how should we discriminate between a real and a pretended revelation? Mahomet pretended to revelation: how are we to disprove his claim? And how are we to know that Moses and Jesus were divine teachers? Pardon me for expressing a doubt whether you have sufficiently considered this question. It is one upon which I have for very many years bestowed all the powers of thought. Circumstances have forced me to do so, and I have been abundantly repaid for my pains. My foot had once well nigh slipped, but I trust I can, in so far as conviction goes, say with the Psalmist, that I have been extricated from the mire of doubt, and that my feet have been placed upon a rock; nevertheless, I still feel the necessity of the caution, "Let him that thinketh he standeth take heed lest he fall." Again, the sense to which I have alluded, and which, be it remembered, comes from the sole Source of all good, (that is,

from the author of revealed religion, who is the Creator of the world,) is as much needed for the purpose of judging what is the true meaning and purport of the Scriptures, as it was for admitting their general authenticity, as compassed with pretended revelation. It is not enough for a man to tell me that the Bible says so and so, in order to justify me in accepting what he offers as scripture truth. Twenty different men shall tell me as many different things; I mean things contradictory or inconsistent with each other; and they shall all appeal to the Bible, and assure me that they have the spirit. We must then, at least, be satisfied in *our own minds*. Another man's conviction will not profit me; I must be wise for myself, or be content to be blown about with every wind of doctrine, and believe at the bidding of another. Do I then mean to deny that there is such a thing as certainty? By no means. Nor do I mean to say that he who is persuaded that he possesses a valuable truth, should be backward in communicating it. Only let him bear in mind that the wrath of man worketh not the righteousness of God. Let him strive to commend himself to the consciences of men, by speaking the truth in love. Let him make it manifest that he offers something which has done him good, and which qualifies him to do good. Let him shew his commission as a teacher, by bringing forth the fruits of the spirit. To all eternity these will be love, joy and peace, gentleness and kindness. And so long as sin endures, it will be evidenced by the evil tempers which spring from a bitter root. Religion is calculated to make us happy, to rejoice evermore in the hope of the glory of God. We may be sorrowful though our faces are Zionward; but while we are thus affected, we are not in a fit state to help others in the way; it is well if we can keep our own footing. This persuasion has closed my lips. I may, indeed, safely say, that I know enough of religion to be certain that it is the only thing worth seeking; and while thus employed, I may warn those who are straying from the path, but still I do not feel that I am likely to do much for others. A man cannot teach what he does not understand. Oh, how

intelligible is the language of the heart! Shall we need an interpreter to explain to us the difference between the language of a whole and of a broken spirit? I trow not. The one is vociferous, the other requires a listening ear to catch its whispers. If it is ever loud, it is in its praises of divine mercy: then, indeed, it exults and shouts for joy.

You have given me some traits of your experience. There is such a thing as going backwards; and I will freely confess that it appears to me, that in some respects you have lost ground since the year 1782; but as the Israelites were led by a circuitous route to the Promised Land, so, I doubt not that your pleasure and profit will be incalculably augmented by that very process, which appears to have turned you back from an object which once appeared to be within your grasp. Although you have abandoned a glorious conviction which has cheered and comforted me for thirty-five years, it is not the less true and worthy of all acceptance. I, too, have had my experiences, and have had to traverse some very dark and dismal paths. It has required a very strong faith in the truth of God's promises to keep me from sinking in despair. Even now I am in a low path of the valley of humiliation, but I know this is good for us, and that in due time we shall reap if we faint not. As for the love of God, be sure that neither you nor I have yet comprehended its heights and depths. We may plunge and sear as much as we will without any danger of striking the vault or touching the bottom. You say that when you was first impressed with a lively sense of the love of God, the atonement of Jesus Christ appeared to be quite unnecessary. In this respect my experience comports not with yours, for to me this doctrine (as it is explained in Scripture) appears to be the grandest possible display of Divine wisdom and love. Christ is God's unspeakable gift, and such a demonstration of his love to the world, as is well calculated to reconcile the world unto God. We are no where told in the Bible, whatever human creeds may teach, that God required the death of Christ in order to reconcile him to the world. What stronger proof could Divine

wisdom have afforded us of the folly, brutality and malignity of vice, than that it should lead men to crucify the beloved of God? The scheme of salvation by Jesus Christ is a theme on which I dwell with increasing delight, a feeling which is certainly not diminished by a firm and unshaken belief in the truth of that saying in John, that he is the propitiation for our sins, and not for ours only, but also for the sins of the *whole* world. This, however, is a testimony for its proper season. The great majority of good men even are not yet prepared to receive it, and it is not surprising that few comparatively are able to penetrate the clouds and darkness which environ the Divine throne; but in his own good time he will send forth his light and his truth, and then we shall see eye to eye. In the mean time the main consideration with us should undoubtedly be to obtain the pearl of great price, the hidden treasure, the well of living water, and, as I said in a former communication, whichever of us shall first succeed, will not want the means of convincing the other that he has gained the object of his quest. There will be no need of many words; a few emphatic phrases and expressive looks will speak volumes.

Yours affectionately,

I.

P. S. We are all well. No letters.—As far as I am concerned, there is no need for the discontinuance of old habits. You never made a greater mistake than in supposing that I took your reproofs in ill part. I should, indeed, consider myself in a deplorable condition if I hated reproof.

[To be continued.]

Dr. Carpenter's Proposal of a General Subscription to Mr. Wright's forthcoming "Review of his Missionary Life."

SIR,

Jan. 16, 1824.

SOME months ago, a correspondent of yours, (one of a family honourably known among Unitarians,) quoted a passage from the preface of my Reply to Archbishop Magee, expressive of my high estimate of the services rendered to the cause of Christian truth, by our greatly respected friend Mr. Wright; and made it the groundwork of an appeal to the Unitarian

public, to mark their sense of those services, now that our first Missionary has seen fit to retire from the labours which have been so eminently and extensively useful. I cannot doubt that numbers, like myself, were quite alive to the appeal; but did not perceive how it could be followed up. Is not a suitable opportunity afforded; by the approaching publication of Mr. Wright's *Review of his Missionary Life and Labours*, which has been announced in the Repository? I doubt not it will prove a work of interest and value; but I hope I may suggest with success, the desirableness of our manifesting by an ample subscription list, that we appreciate highly the services he has rendered, (the effects of which will long continue,) as well as that we are aware that he has received from us a very inadequate remuneration for the strength and time and abilities employed in our common cause. For such reward I am sure he did not labour; but the labourer is worthy of his hire.

May I venture, through this channel, to propose to my brother ministers, and other fellow-labourers, that we make a common effort in the proposed direction; and to express the hope, that should they see objections which I do not, they will not allow slight ones to interfere with such a tribute of respect and gratitude.

LANT CARPENTER.

P. S. If you agree with me in the *mode*, (in the *object* I am sure you will,) perhaps you will oblige me by adding your sanction. No one knows better than yourself, the merits of the individual. If during the month of February a list of names can be transmitted to Mr. Wright, it may be in time to be given in his publication.

L. C.

[The Editor of the Monthly Repository entirely concurs in Dr. Carpenter's proposal, which he respectfully recommends to the consideration of the Unitarian public. He is allowed to add, that the printer of this work, *Mr. Smallfield*, will cheerfully receive names and subscriptions.]

* The volume is advertised as in demy 12mo. price 7s.

Sir,
THE last time I was at Deal, a worthy Unitarian friend of mine gave me an original letter, written upwards of fifty years ago, by a Muggletonian, to a clergyman in Sussex, with a view of prevailing on him to desist from his purpose of destroying certain Muggletonian books, which it appears, had fallen into his hands as a part of a legacy, and which he had threatened to burn.

Conceiving that this curious production will afford both amusement and instruction to your numerous readers, pointing out to them the necessity and manifest advantage of exercising reason and common sense in matters of religion, I have taken the liberty of sending you a copy for insertion.

M. HARDING.

MR. BRISTOW,

I have written this letter to you, in order, if it be possible, to prevent you burning the books of my late father, written by the Prophets Reeve and Muggleton, which are as sacred altogether as the Old and New Testaments, and of a higher nature, they being no less than the third and last testament of the *only God, which is Christ Jesus our Lord*; and agreeing with and fully explaining the two first testaments, which are the law and the gospel, in every thing of concernment to the salvation of man. For, had you seen the whole of the writings of these two last witnesses, I am very sure that you could not have found a place in all their books; but what acknowledges and justifies the Holy Scriptures to be the pure truth; and that they were written by the holy prophets and apostles of the *only God, the Man Christ Jesus*; and that the holy prophets and apostles received their commission from God so to do, and were endowed with inspiration for that very purpose. But it is very clear to my understanding, that they were not to finish the mystery of God in their commissions. It will be well for them, therefore, that were obedient to the holy prophets and apostles in their time, and to the worship set up by them; for every one is to mind the worship of

that testament he is under. According to the Epistle of St. John, there are three that bear record in heaven, the Father, the Word and the Holy Ghost, and these three are one. And there are three that bear record on earth, the Water, the Blood and the Spirit, and these three agree in one. Now, there is a difference between three being one, and three agreeing in one—the three in heaven being but one personal God, though called three, in respect of the three commissions or records on earth. This one personal and majestic God, the Man Christ Jesus, did purpose in or from heaven the throne of his glory, to bear witness to his three records on earth. First, before he had transmuted that glorious and spiritual body, which was from all eternity, from the soles of his divine feet to the crown of his divine head in the form of a *man*. He was pleased to bear witness to his first testament or record, under the title of, I am Jehovah, and this first testament informs us, that this personal God invested his first-commissioned prophet with power as a God, to divide the Red Sea by his word, and gave Aaron to be his mouth; which ought to be truly believed by every one that expects eternal life. I suppose, you will confess these were but men, though they stood in the place of God. This I call God's first record on earth, which witnessed that there is one glorious God in heaven, who upheld the Israelites by his great power, and commanded them to worship him only and no other God besides him, or distinct from him. Now, this form of worship set up by Moses, stood till the coming of Christ Jesus our Lord. This glorious, spiritual and personal God, who gave Moses his commission, had power to descend personally from heaven, dissolve that spiritual body, form himself into a child of unspotted flesh, blood and bone, and thus became an absolute man like unto us in all things, *sinful reason* or lying imagination only excepted, and the head of the second testament or record; having first taken up into the glorious kingdom of the undefiled heavens above the stars, *the persons of Moses and Elias*, investing them with the power of being guardians of

his person and rulers of his kingdom, till his return. Thus they sat in the throne of God, as God by his own appointment, till he, Christ Jesus, the only God, had passed through death by his infinite power, for the redemption of all men, who have true faith in this one personal God, and for eternal death to all who shall deny this god-man to be the only God. After his resurrection and ascension into heaven, himself being set down on the throne of glory, which he had before he created this world, in the order we now see it, gave his apostles their commission from heaven; for all true commissions must come from heaven. The commission of the apostles was the commission of the blood or second record on earth, and God witnessed to it from heaven, under the title of God the Son; yet, the same God that witnessed to the first record, under the title, I am Jehovah, or the like.

Now it may be clear to any man not stone blind, that the two testaments or records have been acted upon by men set apart for that very purpose, by the only wise God himself. But there must be also a third record to bear witness on earth, answerable to the third record in heaven, under the title of the Holy Spirit. There must be also men set apart for this great work, and receive their commission from heaven, as the two first did theirs. And it is to be observed, that when God gives a new commission, the former are made void in respect to their authorized forms of worship. But all men should pay obedience to that testament they are under, and the worship set up thereby, as mentioned before in this letter.

I do, therefore, truly believe, that the only wise God, the Man Christ Jesus, did in the year 1661, by a voice of words from heaven, the throne of his glory, speak to his prophet John Reeve, distinct words to the hearing of the ear, and gave him a commission. At the same time also, he gave Lodowick Muggleton to be his mouth, and invested them with power to set life and death before men, as truly as ever Moses, Aaron and the apostles had received a commission.

If, therefore, you cannot believe this last testament, and obey the worship set up thereby, which is to worship one personal God in spirit and truth, and not in an outward visible form, as practised in your nest of superstition, I cannot help it. But, as I mentioned before, I would advise you not to burn the books; for I believe they cost you nothing; if they had, my opinion is, you would not be so ready to destroy them.

You told Mr. Box and his wife you would burn them before their door; and you told me likewise, if I would not promise you that none in that county should have them, they should be destroyed. Nay, you said you would extirpate all the writings of Reeve and Muggleton out of the world if you could. I have, therefore, no great hopes that you will desist from doing what you have said. But, that you may be left without excuse, I have thought good to write you this letter. And I think, since you set so little value on this third testament of the Man Christ Jesus, the only God, you may as well give it to Mr. Box, or send it me to London by your carrier, and I will freely pay the carriage, and give you some satisfaction besides, rather than the books should be burned.

I believe you may have been somewhat instructed by Mr. Brown, your master, for I have been informed that he is no friend to the doctrines of Reeve and Muggleton: I suppose the reason may be, because they so clearly discover the universal cheat of the national priests, and every branch of their priestcraft.

After the perusal of this letter, I think you had better give the books to Mr. Box; he is a very civil man, and I am confident will never trouble Mr. Brown or you either about religion, if you do not give him some particular occasion so to do.

So to conclude this letter, if you, or Mr. Jordan, or Mr. Brown, your minister, shall burn the books, or cause them to be burned, then by virtue of that power I have received from the Prophet Muggleton, who stood in the place of God in his time, I pronounce you, that have a hand therein, cursed and damned in soul and body, from the presence of God, elect men

and angels, to all eternity. Written by JOHN LOWDEN, London. Thursday, August the 5th, 1773.

P. S. If you choose to send an answer or the books, direct to John Lowden, at Mr. Burford's, Great Saint Andrew's Street, Seven Dials, London.

SIR,
THE following remarks, extracted from the last-published Number of the "Christian Disciple," appear to me so valuable, so sound in the instruction they convey to Christians, and so forcible in style, that I trust you will be tempted to give them a place in the Monthly Repository. I am quite aware that that publication is generally devoted to papers of a controversial kind; but it seems to me that we can well afford to exchange a few pages of its usual contents for the sober and temperate animadversions of our Trans-Atlantic Christian brethren. Independent of the strong conviction I feel that these American "Hints to Unitarians" are no ill-timed or useless cautions, it is very delightful to trace the progress of religion in that part of the world where alone it may be said to have its free course. I hope we are *generous* enough to exult in its "glorious liberty"—and candid enough to receive with meekness the hints which our distant friends bestow upon us. I regret that the paper from which I extract is too long for publication, (unabridged,) in the pages of the Repository. It is well deserving of a reprint and extensive circulation among Unitarians.

Q.

Extract from "Hints to Unitarians."—Christian Disciple, January and February, 1823.

"It is obvious to remark, in the first place, that the circumstance of that general opposition, which has been alluded to, strongly exposes Unitarians to unkind and uncharitable feelings. It is too obvious, it may be thought, to need a suggestion. But it ought to be remembered that our situation is very peculiar. Other classes of Christians, indeed, have their mutual differences, and the temptation to unkindness among them is found to be sufficiently strong; but the oppo-

sition which we experience is universal, and is founded in sentiments (we trust they are prejudices) of almost unconquerable strength. Now our danger is just in proportion to the vehemence and universality of these sentiments.

"Do we, then, make sufficient allowance for the honest feelings and fears of our brethren? For my own part, so far as they are disinterested and affectionate, so far as they regard the honour of religion, I respect them. And though they were altogether groundless apprehensions, the subject ought, in some measure, to sanctify them. I cannot help thinking that, with some, it is too easy to fling out vague accusations of bigotry, intolerance, uncharitableness, &c. Evil will it be for us, if a good system of faith is made the cover of a bad habit of feeling, if we have gained a truth and lost a virtue, if we have become more correct than others, only to be more proud. But some will tell us, perhaps, that *they* feel none of this exasperation—that they maintain a supreme indifference towards the opinion of their opposers; I do not believe it. It is not, (unless we are indifferent to our own opinions,) it is not in our nature to feel this indifference, and it would be little to our credit if we could. Religion is a subject too important to admit of it. Violent opposition to what is believed to be the truth that God has revealed, is not to be lightly regarded. Besides, it is most unhappily true, that we are all of us more or less affected by this opposition through the relations and intercourse of life. It is here, indeed, that it comes near to us. It is not the distant sound of the controversy that disturbs our peace. It is the chilling distrust and alienation that enters our own dwellings, and, grievous to say, enters them under the sanction of religion. There is to many an almost daily temptation from this source; and it is a temptation which no smiles nor courtesies can do away. Religion is the subject of all subjects, the all-interesting theme of reflection, the great bond of friendship, the refuge for our sorrows, and the home for our best joys. Now, with those who feel such an interest in religion, it naturally forms the most interesting subject of conversation and of sym-

pathy. And to have the cold hand of suspicion or silence laid upon it is a severe trial. Still more trying must it be to the temper, if not to the feelings, to meet with sour condolence, or gruff rebuke, which will always be in proportion to the ignorance or coarseness of him who offers them. And it is a great question how we ought to *conduct* in such circumstances, or rather it is a very great matter to *conduct* rightly. It is a case on which every one ought to reflect deeply: it is a situation in which every one ought to be on his guard, and to fortify his mind with all those views of religion and duty that may preserve him from the great temptation. Think, then, let me say, think, at such a time, of the meekness and gentleness of Christ; think of that great and good Being whose mercy is over us all, and who bears with us all; think, with what earnestness we are exhorted in his word, to all gentleness and forbearance towards those that oppose themselves; think, in fine, that, in a few days more, when this separating cloud has passed away, you hope to meet those with whom you now differ, and to dwell with them for ever in heaven. Think thus, and it will not be with bitterness or contempt that you will regard them.

"2. In the next place, it is a very great misfortune of our situation that we are so continually put upon our own defence. Nothing can be worse for an individual, or for a body of Christians, than the habit of feeling which this necessity is apt to generate. A deep sense of personal deficiencies, a wakeful jealousy, a profound humility, a disposition to see the worst of our case, are the very means of Christian improvement. But it is thought a kind of treason against the cause for us to confess our faults, as a class of Christians.

"The periodical publications of all large and well-established denominations of Christians, you find, teem with earnest expostulations and fearful warnings, on the deficiencies of their members. But when we undertake any public work of this kind, it must needs be, and indeed there is but too much occasion for it, it must needs be a citadel for defence: and we are apt to feel as if we could not very closely pry into its defects—as if it

would not do to betray any signs of weakness within—as if it were not safe to displace the stones of the wall, to see whether the cement be strong and secure, while the darts of the enemy are flying thickly around us.

"A contrast like this may occur to some of my readers in the spirit of two Monthly Magazines which come to us from abroad; the one of them, as is very natural, (in circumstances of recent change of opinion and of extreme hardship in the treatment which it suffers,) much employed in settling its own opinions, or in attacking the opinions of others;* much employed in speculation, and less about what is practical: and withal indulging a considerable share of self-complacency, to which I will not say how well it is entitled: and the other, acting well the part of a Christian Observer, fearlessly examining into the spiritual deficiencies and faults of the church, lamenting the decays of piety, and urging repentance and reform; and shewing, on the whole, a spirit, which, if there is enough of that 'salt of the earth,' may preserve even the Establishment.

"It may be thought that, in speaking thus, I am forgetting the cause. But I care not for *the cause*. I say

* Perhaps it is but fair to observe that if, as I suppose, the Monthly Repository be the publication alluded to, our American friend does not appear to enter into the character and object of that publication. It is as a vehicle for discussion, as a medium of religious communication, that it is chiefly valuable: It does not pretend to regulate the opinions and feelings of its readers. It only places different opinions freely before them. It is a sort of *printed conference*. Whereas the leading articles in the Christian Disciple have in general more the appearance of the decisions of a synod of divines. They are well-digested, pious and rational. They have all the calm, quiet appearance of regular pulpit discourses—but in the present state of Unitarianism in England we *must* have some field open for fair remark and rejoinder. That our own defects as a sect should be made the subject of discussion and animadversions, is desirable also.

Q.

[The "Hints" being re-published in England, we propose to review them in an early Number. Ed.]

it without fear or hesitation; I care not for Unitarianism, nor any other cause, any farther than it promotes a spirit of deep, rational and fervent piety. Let it come to what its enemies predict—let it be scattered to all the winds of heaven, and be without a record or a name, if it will not promote the sacred power of religion among us. If it is unfriendly to an exalted piety, let it be burned with 'the wood, hay and stubble;' and God grant that its honest advocates may be saved, though it 'be so as by fire.'

"I have, indeed, not one doubt of the truth of its great and leading principles, and as little that they will be embraced, like the *early* instructions, and as the *true* instructions of Jesus, as fast as men are able to receive them: and on both accounts, because they are true and because they must prevail, I am the more anxious that they should not be made a stumbling-block to those who are yet too weak to receive them. It is a very high responsibility committed to our hands, to hold, if we do hold, the purest system of faith in the world, and it deserves to be seriously inquired if there be no danger of betraying it. If we think there is none, this only shews there is so much the more danger the less we suspect it. And this, again, is the exposure of which I was speaking. We hear perpetual warnings of our danger, and we are, in consequence, too apt, it may be, to maintain that we are safe. To give an instance or two of this exposure: we are accused of making too little of our Saviour, and we forget, perhaps, in our eagerness to defend ourselves, that we *are*, in common with all men, in danger of thinking too little of him. There is in every good mind, in every Christian breast, a warm veneration and attachment to Jesus Christ; there is a sympathy with him, in his holy plans and purposes, in his compassion to the sinful, in his forgiveness and generous sacrifices, in his bitter sufferings: there is a tender and sacred admiration of his person and character. And all this feeling springs up spontaneously with the piety of Christians, and must grow with the growth of all their virtues. And it is liable on the contrary to be checked and chilled by the

selfish and unholy passions. Here, then, is a danger of which we ought to be aware, and which in our circumstances we are too apt to forget. Again, we are accused of making too little of our sins. Now the very circumstance of our having been thus accused, may have brought about the very thing with which we are charged: We deny that this is the tendency of our principles, and forget, perhaps, that it is nevertheless the tendency of our nature. We are employed about argument when we need self-examination. We are collecting proofs of the dignity of human nature, when we ought to be mourning that it is so fallen in ourselves."

A few striking remarks on other besetting dangers of Unitarians are here necessarily omitted, as also a warm animadversion on the coldness with which the subject of missions is too often treated among them. We are compelled to pass on to the following passages on "*nominal Unitarians*."

"There are many such who are indifferent to all religion, who are not under the strong and swaying influence even of any prejudices concerning it; and whose common sense is therefore left to operate more freely and perhaps more justly: who dread all superstitious fears, and rightly: who abhor all creeds and systems, and all human authority, and all dominion of fear over men's minds, and do so perhaps even too much. However this may be, it is certain that all this will not necessarily make them Christians; and yet it may make them, in their speculative views, as far as they have any, *Unitarians*: just as an opposite cast of mind, a submission to fear and prejudice and authority, may fail to make men Christians, and yet may make them orthodox: in other words, may make them of the popular, the prevailing faith. There are also people in the world who dislike restraint, who dislike seriousness, who cannot bear singularity and strictness in religion, nor do they like plain and close dealing from their religious instructors, and who are, therefore, naturally attracted to a system of doctrine and mode of teaching, that appears more cheerful and liberal. They prefer to hear those preachers, that do not (because they

think the evil of the matter is more in the abuse than in the practice)—that do not so much inveigh against their favourite amusements. They are apt to feel that this is a good sort of religion for them. Still more, if this is the fashionable religion, they find an additional inducement for attaching them to it.” * * * *

“There is a system of truth, pure, spiritual and ennobling, that is kindly and encouraging to every generous and holy feeling, that is fitted to elevate, to sanctify, to gladden the soul; and all that *they* know about it is, that it is not severe nor strenuous concerning trifles, nor strict about things indifferent, that it does not require any austerity nor eccentricity of manners, that it is fair and inviting in its outward appearance. Its inward beauty they have never perceived: its glorious power they have never felt. They have caught a gleam of light from it: but even the light that is in them, is darkness: and how great is that darkness! They are all the worse, it may be, for what they know. They condemn others, and this keeps them from thinking humbly of themselves,” &c. &c.

We regret that we are obliged to pass on to the concluding strong appeal.

“Let us then, Christian brethren, be on our guard. The great trial is now passing, and is passing before the face of the world and in the sight of heaven—to see whether man can be liberal and good: free in inquiry, and yet strict in conscience: unprejudiced, and yet under the influence of salutary restraint: whether he can be indulgent in charity and yet severe in principle; rational without cold abstraction and cheerful without hurtful levity: wiser than the men of former days, and at the same time, more humble—to see, whether religion, that has so long lived in the fears of men, can live in their love and veneration: whether religion, that has so long dwelt in rites and forms, can dwell at last in the spirit: whether in fine, religion, that in former times has gone away to caves and hermitages to make its abode, or has scarcely departed from the temple of its worship, can come, at last, and dwell in the midst of society.

“I repeat it, the trial is passing

before the face of the world, and in the sight of heaven. There have been instances, in which I am compelled to believe the result of the experiment has been, at least, of a doubtful character. What it shall be on the shores of this new world, this new theatre of human improvement, is given to *us*, in solemn charge, to determine. If society is enough advanced to bear the experiment, it shall come to a glorious termination; if not, then the weakness and wickedness of man must, till other centuries, restrain the liberty of the soul and the light of heaven.”

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCCXI.

Bonaparte.

“None of the arts of peace at all suit Bonaparte: he finds no amusement but in the violent crises produced by battles. He has known how to make truces, but he has never said sincerely, *enough*; and his character, irreconcilable with the rest of the creation, is like the Greek fire, which no strength in nature has been known to extinguish.”

Baroness De Staël’s “Ten Years’ Exile,” p. 154.

No. CCCCXII.

The People the Live-Stock of the Church.

The nomination to church-livings except by members of the church themselves, (says Dr. Priestley in his “Essay on Government,”) is a thing so absurd, that the idea never occurred for many centuries in the Christian world; and we may venture to say that it never could have entered into the head of any man, had not the revenues of the church grown so considerable as to become worth the notice of the civil magistrate, who took advantage of them to oblige his creatures and dependants. The fruits of this method of proceeding are such as might have been expected from its introduction. The people belonging to the Established Church are like the vassals of the Polish nobility or the mere live-stock of a farm delivered over as parcel of the estate to every succeeding incumbent.

POETRY.

TRANSLATION

Of some Latin Verses of Dr. Jortin's.

"The following lines are from a modern author, but they are not more classical in their Latinity, than in the contrast they draw between the renovations of Nature and the hopeless dissolution of Man."

*The Necessity of Revelation to teach the Doctrine of a Future Life ;
a Sermon by John Kenrick, M. A. p. 17. Note.*

Hei mihi ! lege ratâ, Sol occidit atque resurgit,
Lunaque mutata reparat dispendia formæ ;
Astraque, purpurei telis extincta diei,
Rursus, nocte, vigent : humiles telluris alumni,
Graminis herba virens, et florum picta propago,
Quos crudelis Hiems letali tæbe peredit,
Cum Zephyrus vox blanda vocat, rediitque sereni
Temperies anni, fecundo e cespite surgunt.
Nos, Domini rerum ! nos, magna et pulchra minati,
Cum breve ver vitæ robustaque transiit ætas,
Deficimus ; nec nos ordo revolubilis auras
Reddit in ætherias, tumuli nec claustra resolvit.

Jortin. Tracts, Vol. I. 24, 25.

TRANSLATION.

The glorious Sun, by Nature's fix'd decree,
Sets but to rise in brighter majesty ;
The moon renews her wasted form ; and night
Gives to each faded star its wonted light.
The lowly offspring of the teeming earth,
The verdant grass and flowers of humbler birth,
Those lovely forms which Winter's chilling breath
So late consign'd a prey to cruel death,
When Zephyr calls, in bright array appear,
The happy promise of the future year.
We, Lords o'er all ! elate with pride, and gay,
Life's Spring and Summer quickly past, decay.
For us no second Spring dispels the thickening gloom ;
No friendly hand unbars the portals of the tomb !

R. W.

Chesterfield.

LINES

Occasioned by the Controversy on the Origin of Evil.

O ! ask me not of Evil, whence it comes,
Or how it comes :—but mark the noble throng
And graceful which comes forth t' oppose its steps.
Faith with her steady eye serene, and Hope,
(Hope in her loveliest garb, Hope rainbow-clad,)
And Love, the chief of all, when overcoming
Evil with good ; and Peace, and Patience calm ;

Meekness with Christian Victory hand in hand;
 And Conscience too; for where her beauty, where
 Her power shall we behold, if not in proof
 Daily against the strength and wiles of Evil?
 For Man—what shapes of Evil can he fear,
 While Guards and Conquerors like these are his?
 Sickness? lo! Patience lends her potent aid!
 The loss of friends? With silent finger there
 Faith points to cloudless Heavens! The sting of Death?
 O no! for Christian Victory attends.
 A band more glorious not in Dothan's mount,
 With fiery chariots, and with steeds of fire,
 The Prophet and his servant saw, rejoiced,
 And trusted in, and not in vain.

I've known
 One, of her strongest earthly stay bereft,
 Disease and Death had entered at her door,
 And swept her dearest hopes away, and made
 The happy wife a mourning widow now.
 Her heavy load of grief she had to bear
 In loneliness of heart. Some would have thought
 Her soul cast down with trembling doubt and dread.
 But 'twas not so! She knew this heavenly band
 Attending all her way, supporting her
 In the dim vale of tears; still hovering o'er,
 And guiding still the ascending steps which lead
 To that glad Eminence, bright with God's own beams,
 From whence is seen the Heavenly Canaan nigh.

H. M.

ON THE DEATH OF LIEUTENANT HOOD.

(See Franklin's Journey to the Polar Sea.)

He's gone! the gallant and the gifted youth,
 And plies his glorious search no more below.
 His search was knowledge, well-earned fame, and truth:
 For these he crossed the trackless wastes of snow;
 For these he held communion with the deep,
 And traced the silent heavens, while all around was sleep.
 He watch'd the gleaming points of dubious light,
 Which cheat the gazer with a treacherous dawn;
 He mark'd the stars that wheel their circles bright,
 Through midnight skies, but vanish in the morn.
 Like these he faded from his opening day,
 Like those his brightness gleam'd, and darkness quench'd the ray.

When waters raged and down the billowy fall
 Death chased the bark, and sprang to seize his prey,
 He dared the pass, and utter'd first the call,
 To save the sinking comrades. On that day
 A Hero's fame he earn'd, and many a voice
 For Husband, Father saved, doth in that fame rejoice.

But on the verge of a more dread abyss,
 He stood in greater calmness; knew the stream
 Of life was bearing him to gulfs than this
 More deep, more overwhelming. We may deem
 A Christian Hero him, who view'd life's close
 With steady eye, and faith, the spirit's calm repose

"He trusted still." And was his trust in vain?
O no! it cheer'd him to his latest hour,
And will beyond the grave. It soothes the pain
Of those who mourn to see his face no more.
It tells, "Let heroes share their hard-earn'd fame,
But reverence and love endear the Christian's name."

H. M.

TO A BUTTERFLY RESTING ON A SKULL.

(From the Literary Gazette.)

Creature of light and air,
Emblem of that which may not die!
Wilt thou not speed thy flight,
To chase the south wind through the sunny sky?
What lures thee thus to stay
With silence and decay,
Fix'd on the wreck of dull mortality?

The thoughts once chamber'd there,
Have gather'd up their treasures and are gone!
Will the dust tell us where
They that have burst the prison-house are flown?
Rise, nursling of the day,
If thou wouldst trace their way!
Earth has no voice to make the secret known!

Who seeks the vanish'd bird
By the forsaken nest and broken shell?
Far hence he sings unheard,
Yet free and joyous 'midst the woods to dwell!
Thou, of the sunshine born,
Take the bright wings of morn!
Thy hope calls heavenward from yon ruin'd cell.

HYMN TO THE HOLY ALLIANCE.

(From the Morning Chronicle.)

Hurrah! Hurrah! for the Kings of the earth,
Let us worship the Holy Alliance,
For the Royal Millennium will shortly have birth,
And the Monarchs may hurl a defiance
To Liberals, Patriots, Sages and all
Who would Tyrants controul, and the world disenthral.
Monarchical practices who would forbid?
Up with the scaffold and gibbet!
May the Bourbon of Naples, and him of Madrid,
Their butchering talents exhibit;
And prove to the world that legitimate thrones
Are cemented with blood and constructed of bones.
May the Saint Inquisition recover its sway,
For reasons religious and weighty,
And burn all its foes in an *auto da fe*,
To prove that they're illuminati;
May dungeons, racks, tortures, be rise as of yore,
And the altars keep smoking with heretic gore.

Handcuff the high intellectual sots
 Who have tasted Castalian water,
 Plunge some in the dungeon where PELLICO rots,
 And hurry the others to slaughter;
 Has not an asinine EMPEROR said,
 That he looks on the Muses with horror and dread?
 Since your rights are divine, may ye tread in the paths
 Of the worthy legitimate OMAR,
 And condemn all our books to the heating of baths,
 Beginning with HESIOD and HOMER,
 Till ye leave not a work in our booksellers' shops,
 But the latest of SOUTHEY's, and all Dr. SLOR's.
 Be a curfew ordain'd to extinguish each light
 Of reason, religion and learning;
 Monks, Laureates, hirelings, be charter'd to write—
 Other works sent the hangman for burning;
 'Till a new age of darkness envelop our plains
 In ignorance, sloth, superstition and chains.
 May the throne and the altar oppress and defraud,
 With huge standing armies to back them,
 And should subjects still chatter of freedom unaw'd,
 Burn, sabre, stab, gibbet, and hack them,
 As ye've practised in Italy, Portugal, Spain,
 Till the Holy Alliance unquestion'd shall reign.
 Hurrah! Hurrah! for the Kings of the earth,
 Let us worship the Holy Alliance;
 For the Royal Millenium will shortly have birth,
 And the Monarchs may hurl a defiance
 To Liberals, Patriots, Sages and all
 Who would Tyrants controul, and the world disenthral.

OBITUARY.

1823. Oct. 12, in London, at the house of his brother, Dr. Wollaston, of apoplexy, FRANCIS HYDE WOLLASTON, B. D., Archdeacon of Essex, &c. He was educated on the Foundation of the Charter House, from whence he removed to Sidney College, Cambridge, and obtained the high honour of Senior Wrangler in the tripos of 1783. Soon after, he was appointed lecturer in that college, and subsequently he became fellow and tutor of Trinity Hall. He held the office of Moderator in the Senate House Examinations, in 1788 and 1789. In 1792 he was appointed Jacksonian Professor of Natural and Experimental Philosophy; which place he held till the year 1813; having delivered no less than twenty-one courses of lectures. His ecclesiastical preferments were the rectory of South Weald and the vicarage of Cold Norton, (from which the late Francis Stone was ejected,) in Essex, the rectory of West Denham, in Norfolk (the presentation to which benefice is vested in his family); together with the Archdeaconry of Essex, to which he was collated by the present

Bishop of London in 1814. His invention of the Barometrical Thermometer will be a lasting monument of his skill in applying to practice previously existing theorems.

Nov. 20, in his 75th year, at Almondale, or Ammondell, the seat of his late distinguished brother, the Hon. Henry Erskine, THOMAS LORD ERSKINE. His Lordship was the youngest of three sons. The eldest, the Earl of Buchan, is now the only survivor; the second son, the Hon. Henry Erskine, long the grace and ornament of society in Edinburgh, and at the Scottish Bar, died several years ago. [Mon. Repos. XII. 626, 692, and XIII. 265.] The father left Lord Buchan with an encumbered estate, on which to support himself and complete the education of his two brothers, and, we believe, they both owed much to his exertions in their behalf. We have heard it said, that the net income of Lord Buchan when he succeeded his father, was not more than £150 a year. He found it necessary to lay down a sys-

tem of rigid economy, and it is said even acted as tutor himself to his brothers. The system of economy which circumstances then rendered necessary, became habitual to Lord Buchan, who is now in the receipt of a considerable income.

A profession was the only resource for both the younger brothers, and it is singular that each should have been the most eloquent man, of his day, of the Bar to which he belonged. Thomas, however, was not at first destined for a learned profession; he went to sea with Sir John Lindsay, a nephew of the Earl of Mansfield; he quitted the navy, in consequence, as is said, of his slender chance of obtaining promotion in it, having never risen higher than midshipman, though he served as a lieutenant, through the friendship of his commanding officer.—On quitting the navy, he entered, in 1768, into the army as an ensign in the Scots Royals, or First Regiment of Foot, and continued in the service about six years. It is said that he was impelled to quit the service and betake himself to the Bar by the intreaties of his mother, who deemed this career more suitable to the genius of her son. He was about twenty-six when he commenced his legal studies. He entered as a Fellow Commoner of Trinity College, Cambridge, in the year 1777, and at the same time entered himself on the books of Lincoln's Inn. In order to acquire a knowledge of the technical part of his profession, he became a pupil of Judge Buller, then an eminent Special Pleader. He had to encounter all the evils of poverty during his legal studies, for he had married while a soldier, and his wife had even accompanied him to Minorca, in which island he passed three years with his regiment. On the promotion of Mr. Buller to the Bench, he went into the office of Mr. Wood, in which he continued a year after he had been in considerable business at the Bar, to which he was called in Trinity Term, 1778.

We have heard it observed, by a Barrister of great eminence, that those who enter the Bar late in life are much more likely to succeed than those who enter very early. When a suitable occasion is presented to a very young man, his want of judgment and knowledge of the world seldom allows him to avail himself of it as he ought. The mortification caused by an early unsuccessful attempt throws often a damp over the spirits against which the individual is unable to struggle. Lord Erskine, Sir Samuel Romilly, and some other distinguished names, were cited in proof of the assertion. With respect to his Lordship, he certainly contrived to signalize himself the very first

opportunity that presented itself, and that opportunity was soon afforded. Captain Baillie, who had been removed from the superintendence of Greenwich Hospital by the famous or infamous Earl of Sandwich, then First Lord of the Admiralty, and one of the Governors of the Hospital, was charged with having published a libel on the management of that Institution, and the Attorney-General was instructed to move for leave to file a criminal information against him. Lord Erskine, whose tact was equal to his courage, saw, that by dragging Lord Sandwich into court, the real instigator of the proceedings, though not the prosecutor, the power of the individual whom he assailed would fix the attention of the world on his first effort, and secure that sympathy which never fails to be awarded to the display of courage, while his abilities at the same time commanded their admiration. "The defendant," (Captain Baillie,) "said his Lordship, was not a disappointed malicious informer, prying into official abuses, because without office himself, but himself a man in office—not troublesomely inquisitive into other men's departments, but conscientiously correcting his own, doing it pursuant to the rules of law, and what heightens the character, doing it at the risk of his office, from which the effrontery of power has already suspended him without proof of his guilt—a conduct not only unjust and illiberal, but highly disrespectful to this Court, whose Judges sit in the double capacity of ministers of the law, and governors of this sacred and abused institution. Indeed, Lord ——— has, in my opinion, acted such a part * * *

(Here Lord Mansfield observing the Counsel heated with his subject, and growing personal on the First Lord of the Admiralty, told him Lord ——— was not before the Court.)

"I know that he is not formally before the Court, but for that very reason I will bring him before the Court; he has placed these men in the front of the battle in hopes to escape under their shelter, but I will not join in battle with them; their vices, though screwed up to the highest pitch of human depravity, are not of dignity enough to vindicate the combat with me. I will drag him to light who is the dark mover behind this scene of iniquity. I assert that the Earl of ——— has but one road to escape out of this business without pollution and disgrace, and that is by publicly disavowing the acts of the prosecutors and restoring Captain Baillie to his command. If he does this, then his offence will be no more than the too common one of having suffered his own personal interest to prevail over his public

duty in placing his voters in the hospital. But if, on the contrary, he continues to protect the prosecutors in spite of the evidence of their guilt, which has excited the abhorrence of the numerous audience who crowd this Court; *if he keeps this injured man suspended, or dare to turn that suspension into a removal, I shall then not scruple to declare him an accomplice in their guilt, a shameless oppressor, a disgrace to his rank, and a traitor to his trust.* But, as I should be very sorry that the fortune of my brave and honourable friend should depend either on the exercise of Lord ——'s justice or the influence of his fears, I do most earnestly entreat the Court to mark the malignant object of this prosecution, and to defeat it;—I beseech you, my Lords, to consider that even by discharging the rule, and with costs, the defendant is neither protected nor restored. I trust, therefore, your Lordships will not rest satisfied with fulfilling your judicial duty; but as the strongest evidence of the foulest abuses has by accident come collaterally before you, that you protect a brave and public-spirited officer from the persecution this writting has brought upon him, and not suffer so dreadful an example to go abroad into the world, as the ruin of an upright man for having faithfully discharged his duty."

We have heard it said that circumstances peculiarly favoured the daring of Lord Erskine; that Lord Mansfield, though an artful, as well as able and eloquent man, was at the same time nervous and timid, as was proved by his excessive dread of Lord Chatham, who was inferior to himself in intellectual power, though so much superior in courage; and that if he had made a similar attempt to defy Lord Ellenborough, whose displeasure no one ever encountered without suffering from it, he would have been unsuccessful. But we think they who come to this conclusion, do not make sufficient allowance either for the peculiar buoyancy and energy of Lord Erskine's character, or the deficiency in courage in those over whom Lord Ellenborough tyrannized. We do not believe that he could have trampled on Lord Erskine, any more than he could have trampled on Sir Samuel Romilly.

It is not our intention to follow Lord Erskine through his long and arduous forensic and political life. In this brief sketch we can merely notice some of its leading features. But, indeed, the public are too familiar with the splendid part he has acted, to render it necessary for us to enter with any particularity into his history.

His name will always be associated

with the liberty of the press, which he may be said to have preserved. When he commenced his career, a system was in force and gaining strength, which would have soon deprived Englishmen of all that they had to distinguish them above other nations. The power claimed by the Judges of limiting the Juries to the mere fact of publication, and deciding themselves on the character of the writing before the Court, would have soon rendered freedom of discussion a mere name. Till the accession of George the Third, the Crown was on the side of liberty from the dread of a Pretender, but that danger to kingly power removed, the consequences which might have been anticipated followed. Shortly after this critical period of our history, Lord Erskine appeared, and in a succession of battles he nobly combated the spirit of the new era, and at last secured to the Juries the decision of the law as well as the fact—a point which would be of the greatest consequence, were it not for the power which the Crown has obtained of influencing the nomination of juries.

This combat on one occasion we cannot pass over, as it serves particularly to illustrate that quality for which Lord Erskine was so distinguished. On the trial of the venerable Dean of St. Asaph, (1784,) who has survived his advocate, Judge Buller endeavoured to bully the jury into a verdict favourable to his views—Lord Erskine entered the lists with him, and was triumphant. The following is a specimen of the dialogue which passed between the parties:—

"Mr. Justice Buller: I will take the verdict as they mean to give it; it shall not be altered. Gentlemen, if I understand you right, your verdict is this—you mean to say guilty of publishing this libel?—A Juror: No: the pamphlet; we do not decide upon its being a libel.

"Mr. Justice Buller: You say he is guilty of publishing the pamphlet, and the meaning of the innuendoes is as stated in the indictment?—A Juror: Certainly.

"Mr. Erskine: Is the word *only* to stand part of your verdict?—A Juror: Certainly.

"Mr. Erskine: Then I insist it shall be recorded.

"Mr. Justice Buller: Then the verdict must be misunderstood. Let me understand the Jury.

"Mr. Erskine: The Jury do understand their verdict.

"Mr. Justice Buller: Sir, I will not be interrupted.

"Mr. Erskine: I stand here as an Advocate for a brother citizen, and I desire that the word *only* may be recorded.

"Mr. Justice Buller: "Sit down, Sir;

remember your duty, or I shall be obliged to proceed in another manner.

"Mr. Erskine; Your Lordship may proceed in what manner you think fit. I know my duty as well as your Lordship knows yours. I shall not alter my conduct."

Nothing can be more noble than the allusion to the threat of the Judge, with which he concluded his argument:—

"It was the first command and counsel of my youth, always to do what my conscience told me to be my duty; and to leave the consequences to God. I shall carry with me the memory, and I trust the practice, of this parental lesson to the grave. I have hitherto followed it, and have no reason to complain that my obedience to it has been even a temporal sacrifice. I have found it, on the contrary, the road to prosperity and wealth; and I shall point it out as such to my children."

While alluding to his Lordship's brilliant services in behalf of the liberty of the press, we cannot help advert to a circumstance which proves how much he identified himself with the press. During the short period of his Chancellorship, when the Whigs were in power, only two *Edings* of any value fell to his disposal. The very first, one between £300 and £400, he gave to the Rev. John Moir, who became unable from defective vision from continuing to execute an engagement he had long had on *The Morning Chronicle*. Lord Erskine, during Lord Melville's trial, seeing his friend, the late Mr. Perry, whom he greatly loved and esteemed, at the Bar of the House of Lords, he went up to him and gave him the presentation for Mr. Moir, observing that he had lost no time in discharging what he considered a sacred duty, to avoid the importunities of other and more powerful connexions, whose knowledge the circumstance had not reached.

His exertions in rescuing Hardy, Tooke and others, in 1794, from an attempt which, if successful, might have been attended with the most dangerous consequences to the liberty of the subject, ought always to be remembered with gratitude by Englishmen.

Of Lord Erskine, as a forensic orator, it is impossible to speak too highly. Perhaps he was the most powerful Advocate the Bar of England ever possessed. Foreigners were particularly struck with the elegance of his manner, which was aided by a noble and commanding figure, and by a voice so flexible that it lent itself to every shade of feeling. We remember a distinguished foreigner, the Chancellor of a Continental University, remarks that

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Erskine was the only speaker he heard in England who struck him as possessing elegance of action and a melodious voice.

As a man he was generous and kind-hearted. The world are sufficiently acquainted with his little indiscretions, which were injurious to himself alone. Prudence is the virtue of age, but Lord Erskine was a young man in disposition to the last. He had a buoyancy of spirits very rare in this country.

His delicacy was very great. An unfortunate purchase of an estate, which, from the fall in the value of land, especially of a poor soil, became of little value to him, though he had paid a large sum for it, and a large family of sons and grand-children dependent on him, embarrassed him greatly towards the latter years of his life. But he cautiously concealed his difficulties from those who would have been proud to assist him. We have a striking case of this in our eye.

With all his knowledge of character, it would appear he was weak enough to expect that gratitude could lodge in a royal bosom. He was mistaken with respect to the general principle peculiarly unfortunate in this particular instance.

In his manner he was distinguished by candour and frankness. He had nothing of the cold and studied manner characteristic of the English Aristocracy. But though he was easy and kind in his manner, he was never undignified. He was the last man that any one would have presumed to take an improper liberty with. He had the ease of a man who never dreamt that any one would think of encroaching on him. How far he owed his superiority over the other men of his rank in this respect to kindness and warmth of heart, or to his schooling in the world, in which he had to fight his way without any of the advantages which men of family usually have, and consequently could hardly fail to appreciate kindred worth and talents, it would be difficult to say. That his friendships were not confined to rank is well known. We believe the late Mr. Perry, from a very early period, to the end of his life, shared more of his regard than any individual of this metropolis, not peculiarly connected with him.

It was impossible to know Lord Erskine, and not think of him with kindness. Peace to his memory.—*Morning Chron.*

His remains were conveyed from Almondale, on the 28th, and interred in the ancient family vault at Uphall Church. The funeral was private, the body being conveyed in a hearse drawn by six horses,

X

which was followed only by the family carriages and those of a few private friends.

His Lordship was author of many works of temporary interest. His pamphlet entitled "A View of the Causes and Consequences of the present War with France," which appeared in 1797, had such an unprecedented sale, that forty-eight editions were printed within a few months after publication. His Lordship was one of the vice-presidents of the African Institution.

We subjoin the character of this eminent man from the able pen of the "Scotsman."

"At an early period, we have no doubt, the genius that still remains in Scotland will endeavour to do justice to the genius which our country has just lost; but though by no means so presumptuous as to make the attempt ourselves, it would be strange, as well as mean, if we could allow a publication to pass, after the demise of the most illustrious of our countrymen, without adding one word to the common-place expressions of regret. The deprivation, though it has come upon us suddenly, is one which, from the course of nature, was contemplated as not far distant; and yet, we are sure, it will be long before it be duly appreciated, if the age, in its present state, be at all capable of appreciating what was, in the highest degree, noble and magnanimous. It appears to us that the public mind is either sunk into apathy or has become sordidly callous; for the stupid, vulgar and half-superstitious wonder so recently displayed, is only a proof of general degradation. But it is impossible, we should imagine, that the public can, for a single moment, think of having lost one who was full of sympathy for all that was great and good, without experiencing—it must be—a return of all their better feelings. There is not a bosom, certainly, that has ever been animated with the love of liberty, nor a head that has ever perceived the value of freedom, that will not mourn over the remains of Thomas Erskine—a name incomparably and inexpressibly more ennobled by the splendid exertions of its owner in the great cause of humanity, than it is by a well-won patent of nobility, or than it could have been by all the honours and orders which could have been heaped upon it by all the Potentates of Europe. The merits of Lord Erskine are bound up with the history of England. When her laws and institutions were about to be laid prostrate at the feet of enraged power—and when all was servile and corrupt around him—it may be said that he alone stood upright, and

threw himself forward unhesitatingly, either to vindicate the freedom of thought and action, or to fall the victim of his own generosity. The task he had undertaken was appalling—but his choice proceeded from an inherent greatness of soul, which enlarged itself in proportion as his labours and difficulties increased. His exertions were stupendous—at times almost miraculous—but the cause in which he was embarked sustained not only his intellectual, but also his physical strength. His powers grew with the occasions which called for their exercise, until, compared with those that were near him in his own sphere, he appeared omnipotent. Uniting Scottish ardour and English solidity with Irish buoyancy and enthusiasm, he was comparatively irresistible—the envious only could pretend that the brilliancy of his fancy obscured or warped his judgment. There was a moral grandeur in his nature, which gave him, as it were intuitively, a perception of all that was just and fitting in sentiment; and, in the conduct of an argument, this guide—the most invaluable an orator can possess—never forsook him. This fancy was never kindled, but his moral sentiments were also awakened, and his judgment kept on the alert; and from this exquisite balance of his imagination, judgment and feelings, arose the great superiority—the magical effects of his eloquence. But although, upon this theme, we could write without end; and, as we do now, hurriedly and literally without study, we have neither time nor limits to do more than quote a passage from one of his own speeches. 'Upon the principle on which the Attorney-General prays sentence upon my client—God have mercy upon us!—instead of standing before him in judgment with the hopes and consolations of Christians, we must call upon the mountains to cover us; for which of us can present for omniscient examination, a pure, unspotted and faultless course? But I humbly expect that the benevolent Author of our being will judge us as I have been pointing out for your example. Holding up the great volume of our lives in his hands, and regarding the general scope of them;—if he discovers benevolence, charity and good-will to man beating in the heart, where he alone can look;—if he finds that our conduct, though often forced out of the path by our infirmities, has been in general well directed, his all-searching eye will assuredly never pursue us into those little corners of our lives, much less will his justice select them for punishment, without the general context of our existence, by which faults

may be sometimes found to have grown out of virtues, and very many of our heaviest offences to have been grafted by human imperfections upon the best and kindest of our affections. No, Gentlemen, believe me, this is not the course of divine justice, or there is no truth in the gospels of heaven. If the general tenor of a man's conduct be such as I have represented it, he may walk through the shadow of death, with all his faults about him, with as much cheerfulness as in the common paths of life; because he knows, that instead of a stern accuser to expose before the Author of his nature those frail passages, which, like the scored matter in the book before you, chequers the volume of the brightest and best-spent life, his mercy will obscure them from the eye of his purity, and our repentance blot them out for ever."—*II. 269—271.*

November 28, at *Collington*, aged 66, **WILLIAM BROWN, Esq.** In his family he was kind and affectionate, and minutely attentive to the wants and wishes of those about him. As a man of business and a member of society he was active, benevolent and eminently upright. In him poverty and distress had a kind and considerate helper and protector, friendship an intelligent and judicious counsellor, freedom a steady and energetic supporter, and Unitarian Christianity a consistent and zealous friend, whose practice did credit to his principles. In early life he attended the Established Church, but by inquiry he became a Dissenter and a Unitarian, and he was one of the earliest members of the Western Unitarian Society. His attendance on public worship was regular and punctual, and when the society with which he was connected, was without a minister, or whenever the settled minister was either indisposed or absent, he was at hand to conduct the religious services, in a serious and acceptable manner; an example which has obtained, and it is hoped, will still obtain, many imitators. He was a liberal contributor not only to the Unitarian Sunday School, but, also, to the school, established in the town, for the education of the poor generally. The respected subject of this notice was a man of lively sensibilities, and, as in his best days he fully partook of the rich and pure enjoyments of the family and friendly circle, so, when assailed by the trials and disappointments and sorrows of life, his feelings were acutely painful, especially on the loss of an adopted and beloved nephew, (*Mon. Repos. XIII. 526.*) who was every way worthy of this distinction and of the

warm affection of all who knew his worth and high promise, which produced a deep and lasting impression. Yet, whether the sun shone or the storm raged, he maintained his integrity and never allowed his consistency, political or religious, to be shaken. And, looking to his life and conversation, the encouraging hope is entertained, that he is now removed to that state where the changes and griefs of mortality are done away, and to that "rest which remaineth for the people of God."


D.

Dec. 17, at *Ditching*, **MARIA**, wife of **Mr. CROSSKEY**, of *Lewes*, and eldest daughter of **Mr. Browne**, of the former place. A more striking instance of the transient state of man could be scarcely offered to the consideration and sympathy of mortals. This victim of untimely death was cut down at the age of 23, having been a wife only six months. Bright and vernal were the prospects of the happy pair. The remaining journey of life appeared strewn with flowers. She possessed the universal esteem of her acquaintance, the warmest affection of her relatives, and the devoted fondness of her husband. It would be impossible to afford a more illustrative proof of the power of religion on the mind, in the trying hours of decay, than that which was displayed by our departed sister. When the bright lustre languished in her eye, it still beamed with a saint-like patience and pious resignation to the will of heaven; on the cheek now pale, then hectic, sat unusual peace and composure. From childhood she had given her hand to religion and her heart to God. The Unitarian views and principles of religion she had imbibed and cherished, respecting the placability and parental character of God; the consolation that, though death was about to separate her from all that was most dear to her on earth, in the very prime of life, and almost in the bridal hour, yet, that all is under the unerring direction of Infinite Wisdom and Goodness; the retrospect of a life, which, though short, was well spent; the silent whispers of an approving conscience, disarmed death of his sting and disease of its pain.

J. D.

— 24, at *Chatham*, aged 46 years, **Mrs. SARAH HOSMER**, wife of **Mr. Daniel Hosmer**, of *Smarden*, in *Kent*, a woman much beloved and respected. Almost the whole of her life was spent in the country, and possessing a mind susceptible of vivid impressions from surrounding ob-

jects, she contracted an enthusiastic love for rural scenes. The foliage of trees, the beauty of flowers, and the songs of birds, were to her sources of exquisite gratification. She watched the first opening of the one, and the first sounds of the other, with emotions which are peculiar to persons of delicate minds, who, not having had many opportunities of improvement, possess nevertheless pure and elegant tastes. Next, and superior to this love of nature, was her unfeigned benevolence, which manifested itself in those unassuming acts of kindness and attention which are so grateful to the receiver, and which so seldom meet the eye and obtain the applause of the world. The regard which she cherished toward those who were bound to her by nature and friendship, was silent, deep and powerful; shewn rather in deeds than in words. Her mind was diligent and cheerful, acute and penetrating! She possessed a keen sense of the ridiculous, and, had she indulged them, her powers of satire would have been very great; but her temper was so embued with Christian charity, that she checked "every idle word," which uttered, might give pain to others. Above all, was she earnest in the performance of her social and religious duties. Virtuous by inclination, a Christian from conviction, her piety was fervent, and fitted to the various occasions of joy or sorrow which came to her from the hand of Providence. She boasted not of any merit in the sight of God: nor did she venture to pronounce herself an especial favourite of heaven. Believing in the everlasting goodness of our heavenly Father, she gladly mingled her hopes with those of the whole human race. Hence will it be perceived of how gentle and humble a disposition she was; and the readers of this brief memoir will be prepared to expect a scene of sickness and death worthy of such health and life. For more than a year she was afflicted with a painful disease, yet in all this time she "sinned not, nor charged God foolishly." She throughout so possessed her soul in patience, that "they who once saw her were anxious often to watch at her side and converse with her heavenly thoughts. She appeared truly to have learned of him who was 'meek and lowly of heart.' There were no wild raptures of a wandering imagination; but her soul was collected and firm. She had that humble expectation, and that calm confidence which are produced by deep, inward feeling of the truths of Christianity, and firm faith in its promises. The exercises of devotion, and the reading of the Scriptures, afforded her high enjoyment while she was able

to listen and comprehend; but she faded away so slowly, life clung to her with such tenacity, that before existence was quite extinct, memory and thought seemed gone. And as long as she could make known her secret musings, it was manifest that they were sweet to her, that they were of past benevolence, of present alleviations and of future hopes; for she would break forth into animated exclamations concerning the goodness of our Almighty Father. Yea, amidst all her protracted and severe sufferings, her constant testimony was that 'God is love.' Now rests she in peace. She has died in Jesus Christ, and 'Blessed are the dead that die in the Lord.' *


1824. Jan. 13, at *Littleton House*, near *Guildford*, aged 77 years, Mr. JOHN ELLIS, pastor of the General Baptist Church, Meadrow, Godalming. Our departed friend commenced his ministry about forty years ago, assisting his father in his declining years in the good work, and at his decease succeeded to the charge, which he fulfilled in a most exemplary manner. Destitute of the advantages arising from birth, education and fortune, our friend had every thing to do for himself, and by dint of industry and skillful management succeeded in business, which became extensive and multifarious, at the same time qualifying himself by unremitting application and study for public ministrations. In the early part of his life he was of the Arian persuasion, but reading and reflection induced him to believe in the simple humanity of Christ; this change of sentiment produced considerable uneasiness and opposition among his friends, which his firmness, candour and conciliating manner in due time allayed. He was a staunch and liberal supporter of the General Baptist and Unitarian interests, encouraged conferences and young ministers, and earnestly promoted the interests of our Sunday School and Church Library. With his coadjutors in the ministry he was on the best terms, frequently expressing his pleasure and commending their labours, and rendered them every necessary assistance. Mr. Ellis was universally respected for his virtues and urbanity; strictly upright, diffusely benevolent, with a sweetness and benignity of deportment, every eye beheld him with pleasure, and every tongue is filled with his praise—he diffused a sweet odour in life, and his memory is blessed. His remains were interred in the family vault

* Extracted from her Funerary Sermon.

in the General Baptist burying ground, Meadow; the funeral service being performed by his friend and assistant, Mr. T. Moore, who, on Sunday the 25th, preached the funeral sermon, from Heb. xi. 4, "He being dead yet speaketh," to a very large congregation, who assembled to pay this last token of respect to departed worth.

T. M.

Jan. 26, at Richmond, JAMES, Earl CORNWALLIS, Bishop of Litchfield and Coventry and Dean of Durham, in the 81st year of his age, who is succeeded in his title and estates by his only son, JAMES MANS, Viscount Brome, now Earl Cornwallis. His appointment to the see was in 1781. He was uncle to the Marquis Cornwallis.

INTELLIGENCE.

DOMESTIC.

Stamford Street Fellowship Fund.

SIR,

Six years ago, (Jan. 26, 1818,)* I had the pleasure of communicating to the Monthly Repository an account of the formation of a Fellowship Fund at St. Thomas's, Southwark. At a Quarterly Meeting, held on Sunday, the 29th of June last,† I had to discharge my last duty, as the President of that institution, by declaring its dissolution, in anticipation of the final dissolution of the congregation of St. Thomas's, which took place at the Chapel in Duke Street, Stamford Street, on Sunday the 29th of July following. At the conclusion of the business, I took occasion strongly to recommend to the subscribers to establish a similar institution after they should have united themselves to the Westminster congregation in Stamford Street. It was not then known who the minister of the new chapel might be; and I considered my recommendation as my parting advice to the friends with whom I had had the gratification to act in the appropriation of the monies which had been placed under our management. I have now the satisfaction to state that, at a general meeting of the congregation assembling in Stamford Street, held at the chapel, pursuant to previous notice; on Sunday the 11th instant, it was unanimously re-

solved, to establish in that Society a Fellowship Fund, to be called the STAMFORD STREET FELLOWSHIP FUND. The rules, with a few alterations relating chiefly to matters of minor regulation, are the same as those of the St. Thomas's Fellowship Fund. The office of President has been conferred on the minister. Thomas Marsden, Esq. 163, Borough, and 36, Queen Street, Cheapside, has been appointed Treasurer, and Mr. W. G. Barnes, of Russel Street, Covent Garden, Secretary for the current year. The list of subscribers already contains the names of most of the persons, of all ages, who are stated attendants at the chapel: some time must, however, elapse before a sufficient fund can be accumulated to enable the committee to grant exhibitions.

THOMAS REES.

Kennington, Jan. 19, 1824.

New Unitarian Chapel, Stratford.

A VERY neat and commodious little chapel has been erected for Unitarian worship, at STRATFORD, in Essex, and was opened on Sunday the 18th inst., with two sermons, that in the morning by the Rev. R. Aspland, consisting of a "Review of the Sufferings of Good Men in Times Past for Conscience' Sake," and that in the evening by the Rev. W. J. Fox; on "the Value of Christian Truth." The history of the small but respectable congregation at Stratford is truly encouraging, as it shews that a few individuals may by steadiness, consistency and perseverance, finally establish their religious opinions in the form of public worship. This people is peculiarly praise-worthy in having been contented with a place of worship, accommodated to their pecuniary means, and in having erected in the end a House of Prayer, the support of which will not be felt as a burden.

* See Monthly Repository, Vol. XIII. p. 73.

† At this meeting the whole of the balance remaining in the Treasurer's hands was voted away. The sum of 10*l.*, the largest portion of it, was granted in aid of the fund for the erection of the New Finchbury Chapel. This is the sum to which the erratum, in the advertisement relating to that erection on the cover of the last Monthly Repository refers.

Quarterly Meeting of the Unitarians of South Wales.

THE Quarterly Meeting of the Unitarians of South Wales was held at Merthyr, on the last evening of the old, and the first day of the new, year. On the Wednesday evening, the Rev. J. Thomas, of Pant-y-dafaid, preached in *Welsh*; and the Rev. D. Davis, of Neath, in *English*. On the Thursday morning, the Rev. J. James, of Gelli-Onnen, preached the Quarterly Discourse, from 1 Cor. xiv. 20. At the close of the sermon, was resumed, in open conference, the question discussed at the "Annual Association," held at Merthyr, June 28, 1821, viz. *Whether there be any difference between the predication of men to endless torments, and the creation of them, with a perfect knowledge that they will certainly suffer such punishment?* As no one, on this occa-

sion, attempted to point out a difference, another question, arising out of the preceding one, was proposed, viz. *Is the doctrine of endless torments consistent with the character of God, with reason and scripture?* Two individuals maintained that it was; and several spoke repeatedly, and at some length, to shew that it was not. There was service also in the evening. Mr. Rees Davis, a student from Carmarthen, preached in *Welsh*; and the Rev. J. Davis, of Capel-y-groes, in *English*. The audience, each time, was numerous and attentive.

The next Quarterly Meeting is to be held at Rhyd-y-park, in *Easter week*. The Rev. J. Jones, of Bridgend, is appointed preacher. The subject for conference, *What constitutes a Christian Church?*

Rh.

Merthyr Tydvil, Jan. 23, 1824.

Annual Receipts of some of the Principal English and American Charitable Religious Societies.

(From the <i>Missionary Register</i> .)		£.	s.	d.
African Institution	1822—3	1,134	2	1
American Bible Society	1822—3	10,154	10	6
American Board of Missions	1821—2	13,778	10	6
American Colonization Society	1820—	2,033	15	6
American Episcopal Missionary Society	1822—3	852	18	9
American Jews' Society	1822—3	1,314	5	9
American Methodist Missionary Society	1822—3	2,009	10	11
American United Foreign Missionary Society	1822—3	2,094	14	7
Anti-slavery Society (on its formation)		748	4	0
Baptist Missionary Society	1822—3	14,759	6	7
Baptist (General) Missionary Society	1821—2	1,256	12	9
British and Foreign Bible Society, Contributions, 66,494 <i>l.</i> 4 <i>s.</i> 5 <i>d.</i> Sales, 30,568 <i>l.</i> 7 <i>s.</i> 4 <i>d.</i>	1822—3	97,062	11	9
British and Foreign School Society	1822—3	2,053	16	11
Christian Knowledge Society, Contributions, 28,263 <i>l.</i> 16 <i>s.</i> 10 <i>d.</i> Sales, &c. 26,627 <i>l.</i> 9 <i>s.</i> 2 <i>d.</i>	1822—3	54,891	6	0
Church Missionary Society, Contributions, 34,875 <i>l.</i> 17 <i>s.</i> 9 <i>d.</i> Sales, 586 <i>l.</i> 14 <i>s.</i> 5 <i>d.</i>	1822—3	35,462	12	2
Church of England Tract Society, Contributions, 275 <i>l.</i> 9 <i>s.</i> 10 <i>d.</i> Sales, 360 <i>l.</i> 18 <i>s.</i> 10 <i>d.</i>	1822	636	8	8
Hibernian Society	1822—3	8,984	13	6
Jews' Society, London, Contributions, 10,924 <i>l.</i> 2 <i>s.</i> 7 <i>d.</i> Sales 476 <i>l.</i> 7 <i>s.</i> 3 <i>d.</i>	1822—3	11,400	9	10
London Missionary Society	1822—3	31,266	11	11
Merchant-Seaman's Bible Society, Contributions, 412 <i>l.</i> 9 <i>s.</i> 2 <i>d.</i> Sales, 236 <i>l.</i> 1 <i>s.</i> 6 <i>d.</i>	1822—3	648	10	8
National Education Society	1822—3	1,996	15	0
Naval and Military Bible Society, Contributions, 1,899 <i>l.</i> 9 <i>s.</i> 2 <i>d.</i> Sales, 29 <i>l.</i> 13 <i>s.</i> 7 <i>d.</i>	1822—3	1,929	2	9
Prayer Book and Homily Society, Contributions, 1,447 <i>l.</i> 3 <i>s.</i> 1 <i>d.</i> Sales, 635 <i>l.</i> 6 <i>s.</i> 5 <i>d.</i>	1822—3	2,082	9	6
Religious Tract Society, Contributions, 2,164 <i>l.</i> 13 <i>s.</i> 0 <i>d.</i> Sales, 6,645 <i>l.</i> 0 <i>s.</i> 7 <i>d.</i>	1822—3	8,809	13	7
Scottish Missionary Society	1822—3	5,370	14	1
Society for the Propagation of the Gospel, Contributions, 5,147 <i>l.</i> 18 <i>s.</i> 3 <i>d.</i> Parliamentary Grant, 9,412 <i>l.</i> 10 <i>s.</i> 0 <i>d.</i>	1822	15,560	8	3
United Brethren	1821	7,332	12	6
Wesleyan Missionary Society	1822	31,748	9	11
Total.		£367,373	17	8

MISCELLANEOUS.*Corporation and Test Acts.*

THE Deputies for protecting the Civil Rights of the Dissenters are, we understand, once more about to move the question of the repeal of the above acts. In choosing Deputies for the present year, some congregations in London and the neighbourhood (we may specify two, that of the Old Jewry and that of the New Gravel-Pit, Hackney), instructed their representatives to bring this matter under early and serious consideration. The course to be pursued is as yet undetermined; probably petitions to Parliament will not be deemed necessary: but if they should be called for, we doubt not but the Dissenters in general will be prompt in obeying the call. The question could not be moved under more favourable auspices: the Dissenters are no longer regarded as a political party; the temper of the Government is mild and liberal; and the claims of the Catholics will, perhaps, be conceded in whole or in part, and these must carry with them, in reason and justice, the equally strong claims of Protestant Dissenters.

Restrictions on the Press in India.

OUR readers are acquainted with the fact of Mr. Buckingham, the Editor of the Calcutta Journal, being banished from Bengal by the temporary Governor General ADAM, on account of his having made some remarks, which appear to us neither unfair nor intemperate, upon the appointment of Dr. BAYCE, the authorized Presbyterian Minister in India, to the office of Clerk of the Committee of Stationery. On Mr. Buckingham's departure, the Calcutta Journal was committed to the superintendence of natives, over whom the Governor General had not the same arbitrary power. There were besides several native Journals in the Persian and Bengallee languages. To prevent the supposed evil influence of these upon the public mind, the Governor General issued Orders of Council, which were ratified by the Supreme Court of Calcutta, for subjecting all periodical works to a licence and all printing presses to registry. This had the immediate effect of putting down the native press, and thus unhappily the case stands at present. The natives, however, have not surrendered their freedom without a struggle, as will be seen by the following Memorial, signed, amongst others, by the distinguished man, RAMMOHUN ROY, whose portrait ornaments this Number of the Monthly Repository. To make the subject more intelligible, we subjoin to

the Memorial a translation from the Persian newspaper, styled the "*Mirat-ul-Ukhbar*."

Native Memorial.

To the Honourable Sir Francis Macnaghten, Sole Acting Judge of the Supreme Court of Judicature at Fort William, in Bengal.

MY LORD,

In consequence of the late Rule and Ordinance passed by his Excellency the Governor General in Council, regarding the publication of periodical works, your memorialists consider themselves called upon, with due submission, to represent to you their feelings and sentiments on the subject.

Your memorialists beg leave, in the first place, to bring to the notice of your Lordship various proofs given by the natives of this country of their unshaken loyalty to, and unlimited confidence in, the British Government in India; which may remove from your mind any apprehension of the Government being brought into hatred and contempt, or of the peace, harmony and good order of society in this country being liable to be interrupted and destroyed, as implied in the preamble of the above rule and ordinance.

1. Your Lordship is well aware that the natives of Calcutta and its vicinity have voluntarily intrusted Government with millions of their wealth, without indicating the least suspicion of its stability and good faith, and reposing in the sanguine hope that their property being so secured, their interests will be as permanent as the British Power itself; while, on the contrary, their fathers were invariably compelled to conceal their treasures in the bowels of the earth, in order to preserve them from the insatiable rapacity of their oppressive rulers.

2. Placing entire reliance on the promises made by the British Government at the time of the perpetual settlement of the landed property in this part of India, in 1793, the landlords have since, by constantly improving their estates, been able to increase their produce in general very considerably; whereas, prior to that period, and under former Governments, their forefathers were obliged to lay waste the greater part of their estates, in order to make them appear of inferior value, that they might not excite the cupidity of Government, and thus cause their rents to be increased or themselves to be dispossessed of their lands—a pernicious practice, which often incapacitated the landholders from dis-

charging even their stipulated revenue to Government, and reduced their families to want.

3. During the last wars which the British Government were obliged to undertake against neighbouring Powers, it is well known that the great body of natives of wealth and respectability, as well as the landholders of consequence, offered up regular prayers to the objects of their worship for the success of the British arms, from a deep conviction that, under the sway of that nation, their improvement, both mental and social, would be promoted, and their lives, religion and property be secured. Actuated by such feelings, even in those critical times, which are the best test of the loyalty of the subject, they voluntarily came forward with a large portion of their property, to enable the British Government to carry into effect the measures necessary for its own defence; considering the cause of the British as their own, and firmly believing that on its success their own happiness and prosperity depended.

4. It is manifest as the light of day, that the general subject of observation, and the constant and familiar topic of discourse among the Hindoo community of Bengal, are the literary and political improvements which are continually going on in the state of the country under the present system of government, and a comparison between their present auspicious prospects and their hopeless condition under their former rulers.

Under these circumstances your Lordship cannot fail to be impressed with a full conviction, that whoever charges the natives of this country with disloyalty, or insinuates aught to the prejudice of their fidelity and attachment to the British Government, must either be totally ignorant of the affairs of this country and the feelings and sentiments of its inhabitants, as above stated, or, on the contrary, be desirous of misrepresenting the people and misleading the Government, both here and in England, for unworthy purposes of his own.

Your memorialists must confess that these feelings of loyalty and attachment, of which the most unequivocal proofs stand on record, have been produced by the wisdom and liberality displayed by the British Government, in the means adopted for the gradual improvement of their social and domestic condition, by the establishment of colleges, schools and other beneficial institutions in this city; among which, the creation of a British Court of Judicature, for the more effectual administration of justice, deserves to be gratefully remembered.

A proof of the natives of India being more and more attached to the British rule, in proportion as they experience from it the blessings of just and liberal treatment, is, that the inhabitants of Calcutta, who enjoy in many respects very superior privileges to those of their fellow subjects in other parts of the country, are known to be in like measure more warmly devoted to the existing Government; nor is it at all wonderful they should in loyalty be not at all inferior to British-born subjects, since they feel assured of the same civil and religious liberty which is enjoyed in England, without being subjected to such heavy taxation as presses upon the people there.

Hence the population of Calcutta, as well as the value of land in this city, have rapidly increased of late years; notwithstanding the high rents of houses, and the dearness of all the necessaries of life compared with other parts of the country; as well as the inhabitants being subjected to additional taxes, and also liable to the heavy costs necessarily incurred in case of suits before the Supreme Court.

Your Lordship may have learned from the works of the Christian Missionaries, and also from other sources, that ever since the art of printing has become generally known among the natives of Calcutta, numerous publications have been circulated in the Bengallee language, which, by introducing free discussion among the natives, and inducing them to reflect and inquire after knowledge, have already served greatly to improve their minds and ameliorate their condition. This desirable object has been chiefly promoted by the establishment of four native newspapers, two in the Bengallee and two in the Persian language, published for the purpose of communicating to those residing in the interior of the country, accounts of whatever occurs worthy of notice at the presidency or in the country, and also the interesting and valuable intelligence of what is passing in England and in other parts of the world, conveyed through the English newspapers or other channels.

Your memorialists are unable to discover any disturbance of the peace, harmony and good order of society, that has arisen from the English press, the influence of which must necessarily be confined to that part of the community who understand the language thoroughly; but we are quite confident that the publications in the native languages, whether in the shape of a newspaper or any other work, have none of them been calculated to bring the Government of

the country into hatred and contempt, and that they have not proved, as far as can be ascertained by the strictest inquiry, in the slightest degree injurious, which has very lately been acknowledged in one of the most respectable English Missionary works. So far from obtruding upon Government groundless representations, Native authors and editors have always restrained themselves from publishing even such facts respecting the judicial proceedings in the interior of the country, as they thought were likely at first view to be obnoxious to Government.

While your memorialists were indulging the hope that Government, from a conviction of the manifold advantages of being put in possession of full and impartial information regarding what is passing in all parts of the country, would encourage the establishment of newspapers in the cities and districts under the special patronage and protection of Government, that they might furnish the supreme authorities in Calcutta with an accurate account of local occurrences and reports of judicial proceedings, they have the misfortune to observe that, on the contrary, his Excellency the Governor General in Council has lately promulgated a rule and ordinance imposing severe restraints on the press, and prohibiting all periodical publications even at the presidency and in the native languages, unless sanctioned by a licence from Government, which is to be revocable at pleasure, whenever it shall appear to Government that a publication has contained any thing of unsuitable character.

Those natives who are in more favourable circumstances and of respectable character, have such an invincible prejudice against making a voluntary affidavit, or undergoing the solemnities of an oath, that they will never think of establishing a publication which can only be supported by a series of oaths and affidavits, abhorrent to their feelings and derogatory to their reputation amongst their countrymen.

After this rule and ordinance shall have been carried into execution, your memorialists are therefore extremely sorry to observe, that a complete stop will be put to the diffusion of knowledge, and the consequent mental improvement now going on, either by translations into the popular dialect of this country from the learned languages of the East, or by the circulation of literary intelligence drawn from foreign publications. And the same cause will also prevent those natives who are better versed in the laws and customs of the British nation, from communicating to their fellow-subjects a

knowledge of the admirable system of government established by the British, and the peculiar excellencies of the means they have adopted for the strict and impartial administration of justice. Another evil of equal importance in the eyes of a just ruler is, that it will also preclude the natives from making the Government readily acquainted with the errors and injustice that may be committed by its executive officers in the various parts of this extensive country; and it will also preclude the natives from communicating frankly and honestly to their gracious sovereign in England and his council, the real condition of his Majesty's faithful subjects in this distant part of his dominions, and the treatment they experience from the local government: since such information cannot in future be conveyed to England, as it has heretofore been, either by the translations from the native publications inserted in the English newspapers printed here and sent to Europe, or by the English publications which the natives themselves had in contemplation to establish before this rule and ordinance was proposed.

After this sudden deprivation of one of the most precious of their rights, which has been freely allowed them since the establishment of the British power, a right which they are not and cannot be charged with having ever abused, the inhabitants of Calcutta would be no longer justified in boasting that they are fortunately placed by Providence under the protection of the whole British nation; or that the King of England and his lords and commons are their legislators; and that they are secured in the enjoyment of the same civil and religious privileges that every Briton is entitled to in England.

Your memorialists are persuaded that the British Government is not disposed to adopt the political maxim so often acted upon by Asiatic Princes, that the more a people are kept in darkness, their rulers will derive the greater advantages from them; since, by reference to history, it is found that this was but a short-sighted policy, which did not ultimately answer the purpose of its authors. On the contrary, it rather proved disadvantageous to them; for we find that, as often as an ignorant people, when an opportunity offered, have revolted against their rulers, all sorts of barbarous excesses and cruelties have been the consequence; whereas a people naturally disposed to peace and ease, when placed under a good government, from which they experience just and liberal treatment, must become the more attached to it in proportion as they become en-

lightened and the great body of the people are taught to appreciate the value of the blessings they enjoy under its rule.

Every good ruler who is convinced of the imperfection of human nature, and reverences the Eternal Governor of the world, must be conscious of the great liability to error in managing the affairs of a vast empire; and therefore he will be anxious to afford every individual the readiest means of bringing to his notice whatever may require his interference. To secure this important object, the unrestrained liberty of publication is the only effectual means that can be employed. And should it ever be abused, the established law of the land is very properly armed with sufficient powers to punish those who may be found guilty of misrepresenting the conduct or character of Government, which are effectually guarded by the same laws to which individuals must look for the protection of their reputation and good name.

Your memorialists conclude by humbly entreating your Lordship to take this memorial into your gracious consideration; and that you will be pleased, by not registering the above rule and ordinance, to permit the natives of this country to continue in possession of the civil rights and privileges which they and their fathers have so long enjoyed under the auspices of the British nation, whose kindness and confidence they are not aware of having done any thing to forfeit.

CHUNDER COOMAR TAGORE.

DEWAR KUMAUTH TAGORE.

RAM MOHUN ROY.

HUR CHUNDER GHOSE.

GOWREE CHURN BONNERGEE.

PROSSUNNU COOMAR TAGORE.

—
MIRAT-OOL-UKHBAR.

Friday, April 4, 1823. (Not included in the regular Numbers.)

It was previously intimated, that a Rule and Ordinance was promulgated by his Excellency the Honourable the Governor General in Council, enacting, that a daily, weekly, or any periodical paper should not be published in this city, without an affidavit being made by its proprietor in the police office, and without a licence being procured for such publication from the Chief Secretary to Government; and that after such licence being obtained, it is optional with the Governor General to recall the same, whenever his Excellency may be dissatisfied with any part of the paper. Be it known, that on the 31st of March, the Honourable Sir Francis Macnaghten, Judge of the Supreme Court, expressed his approbation of the Rule and Ordinance

so passed. Under these circumstances, I, the least of all the human race, in consideration of several difficulties, have, with much regret and reluctance, relinquished the publication of this paper (Mirat-ool-Ukhbar). The difficulties are these:

First. Although it is very easy for those European gentlemen, who have the honour to be acquainted with the Chief Secretary to Government, to obtain a licence according to the prescribed form; yet to an humble individual like myself, it is very hard to make his way through the porters and attendants of a great personage; or to enter the doors of the police court, crowded with people of all classes, for the purpose of obtaining what is, in fact, already in my own option. As it is written—

Abrooe kih bu-sud khoon i figur dust dihud

Bu oomed-i kurum-e, kha'jah, bu-durban mu furosh.

The respect which is purchased with a hundred drops of heart's blood
Do not thou, in the hope of a favour,
commit to the mercy of a porter.

Secondly. To make affidavit voluntarily in an open court, in presence of respectable magistrates, is looked upon as very mean and censurable by those who watch the conduct of their neighbours. Besides, the publication of a newspaper is not incumbent upon every person, so that he must resort to the evasion of establishing fictitious proprietors, which is contrary to law and repugnant to conscience.

Thirdly. After incurring the disrepute of solicitation, and suffering the dishonour of making affidavit, the constant apprehension of the licence being recalled by Government, which would disgrace the person in the eyes of the world, must create such anxiety as entirely to destroy his peace of mind. Because a man, by nature liable to err, in telling the real truth, cannot help sometimes making use of words and selecting phrases that might be unpleasant to Government. I, however, here prefer silence to speaking out:

Guda-e goshuh nusheenē to Khafiza mukhurosh

Roo mooz musalbut i kheshe khoos-rowan danund.

Thou, O Hafiz, art a poor retired man,
be silent:

Princes know the secrets of their own policy.

I now entreat those kind and liberal gentlemen of Persia and Hindoostan, who have honoured the Mirat-ool-Ukhbar,

with their patronage, that in consideration of the reasons above stated, they will excuse the non-fulfilment of my promise to make them acquainted with passing events, as stated in the introductory remarks in the first Number; and I earnestly hope from their liberality, that wherever and however I may be situated, they will always consider me, the humblest of the human race, as devoted to their service.

Negro-Slavery in the West Indies.

BEFORE the interest we take in this subject as Christians and friends of humanity, we are also implicated in the discussion now carrying on by having first given to the world Mr. Cooper's evidence on the state of the Negroes. (Vol. XVII. 217, 297, 492, 751, and XVIII. 231.) We are well pleased that the Monthly Repository should be reckoned amongst the periodical works that are devoted to the Negro-cause, and fully satisfied that there is nothing in Mr. Cooper's statements which he will have to retract, or which he cannot justify to the letter. The persons interested in the continuance of Slavery are attempting to throw a stain upon this Gentleman's credit, but we are certain that all their efforts will be harmless. They seem even desirous of wounding Unitarianism through Mr. Cooper, but here also we are persuaded that whatever be in their will, nothing is in their power. The Unitarian doctrine can bear the reproach of not being a fit religion for a population whose masters dare not allow them to be taught to read, lest they should become acquainted for themselves with the New Testament. Let the subject be properly investigated, and we doubt not the result will be the full conviction on the part of the English public, that in the *present state of Negro intellect* nothing can be taught this unhappy people that is worthy of the name of Christianity, and that, in fact, they consider conversion as nothing more or better than exchanging African for European *Obeah* or witchcraft, or than taking up a preserving, in order to lay aside a destroying superstition. (See Mr. Cooper's third letter, XVII. 495.)

The whole subject will in a few days come before Parliament, and in order to prepare our readers for the discussion, we will explain what has been done and what is proposed.

A "Society" was instituted last year "for mitigating and gradually abolishing the state of Slavery throughout the British Dominions." To shew the character of the Society, it needs only be stated that the Duke of Gloucester is President; that

amongst the Vice-Presidents are the Marquis of Lansdowne, Mr. Brougham, Mr. Wilberforce, Mr. William Smith, Mr. Buxton, and Mr. Clarkson; and that amongst the Committee are Mr. Wm. Allen, Mr. Babington and Mr. Macauley. The object of the Society is to circulate information upon the subject, in order to arouse public attention, and to procure petitions to Parliament.* Supported by the petitions which the Society had caused to be sent in, Mr. Buxton made the following motion in the House of Commons, on the 15th of May last, "That the state of Slavery is repugnant to the principles of the British Constitution and of the Christian religion: and that it ought to be gradually abolished throughout the British Dominions, with as much expedition as may be consistent with a due regard to the well-being of the parties concerned." Mr. Buxton stated in his speech, that if his motion were agreed to, he intended to follow it up, by moving for leave to bring in a Bill, or Bills, which should embrace the following specific objects—viz.

"To remove all the existing obstructions to the manumission of Slaves;—

"To cause the Slaves to cease to be chattels in the eye of the law;—

"To prevent their removal, *as Slaves*, from colony to colony, and, under certain modifications, their sale or transfer, except with the land to which they might be attached;—

"To abolish markets and compulsory labour on the Sunday; and to make that day a day of rest, as well as of religious worship and instruction; and also to secure to the Slaves equivalent time in each week, in lieu of Sunday, and in addition to any time which independently of Sunday is now afforded them, for cultivating their provision grounds;—

"To protect the Slaves, by law, in the possession and transmission of the property they may thus, or in any other way, acquire;—

"To enable the Slave to purchase his freedom, by the payment at once of a fair price for his redemption, or of a fifth part of that price at a time, in return for an additional day in the week to be employed for his own benefit;—

* The Society depend for their means of usefulness upon donations and subscriptions, and they confidently appeal to the friends of humanity throughout the nation for their co-operation and support. Communications may be made to the Treasurer, Samuel Hoare, Jun., Esq., 62, Lombard Street, or to the Secretary, W. L. Hanbury, Esq., 18, Aldermanbury.

"To make the testimony of Slaves available in Courts of Justice, both in civil and criminal cases ;—

"To relieve all Negroes and persons of Colour from the burden of legally proving their freedom, when brought into question, and to throw on the claimant of their persons the burden of legally proving his right to them ;—

"To provide the means of religious instruction for the Black and Coloured population, and of Christian education for their children ;—

"To institute marriage among the Slaves ; and to protect that state from violation, and from either forcible or voluntary disruption ;—

"To put an end to the driving system ;—

"To put an end also to the arbitrary punishment of Slaves, and to place their persons as well as property under the guardianship of the law ;—

"To provide that all the children born after a certain day shall be free,—care being taken of their education and maintenance until they shall be capable of acting for themselves ;—

"To provide that no Colonial Governor, Judge, Attorney-General, or Fiscal, shall be a possessor of Slaves, or shall have a direct and obvious reversionary interest in such property, or shall be the agent of the proprietors of Slaves."

On the part of the Government, Mr. Canning expressed his general concurrence in the object for putting an end to Slavery ; he objected, however, to the abstract form of Mr. Buxton's motion, and he proposed to substitute the following Resolutions, which, at the close of the discussion, were unanimously adopted by the House—viz.

"1st. That it is expedient to adopt effectual and decisive measures for meliorating the condition of the Slave population in his Majesty's colonies.

"2nd. That, through a determined and persevering, but judicious and temperate, enforcement of such measures, this House looks forward to a progressive improvement in the character of the Slave population ; such as may prepare them for a participation in those civil rights and privileges which are enjoyed by other classes of his Majesty's subjects.

"3d. That this House is anxious for the accomplishment of this purpose at the earliest period that may be compatible with the well-being of the Slaves, the safety of the Colonies, and with a fair and equitable consideration of the interests of all parties concerned therein.

"4th. That these Resolutions be laid before his Majesty."

Subsequent communications with his

Majesty's Ministers, have authorized the Society before mentioned to submit the following as the present purposes of the Government :

"That the existing obstructions to manumissions, arising from stamps or fines, or other fiscal regulations, shall be removed ;—

"That the Slaves shall be protected by law in the possession, and also in the transmission, by bequest or otherwise, of any property they may acquire ;—

"That means shall be provided of religious instruction for the Slaves, and of Christian education for their children ;—

"That the driving system shall be peremptorily and entirely abolished, so that the whip shall no longer be the stimulant of labour ;—

"That an end shall also be absolutely put to the degrading corporal punishment of females ; and that measures shall be taken to restrain, generally, the power of arbitrary punishment, and to prevent its abuse ;—

"That, the means of religious instruction being provided, the Sundays shall be given up to the Slaves for rest, recreation, and religious instruction and worship (Sunday markets being abolished) ; and that equivalent time shall be allowed them, on other days, for the cultivation of their provision grounds ;

"That the marriage of Slaves shall be authorised, and sanctioned by law ; and that they shall likewise be protected in the enjoyment of their conjugal rights."

The sincerity of the Government in these designs is proved by the instructions which Lord Bathurst has sent out to the Colonies. These, as well as the Resolutions carried into Parliament, have alarmed the West India Planters and Proprietors, and the most violent resolutions have been passed in the parishes of Jamaica, and tumultuary proceedings have been resorted to in other colonies.

On the 18th of August there was some resistance amongst the Slaves in Demerara to some act of the local authorities. The military were called in, and blood was shed. Messrs. Smith and Elliot, Missionaries from the London Society, in the Colony, were taken up on the charge of promoting insurrection. Elliot was soon discharged, but Smith was brought to trial before a Court Martial, and it is reported has been adjudged guilty, and sentenced to death. The sentence, however, awaits the approbation of his Majesty's Government. In the mean time, the Missionary Society have published their confidence in Smith's entire innocence.

At Barbadoes, on the 19th of October, the Wesleyan Methodist Chapel was en-

tirely destroyed, and the Missionary (Shrewsbury) obliged to fly, with his family, for his life. Upon this outrage being committed, the Governor, Sir Henry Warde, issued a Proclamation, offering a reward of £100 for the conviction of the offenders. A counter proclamation was sent forth by the incendiaries, or their friends, threatening that persons coming forward to impeach shall receive the punishment which they deserve, and observing that "the reward is offered on conviction, which cannot be effected whilst the people are firm to themselves." This document states that the midnight rioters were not the rabble, but that the majority of them were persons of the first respectability.

At Berhice, also, the Missionary Chapel, occupied by Mr. John Wray, from the London Society, was, on the 22d September, destroyed by fire, but it does not yet appear whether the fire was accidental or wilful.

The West India Interest at home are very active, and have engaged a part of the daily press in their service. How far they will prevail upon the Government to alter its purpose remains to be seen, but it seems on every account desirable that the hands of his Majesty's Ministers should be strengthened by the expression of the public feeling by means of respectful and temperate petitions.

The usual arts of misrepresentation have been adopted by the friends of perpetual and unmitigated slavery. It is said, for instance, that the advocates of abolition, contemplate the universal immediate emancipation of the Negroes, but this must be known to every well-informed man to be entirely false. No such mad project was ever entertained by any one connected with the Society. All that the most zealous have ever stated as their wish, is, that means should be taken for eventual abolition, which, they have never forgotten, can be safe only by being gradual.—With as little regard

to truth, it is charged upon the abolitionists that they meditate the destruction of the immense mass of West India property, guaranteed by numerous Acts of Parliament: for one of the chief arguments for a gradual and safe abolition is, that under the present system the value of property in the Colonies is sinking, and must ultimately be as nothing; and the abolitionists bring forward facts to shew, that in all cases free labour is cheaper than compulsory. Whether they be right or wrong in their reasonings, their bitterest adversaries must know and feel that they have no evil intentions. And we earnestly hope that the clamours of a body of men, whose falsely-calculated interests are viewed by themselves to be endangered, will not deter the Government from pursuing the great measures of justice and humanity, to which it stands pledged before the world.

LITERARY.

It is proposed to publish by subscription, a volume of Sermons, selected from the manuscripts of the late Rev. Dr. Boag, minister of the Abbey Church, Paisley; with some account of the excellent and learned author, by Professor Mylne. The Rev. B. Mardon, of Glasgow, will be happy to receive the names of subscribers.

NOTICE.

THE Annual Sermon for the Relief of the *Necessitous Widows and Children of Protestant Dissenting Ministers*, will be preached on Wednesday the 7th of April next, at the Old Jewry Chapel, removed to Jewin Street, in Aldersgate Street, by the Rev. T. BINNEY, of Bedford. Service to begin at twelve o'clock at noon precisely. The subscribers and friends to the Society will afterwards dine together at the Albion Tavern, in Aldersgate Street.

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By C. P. Neale Wilton, B. A. Carate of Awre, Gloucestershire. 8vo. 6s.

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God the Doer of all Things, preached in the Parish Church of St. Martin, Leicester, Nov. 23. By E. T. Vaughan, M. A., Vicar. 1s.

On Death: occasioned by the Repen-tance of a Dying Infidel: preached in the Parish Church of Stokesley, Yorkshire, Sept. 28, 1823. By L. V. Vernon, Rec-tor. 8vo.

The Continuance of Brotherly Love recommended: delivered at the Rev. Dr. Rippon's Meeting-House, Oct. 23, 1823, before the Baptist Monthly Meeting. By George Pritchard. 1s.

Hints on the Nature of a Christian Church, and on the Principles of Dissent; an Introductory Discourse, at the Ordi-nation of Mr. Thomas Hopley, over the Baptist Church at Hemel-Hempstead, July 8, 1823. By James Hargreaves. 1s.

CORRESPONDENCE.

Communications have been received from Messrs. J. Johnston and Spurrell; from Clericus: an Old and Constant Reader; G. M. D.; and Clericus Cantabrigiensis.

Philadelphus's corrected paper did not come to hand till the former one was printed.

Before we had received any of the communications this month on the "Origin of Evil," we had resolved not to renew the controversy in the present volume.

Many of "Purveyor's" communications will, we doubt not, be acceptable.

We give this month what we hope will be deemed a beautiful *engraved portrait* of RAMMOUN ROY. A few Proof Impressions have been taken in 4to., on India Paper, for framing, which may be had of the Publishers, price 2s. 6d. Some of the former Proof Portraits in the Monthly Repository remain, and may be had at the same price.

The Publishers have a set of the Monthly Repository complete in Eighteen Volumes. Such of the former Volumes and Numbers as are not out of print, may also be obtained, on application to them, personally, or through the Booksellers in town or country.

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FEBRUARY, 1824.

[Vol. XIX.

Professor Chenevière's Summary of the late Theological Controversies at Geneva.

(Continued from p. 10.)

M. Malan.

M. MALAN is a man possessed of various agreeable talents; he is a painter, a musician, a turner, he makes pleasing verses, sings with taste and has great facility of expression; moreover, his boldness and confidence in his own powers are unbounded. He had not, however, sufficient depth of knowledge or strength of understanding to enable him to take the lead, if, like others, he performed his task in a quiet way; he started tumultuously from the ranks to attract notice. His mind was early corroded by a love of distinction; reverse the sense of it, and we might apply to him an inscription seen on the front of an ancient hippodrome at Geneva, which puts the following words into the mouth of the actors: "*Malo esse quam videri.*" "*Malo videri quam esse,*" might well be his motto. I remember, one day when we met in the city, he did not hesitate to ask me the question, *What do men think of me?* These words are characteristic of all his proceedings; his first consideration is the opinion of men, the suffrage of his fellow-creatures. I should not be surprised if devoting a whole chapter to him should restore me to his favour. He has often talked of the persecutions of which he has been the object; it is doubtful whether his conduct will open for him the gates of paradise, but in the mean time the gates of fortune have opened before him. This sort of martyrdom is more easy and more pleasant than that of primitive times.

In the year 1817, M. Malan had succeeded in attracting attention, by preaching with vehemence and sternness the inutility of good works in procuring salvation; likewise, as editor of the *Viellard d'Ellacombe*, he had added a note in that publication to unfold the opinions of Calvin on absolute predestination. As *Régent*,

he had given disturbance to the inspectors of the College by the nature of his religious instructions, and on that account they had withdrawn from him the confidence he no longer merited; he published some explanatory pieces on his dismissal, concealing that which was most to the purpose, the extract from the records of the Council of State declaring that he had been deprived of his office for insubordination to his superiors.

M. Malan refused to submit to the Regulation of the 3rd of May, although pains were taken to make him comprehend its spirit, and although he had been convinced that he was not required to renounce his peculiar opinions, but merely to express himself guardedly in the pulpit. He wrote several times to desire that each of his sermons should be examined before he pronounced it in public, a plan which was inadmissible amongst so large a number of preachers, especially as he would have defended every sentence and entered into endless discussions; he was advised to submit, as all his colleagues had done, to the Regulation. He wrote again, appearing to meditate a schism; he was sent for and addressed with gentleness; he disavowed his menace and withdrew his letter; he persisted, notwithstanding, in claiming the use of the pulpit and in refusing submission. In order to terminate an unavailing correspondence, on the 6th of June 1817, the Secretary was instructed to write to him: he accordingly wrote in the following terms:

"SIR AND VERY DEAR BROTHER!

"The body of the clergy cannot grant you permission to fill the pulpit in your Canton, until you promise, not with regard to any single service but for your general guidance, to conform to the regulation which has been framed for all its own members

and for all the ministers, in the spirit of prudence and charity, and purely for the maintenance of peace in our Church: any repetition, therefore, of your demand would be useless. Such is the definitive resolution I am charged to communicate, renewing at the same time the assurance of the paternal sentiments of the pastors, and of their earnest wish to give proofs of the affection they cherish for you."

On the 6th of March 1818, M. Malan wrote to the clergy that he was ready to submit unreservedly to the Regulation of the 3rd of May. There was scarcely one of the pastors who had not seen and conversed affectionately with him: we shall see hereafter in what manner he spoke of their conduct. At this period, however, he apparently yielded to their wishes. I here insert his letters. "I have sinned against you, my brethren, by a deplorable spirit of exclusion which was other than the wisdom that cometh from above. The Lord has had mercy on me; he had made use of the *solicitude, the counsels, the example, the pious writings of many of you*, to keep me from falling when I stood on the brink of the abyss. It is my desire, brethren, under these *happy* circumstances, to grant all that you require of me; I will at least do all that I am permitted, and if I cannot approve a regulation which is not consistent with my principles, I will be subject to it, that peace may be uninterrupted. Yes, my fathers and brethren, mutual charity is of more worth than the triumph of the soundest opinions; I feel this truth and I will prove it to you. Be pleased then to listen with kindness to the resolution I take with my whole heart, for the sake of peace to subscribe to the Regulation of the 3rd of May 1817; and grant me your fraternal affection. I am with respect, &c."

Who would not have believed these protestations sincere?

We shall now see how M. Malan wrote on the same subject when in England, in a letter printed in the preface to a Sermon* published in English:

* Not being able to procure this pamphlet, the Translator is obliged to give the following quotation from M. Chenevière's French translation of it.

"My good friend and true brother in Jesus Christ.

"I entered again, as you are aware, into external fellowship with the pastors of Geneva, by submitting to the Regulation of the 3rd of May 1817. I was *induced to do so by the circumvention of several of those gentlemen, who shamefully deceived me respecting the sense of that abominable Regulation*; and especially by the influence of false charity. I frankly avow, and will avow in the face of the Church, that I was wanting in faith, and was actuated by a miserable desire of conciliating every one, flattering myself that I should thereby more easily make my way to the heart. However, it was in mercy that Jesus Christ suffered me to fall, that my fall might be the means of raising me up and giving me fresh strength, &c."

After reading these contradictions, it will be the less surprising to find that notwithstanding his letters, in which he appeared to open his heart to the pastors, he mounted the pulpit of the cathedral a short time after, to condemn as *heretics* all who did not embrace his opinions. The complaints of the audience on this procedure were universal, and to prevent such scenes of agitation in future, the pastors both of the city and the country were forbidden to permit their pulpits to be occupied by M. Malan, who at that time was not required by his station to exercise the functions of a preacher.

As M. Malan has affirmed and repeated that he had never been listened to, that he had been contemned and rejected, and as he has said a great deal about his four last letters, to which he had received no answer in consequence of a resolution taken by the pastors, who for months had occupied several hours at each of their sittings in deliberating on M. Malan and his letters, it will be desirable before we proceed to the end of the narrative, to give a brief survey of the efforts that have been vainly made either to prevent fresh deviations on the part of M. Malan, or to recall him to his connexion.

On March 28, 1817, the Moderator was directed to see M. Malan and converse with him respecting some

passages in his Sermon which, being ill-understood or unsuitable, gave rise to censure. This commission was executed.

April 11, 1817. As the greater part of the congregation who heard M. Malan, concluded that he preached the inutility of good works, he is requested not to repeat that sermon.

On the 30th of May 1817, the Moderator was instructed to summon M. Malan, on his demanding the use of the pulpit, to explain to him the inconsistency of his making that demand, and continuing his opposition to the Regulation; the Moderator was desired to prevail on him to submit to it, were it but for a short time, that he might give due notice to the clergy, if he afterwards wished to free himself from his engagement.

1st August 1817. Several pastors reported that they had seen M. Malan, but had vainly endeavoured to make him listen to reason; that he had declared that if the pulpit were still refused him he would preach in private assemblies. The Moderator was directed to send for him, to entreat him, for the sake of the peace of the Church, to abstain from proceedings which would disturb that peace, and if he persevered in his intentions, to declare to him that he alone would be responsible to God for the dissensions he would occasion, and that the only duty which remained for the pastors to perform was, to inform the Government of the efforts they had made to prevent the division with which the Church appeared to be menaced.

May 15, 1818. After some complaints had been heard, the Moderator was desired to induce M. Malan to set down in writing the reflections which he introduced into his public devotions, lest his imagination should lead him to digressions injurious to himself and unprofitable to his hearers.

On the 14th of August 1818, it was reported that great complaints were every where made, both in the country and in the city, on the subject of M. Malan's latter sermons; it was therefore resolved that the pastors should not again admit M. Malan to their pulpits until they received further orders.

August 21st, 1818. M. Malan had bolden conferences with some of the

pastors, and received letters from them calculated to inspire him with better sentiments; but he remains inexorable.

August 28th, 1818. Another letter from M. Malan. Answer from the Secretary, informing him that the pastors had come to their last resolution from the effect produced by his recent sermons, and the complaints made of them by his pious hearers. To avoid wasting all their time in revolving an affair which, from the perseverance of M. Malan, remained constantly under the same circumstances, the pastors determined that in future they would not deliberate on any letters they should receive from that minister, unless the deliberation were required by nine or ten members.

On the 28th of May, the 4th of June, the 16th of July 1819, and the 4th of February 1820, M. Malan again demanded admission to the pulpit; his letters were left unanswered, in conformity to the above-mentioned resolution, which was strengthened by M. Malan's asserting, in one of the letters declaratory of his opinions on the controverted points, that all contrary sentiments were worthy to be regarded with horror.

From this time till about Easter in the year 1823, the most profound silence was observed respecting the conduct of M. Malan, who ceased not, in private and in his public instructions in a chapel which he erected in his garden, to declaim against the pastors of Geneva and to cast contempt on the worship and the temples of the National Church. At length, as he continued to encroach more and more, exercising the pastoral functions even in the parishes of the Genevan clergy, the ecclesiastical bodies felt it right to take cognizance of his proceedings: they suspended him from the office of a minister, and finally deprived him of the ecclesiastical character of which he made so improper an use. The following details will put the conduct of both parties in its proper point of view.

M. Malan underwent the first examination before the venerable Consistory, after which the members of it were called upon to vote on the following articles, and they decided on the facts unanimously.

1st. It is proved that M. Malan has violated the ancient and legal usage, which enjoins every minister to send the catechumens he has instructed to the pastor of their district, for examination and admission to the Lord's Supper.

2ndly. It is proved that M. Malan has acted so as to lead the catechumens to believe that in whatever place they are, and without legal admission, they are authorised to approach to the table of the Lord.

3rdly. It is proved that M. Malan has left his catechumens free to apply for admission into a Sectarian Church.

4thly. It is proved that M. Malan has violated the rule of the Consistory relative to the abjuration prescribed for those who would pass from the Romish Church to the Reformed Church of Geneva, by declaring that such forms of abjuration are not necessary.

5thly. It is proved that M. Malan in giving his signature has assumed the title of pastor.

6thly. It is proved by the writings of M. Malan that he considers them only as Christians whom he distinguishes by the name of *mémiers*.

7thly. It is proved that M. Malan acknowledges only a small number of the clergy to be faithful pastors of the Church of Geneva.

8thly. It is proved that the conduct of M. Malan attacks the authority with which the pastors of the Genevan Church are invested by the ecclesiastical laws, and diminishes the respect and confidence which they must enjoy to render their ministry efficacious.

All these facts being established, the venerable Consistory, having again deliberated, decreed that the Moderator should ask admittance to the Council of State, to make known its determination, and its motives in the following terms:

(29th April, 1823 :)

"After having deliberated twice on two different days, the Consistory has resolved to suspend M. Malan from the sacred office of the ministry; forbidding him to preach the word, to administer the sacraments, to celebrate marriages, as a minister to instruct catechumens, in a word, to exercise any ecclesiastical function; and the Moderator of the Consistory is directed to present, with this ex-

tract from the records, the following address to the honourable Council of State.

"MOST HONOURABLE LORDS!

"The venerable Consistory having verified the correctness of the details concerning M. Malan, were led to inquire what use he had made of the privileges conferred on him by his ordination to the Christian ministry, and this is the result of their inquiry.

"Contrary to the order established by law and custom, the minister Malan, after having instructed and examined young catechumens, has exhorted them in a public assembly, holden at his house, to receive the Lord's Supper, without having sought the consent of their pastors, without having applied to them for examination; nor did he enforce on them the duty of receiving it publicly in the temples of the National Church, which the Consistory regards as the proper mode of its reception. M. Malan has not respected the rules which he promised never to infringe. He encouraged a young lady not to appear before her pastor. A youth of the *Commune of Plainpailais*, instructed, examined and received by him, shook off the pastoral authority, and received the communion last Christmas, under the auspices of M. Malan alone. After this fact was known, and the youth had undergone an examination by the pastor of his parish, who had summoned him to correct the irregularity of his proceeding, he refused to appear in the temple to be admitted with the young catechumens, alleging that the officiating pastor was not acquainted with the truth, and did not preach the doctrine of Christ.* The clergyman was M. Cellerier, the younger.

"Contrary to the order established in the Church, contrary to the written Consistorial rules long in force, M. Malan has permitted a great number of Catholics to partake of the sacrament with the Reformed, without previous abjuration, asserting that the act of abjuring was needless.

"Contrary to established order, he assumed the appellation of pastor in

* This was a most extravagant assertion; no man in Geneva is a more sincere Christian than Professor Cellerier, and no one is held in higher and more deserved estimation.

writing his name to communion-tickets, given to several young ladies; thus making them suppose that he was invested with a character and a power which, in our Canton, cannot be assumed and exercised till after the election of the body of the clergy, confirmed by your Lordships, and approved by the flock.

“We have ascertained that during several years, both in his writings and in what he calls his chapel, he has frequently railed at the members of the National Church, denying them the precious and honourable appellation of Christians, and appropriating it to himself and those who are his humble auditors.

“We have ascertained that in various ways M. Malan strikes at the pastoral authority. He has robbed the pastors of the confidence of many of their parishioners, by representing them as the blind who are leading the blind; he speaks contemptuously of our religious assemblies; he makes a distinction between those pastors whom he calls evangelical, (whom he has offered to name to the Consistory,) and those from whom he withholds that epithet; exhorting his adherents to absent themselves from the public worship when the officiating pastor is not what he terms evangelical. In short, he does every thing in his power to monopolize the confidence and pastoral authority, of which he unjustly deprives those who have been his instructors, and who are his superiors, according to the order of the Church.

“Most Honourable Lords! Although several doctrinal points taught by M. Malan are not contained in the Sacred Writings; although the doctrine, in particular, of the influences of the Spirit on the minds of individuals, on which he has been so fond of expatiating, is attended with incalculable danger, in the first instance exciting pride, and afterwards urging on to the excesses of fanaticism, yet it is not of this we complain; in fact, he has taught it publicly during four years, in the midst of us, and we have not made the slightest remonstrance; but we complain of the violation of order, of the infraction of rules, of the substitution of a new and arbitrary discipline, for the discipline which your Lordships have made us swear to maintain. We took no

cognizance of M. Malan until we were compelled to do it by the offensiveness of his conduct, and by the fears and remonstrances of numerous members of our Church, and until we found the pastoral authority, with which you have entrusted us, questioned, and by a natural consequence the very existence of our Church endangered. Our pastors already feel the effects of conduct hitherto unknown in this country: when they find it needful to enforce the observance of rules established by ecclesiastical authority, for the spiritual benefit of the people; for example, when they consider that catechumens are neither old enough nor sufficiently well-instructed to participate worthily of the Lord's Supper, and feel it right mildly to resist the impatience of the relatives of those young persons, the latter reply by declaring that they will go elsewhere.

“Elected, as they are, to preserve or re-establish peace and good order in families, our pastors see their advice condemned by those whose minds have been poisoned against them; and it is a minister of the gospel who is interrupting, and threatening still more grievously to interrupt, our harmony; he violates our regulations, and with self-complacency hesitates not to declare in the face of the whole Consistory, that what he has done he will persevere in doing.

“Most Honourable Lords! Adhering to our rules, obeying the imperative voice of duty, considering what is required of us by the religion of which we are the ministers, what is due to the flock entrusted to our charge, and what is due to ourselves, we have determined to suspend M. Malan from his sacred functions; we, therefore, deprive him of the rights which we had conferred upon him for the promotion of unity, and which he has made use of to cause division.

“Pursuant to the rules which we have submitted to your Lordships' notice, we have resolved to keep our deliberations and our determination secret, till that determination, which we are ordered to communicate to your Lordships, shall have been confirmed by you.”

Notwithstanding the force of the considerations and the evidence of the facts produced in the foregoing address, the Council of State replied to

the Consistory on the 30th of June following, merely to induce them to make fresh efforts to restore M. Malan to better feelings, and to bring him again into the bosom of the Church; and the decree of the Consistory was not confirmed.

The Consistory, thinking it right to defer to the wishes of the civil authority, decided that M. Malan should be again sent for, interrogated and exhorted, and that the pastors should be invited to reunite their efforts and exert their influence, to lead M. Malan to submit to order, and to the ecclesiastical authorities.

He appeared then a second time before the venerable Consistory, July 8, 1823, and the Moderator gave him the following exhortation :

" M. LE MINISTRE MILAN !

" The venerable Consistory, after having reviewed the whole of your conduct, and having heard you affirm that what you had already done you would persevere in doing, considered that your offences were too serious to be longer borne, and consequently took the resolution of suspending you from the sacred office of the ministry.

" The noble Council of State have likewise seen with displeasure the conduct you have pursued as a minister, and the sectarian spirit you have manifested ; but believing it possible to bring you back into the bosom of the Church, before they should proceed to confirm the resolution submitted to them, have persuaded us still to hope for your submission, and to neglect no admonition or remonstrance which might influence your mind.

" In deference to the wish of our magistrates, we have again required your attendance. Yes, Sir, although various attempts to convince you have been made without effect in former years by individuals, and by the body of the clergy ; and even although when such efforts have been made, you have at the moment subscribed to resolutions, and violated them immediately afterwards, we will once more endeavour to convince you of the inconsistency, and the dangerous nature of your discourses, your writings and your conduct. May He from whom cometh down every good and every perfect gift, assist us to enlighten your mind and touch your heart !

" At the time of your ordination, you

promised submission to your superiors, engaging to comply with the commands of the pastors and the Consistory. You were reminded of these engagements by subsequent instructions, against which you did not except. You were acquainted with the regulations and usages of our Church, and the spirit of peace and charity which reigned amongst our clergy and their congregations.

" Our ecclesiastical ordinances, pronouncing penalties on those who break the union of the Church, and rebel against its discipline, the example of all your colleagues, the interests of religion, the love of your country—every thing, in short, enforced the duty of fulfilling your engagements and cherishing the sentiments of concord and humility, which must animate faithful Christians and good citizens. Have you cherished those sentiments? Have you, under those characters, fulfilled the engagements entered into at your ordination? We appeal to public opinion, and to your own conscience.

" Though still calling yourself a member of our Church, and professing not to have separated from it, have you not long acted in such a manner as to shew that you are a separatist, and that it is your wish to be at the head of a separate Church? Is not this proved by a great number of publications, in which you attack the pastors and the other members of the National Church? Is it not proved by the erection of a house of prayer in which you conduct a religious worship in opposition to that of the National religion? Is it not proved by the sort of adherence which you acknowledge to Messrs. Guers and Empaytar, who have openly and boldly avowed their separation from our Church? Not satisfied with these public acts of separation, you have more than once represented the greater number of our pastors as not being evangelical, since you apply that epithet to a small minority, whom you have offered to name to this Consistory ; you have detached many persons from our Church, and, if we may judge of the tree by its fruit, we must believe that you have inspired them with hurtful prejudices against our instructions and our faith ; for several of them unhesitatingly declare that they will not

join in our worship, and some have refused to send their children to the public instruction of the catechumens, under the pretext that that instruction was not consistent with Christianity, or to ratify their own baptismal vow in our temples, under the pretext that the officiating pastor was not evangelical.

"Next, how shall we address you on your manifest usurpation of the title and the functions of a pastor; on the permission you have given to young people, of fourteen or sixteen years of age, to receive the communion wherever they please, either in the National Church, or amongst the Separatists; on the fatal pride with which you inspire them, by leading them to believe that they are directed by the Spirit of God, and that they cannot err, whatever they may think proper to do?

"What shall we say to you of those insinuating expressions you have more than once employed in speaking of our religious assemblies, and of the prohibition you have given to those whom you denominate your flock, to be present at our public worship, when the officiating pastor is not one of the small number whom you approve!

"Do you not feel, Sir, that this conduct is altogether intolerable? Consider what would be the effect, if the authority of the Consistory were not employed to put a stop to it. The effect would be, that the oath of the ministers would be accounted as nothing; that every minister would think himself entitled to erect an oratory to conduct public worship in whatever way he chose, to set himself over a flock without being legally appointed its pastor, to receive at the communion those catechumens whom he alone had instructed and examined, without any title to admission but that conferred on them by his arbitrary will.

"Again, the effect would be that members of the Romish Church would become members of ours, without any previous declaration of their opinions, without examination of their motives and their religious knowledge, without means of ascertaining to what Church they belong.

"The effect would be that very young persons, and even children, would think themselves capable of acting without the direction of their

parents or their pastors; that they would take the suggestions of self-love and the operation of pride for the inspiration of the Holy Spirit, and fall into serious errors by imagining themselves infallible.

"The effect would be discord, family disunion, (of which we have seen too many examples,) and the destruction of all order and discipline in the Church.

"Reflect seriously, then, Sir, and acknowledge that a Christian Church, like every other society, has need of laws, of regulations, of rulers, and that he who will not submit to the order of that Church, ought freely and honestly to avow that he does not reckon himself amongst its members.

"Acknowledge your mistakes and your faults; the avowal would shew greatness of mind, it would entitle you to your own esteem and the esteem of your superiors; you would enjoy the approbation of your conscience, and the approbation of that God who, as we are taught in the gospel, regards humility and charity as the distinctive marks of a Christian, and the chief virtue of his ministers.

"Yes, my brother, if you are not desirous of troubling the Church and of making yourself conspicuous at any rate; if you are aware of the duty of a true disciple of Jesus; you will not refuse to be convinced, to observe proper discipline, and to make reparation for the injury you have done, which is already too extensive, and the fearful responsibility of which will rest on your own head, at the great day of retribution.

"You formerly inspired us with delightful hopes: what has thus led you astray? Is it not the influence of the enemies of our peace, who have excited you to enthusiasm and caused you to swerve into the path you have hastily chosen? If when you entered it, you had been shewn whither it would lead; if it had been possible to give you a foresight of division in your own family, of rebellion against the discipline of the Church, of calumny uttered against those who instructed you and ordained you to the ministry of the gospel, of schism, of the abandonment of the evangelical principles of humility and love, you would have shuddered! Return to more humble, more char-

table, more Christian feelings; you are entreated by your superiors in the Church and the state; you are entreated by your country; the Lord himself invites you to return; listen to his voice and he will bless you, and, to indemnify you for all that you relinquish, you will have the *peace of God which passeth understanding*."

After this address, the Moderator put several minute questions to M. Malan, which altogether amounted to the inquiry, whether in future he would engage to adhere to order, and to submit to ecclesiastical discipline, as all his colleagues, as the pastors themselves were accustomed to submit to it. He replied that he could not enter into any engagement; that he had not violated any regulations, but that they had been violated in the conduct that was observed towards him; that he had been refused the privilege of being heard; that he had been repulsed; that he had been deprived of the office of *Régent* by an iniquitous judgment; that he had not withdrawn, but had been rejected.

After having heard M. Malan pronounce this answer with energy, and in the tone of one who sat in the seat of judgment rather than of one who was accused, the Moderator added: "Sir, this Consistory gives you a week for reflection on the questions which have been addressed to you through me; it will re-assemble on Tuesday next, to ascertain whether you persist in the replies you have given to-day.

"Consider well the circumstances in which you are placed. Remember that the Master whom we serve has taught you, by his words and by his example, that you should be meek and lowly of heart. Behold the evil which you have done, and that which you are liable to do, and make a serious resolution to be, what you ought ever to have been, a minister of peace and charity, a modest and humble servant of him who for our sake *humbled himself even unto the death of the cross*. Our prayers shall ascend to heaven, that the Lord may give you a right disposition."

M. Malan received in writing the questions which had been put to him, and he was authorized to give his answers in writing.

During the following week, the body

of the clergy united their efforts to those of the Consistory, urging M. Malan to give categorical and satisfactory answers to the questions.

On Tuesday, the 15th of July, 1823; M. Malan, appearing in the hall of the Consistory, read a memorial in which he recapitulated the observations, the reproaches, the exhortations which had been addressed to him; declared that he rejoiced and was thankful to God that he was free from the guilt of any reprehensible actions; that he had not been actuated by a spirit of pride and of enmity to his superiors in the Church. He disowned the appellation of sectary and of schismatic; he referred to his four letters to the clergy, to which no answers had been returned, and he asserted that it was in consequence of having been treated with contempt and rejected that he had first thought of exercising his ministry, and had built the house of prayer, in which he had constantly preached the doctrines of the gospel. "It is true, Gentlemen," said he, "that in acting thus I have suffered much: it is an evil of no small magnitude to have been suddenly repulsed by those whom my heart had ever regarded as fathers and brethren; amongst whom it would have been far more easy and more delightful to fulfil a ministry of peace, than to enter alone a thorny path with the conviction of giving them constant pain. Believe not, Gentlemen, that because I have suffered so many repulses* from you during more than five years, I ever have forgotten, or shall ever be able to forget that in you I behold those who watched over my early life, and during many years gave me testimonies of affection. I treasure in my heart the remembrance of that period, and it is the gratitude claimed by those early benefits which renders it so painful to fulfil the obligation imposed on me by faithfulness to God and to his word, to appear to act in opposition to you and thus to incur your disapprobation.

"It is this painful necessity which may have given me the appearance of presumption and self-esteem, against

* We have seen what these pretended repulses were, at the time in which repeated efforts were made to restore him to order.

which you warn me in your charitable remonstrance; since it is impossible for a young man suddenly to rise up against the principles which he has imbibed with his mother's milk, and which he has himself publicly inculcated, and at the same time to disunite himself from a venerable body composed of the most respected men in the nation, without appearing to be actuated by presumption and unbridled vanity. But may He who searches and who softens the heart induce you to believe my solemn declaration, that I have often cried to the Lord, with one of his prophets, *Woe is me, a man of strife and a man of contention*, and that I have many a time bitterly lamented that duty compelled me to break the ties which connected me with those whom I had always honoured and loved as my earliest and oldest friends. To cultivate, to the utmost of my power, the spirit of peace breathed in your words, I am about to reply to the questions you addressed to me; and be not surprised, Gentlemen, if my answers on this occasion are not couched in the same words, or in all respects of the same tenor as those which I gave verbally last week. Those which I am now going to read are what I acknowledge."

..... "Do you disown every thing in your former writings and discourses which appears to represent the majority of the members of the Genevan Church as destitute of Christianity?"

Answer. "Yes, I disown the opinion if I have advanced it lightly, and if I have not founded those discourses or writings on gospel-truth; but if I represented such or such persons as sinners, as not belonging to Jesus, I did right not to conceal or weaken the truth because those persons were outwardly of the Church of Geneva. I cannot therefore disavow my discourses or writings, if they have expressed, with respect to our own people, or to any others, the judgment

of the word of God against those who are the friends of the world."

"Do you promise to say and to do nothing in future which may diminish the respect and confidence which the members of the church owe to their pastors?"

Answer. "Yes, I promise to perform my duty by teaching the faithful that they ought to honour those *who are over them in the Lord*; and to esteem them *very highly in love for their work's sake*. But if, in Christian love, I am bound to repose confidence in the pastors who faithfully watch over their flock, my conscience enjoins me to withhold my own confidence and respect, and the confidence and respect of such as look to me for counsel, from those who in things pertaining to faith and to the service of the Lord swerve from the path of truth pointed out by the word of God."

"Do you retract every thing in your discourses, either public or private, which has led to the idea that you make a distinction amongst our pastors, of such as are evangelical, and such as are not evangelical?"

Answer. Yes, I retract the distinction, if I have made it otherwise than the word of God makes and commands me to make it; if I have done it with levity, I have been greatly in the wrong and I disavow my judgment. As, however, the Holy Scriptures declare that there are true and false pastors, true and false ministers, true and false teachers; as they enjoin us to guard ourselves and others against the seductions of the latter, I have frequently felt it my duty to point out the distinction, to designate one class as faithful and the other as unfaithful. By naming some, I did not intend to pronounce condemnation on all the rest. . . . I cannot retract what I have said."

"Do you promise for the future to submit to ecclesiastical discipline and to all the regulations of this Consistory?"

Answer. Yes, I promise it according to the will of the Lord. It is my sincere desire to be subject to all the discipline and to all the regulations which will not wound my conscience and tend to deprive me of that for which alone I wish to live—the free

* The former replies were negative; these begin with a positive *yes*, followed by restrictions and reservations which convert it into *no*. Without transcribing the whole of the interrogatory, I will give some examples.

and peaceful exercise of my ministry, in my house, in my chapel, and in every pulpit that may be open to me."

After hearing these replies, the Consistory, considering that the affirmatives of M. Malan were but disguised negatives; that he assumed the right of authorising catechumens and Catholics to communicate in whatever congregation they might choose, without a proper admission, without previous abjuration; that he set himself up for the only interpreter of the regulations, the only judge in matters of faith and discipline; in a word, that the facts established in the interrogatory of the 24th of April were by no means contradicted, decreed—that the resolution taken to suspend M. Malan from the ministry should be confirmed, and should be submitted to the approbation of the Government.

The Moderator was directed to make known to the Council of State the result of the steps taken, at their instance, with regard to M. Malan; to submit to their inspection the writings and interrogatories; to represent to them that sufferance ought to have its limits; that the Consistory cannot regard with equal complacency the observance and the transgression of discipline, nor appear to confess that they are not evangelical nor Christian, by silently hearing themselves thus accused by a man calling himself a member of the Church of Geneva, over whom, as such, the Consistory ought to have full authority.

"The limits of indulgence are determined by the dangers of the Church, which is already too much injured by so many discussions; by the duties imposed on us; by the oath we have taken as elders and as pastors.

"To persevere in shewing forbearance towards a man who practically, and in consequence of the principles he avows, recognizes no other rule than his own decisions, would be no longer charity on our part; it would be weakness, oblivion of duty and guilty connivance; in short, it would be a justification, in the eyes of strangers, of the contempt which is cast on us and on our flock.

"In fine, it is our duty to enlighten
ithful and to preserve them from

a dangerous snare; since many resort to M. Malan as to a minister of our Church, &c."

On the 8th of the following August, the Council of State transmitted to the Moderator the confirmation of the decree of the Consistory: "Seeing it is proved by the replies of M. Malan, that after having on various occasions infringed the discipline of the Church, he is persevering in a system which clearly indicates a refusal to submit to it."

On the 14th of the same month, M. Malan received in the Consistory the communication of the decree, from the extract of the records of the Council of State, prohibiting his performance of any ecclesiastical function in the Canton. The Moderator ended with this exhortation:

"You have declared, Sir, that you are, and that you will remain, a member of our National Church; you should, therefore, feel the necessity of submitting to your superiors in that Church, and of abstaining in every part of the Canton from the exercise of the ministry. But we desire, we expect, still more from you: we conjure you in the name of the gospel, retire within yourself; no longer yield to impulses inconsistent with real Christianity. Become what you once were, a friend of peace and order. We have not required any sacrifice of your religious opinions; we profess, and we hope by the help of God ever to profess, true Christian toleration. We likewise declare, that if we have ever the happiness of seeing you restored to sentiments more worthy of a minister of Jesus, and subjected to those rules which are essential to the preservation of the Church, we shall hasten to offer you again the right hand of fellowship, and to invite you to resume the sacred office. May that day, which we all earnestly desire, be at hand! May the Lord himself influence your mind, and restore you speedily to us! Such is the prayer of this Consistory; such is the prayer which each one of us will perseveringly offer to heaven, till we have the consolation of seeing you truly numbered among our children and our brethren."

M. Malan is not capable of feeling an address like this: on a former oc-

casion, he replied to questions which had been intermingled with the most affectionate language, by following up his subtle distinctions with an immoveable air, his harsh tone contrasting with the fraternal emotion of the superior who addressed him. On this occasion, without giving any answer to the Consistory, he presented to the Government a petition which he had prepared, in which he declared that he separated himself, as a minister of God, and as a citizen, from the Protestant Church of the Canton; he prayed the Council no longer to regard him as a member of the Church in which he was born; he affirmed that he could not submit, even for a moment, to the order which had just been given him, which was opposed to the injunction of the gospel, to preach the word of God; he claimed the unrestrained exercise of the *Christian religion*, and demanded the toleration granted to the members of the English Church, to the Moravians, to the Independents, and to the Jews.*

The answer sent him by the Council of State was, that his declaration of having departed from the National Church should be communicated to the Consistory; that as to the toleration he implored, he must be aware that it was assured by the institutions of the country to all those who respected them; that the Independents, to whom he alluded, had escaped notice, by avoiding offence to the acknowledged religions; but that the toleration of them would cease if it became injurious to the public welfare combined with the laws of the country.

The Consistory, having been apprised by the Council of State that M. Malan had in writing declared himself no longer of the National Church, made known his separation to the body of the clergy, who, after taking the subject into consideration, transmitted to M. Malan the following resolution:

"Whereas, the letter written by M. César Malan to the Honourable Council of State, dated the 14th of August

last, communicated officially to the Consistory, and by the Consistory to the body of the clergy, shews that M. Malan refuses to submit to the orders of the Consistory, which debar him from the exercise of the clerical functions: further, considering that M. Malan formally declares in that letter that he separates himself, as a citizen and as a minister of God, from the Protestant Church of our Canton, and that he claims to be regarded as no longer responsible to the Honourable Council of State in spiritual matters, or looked upon as a member of the Church in which he was born: conceiving that he who separates himself from a Church deprives himself, by his separation, of the degrees and titles obtained as a member of that Church, the Pastors register the declaration of M. Malan, and regard him henceforth as degraded from his office, and deprived of the ecclesiastical character, conferred on him by the National Church of Geneva."

Notwithstanding these prohibitions to exercise his ministry in the Canton; notwithstanding that he was deposed by the competent body, M. Malan continues to conduct religious worship in his chapel, in defiance of the civil and religious authority.

Such is the faithful recital of the proceedings of the Genevan clergy under embarrassing circumstances. Hitherto, their determinations and their intentions have been misrepresented, and facts have been distorted: it was necessary to rectify errors on the subject; it was important to place in its true light the conduct of a man who has shewn himself as eager to bring the Pastors of Geneva into discredit, as to promote the triumph of Methodism.

[To be concluded in the next Number.]

Feb. 2, 1824.

Notes on Passages of Scripture.

ISA. xiv. 10: "All they shall accost thee, and say unto thee, *Art thou, even thou, become weak as we? Art thou become like unto us?*"

It were superfluous, to point out the grand and beautiful features of the ode, in which these inquiries are found. This has long since been done, by a writer who possessed eminent

* He omitted the performance of no service, but immediately disregarded the prohibition of exercising any ecclesiastical function.

qualifications for estimating and representing its unrivalled excellence.* I may be permitted, however, to notice its perfect dignity and decorum. It affords an example of the severest taunts and scoffs, with scarcely any mixture of *irony*: that figure of speech is applied to the fallen tyrant of Babylon only in the compellation, "O Lucifer, son of the morning!" xiii. 10; nor would the more ample use of it have suited a poem of so majestic and grave a cast. "The mighty dead, the great ones of the earth, all the kings of the nations," are described as joining in these insulting questions: and I think, with E. F. C. Rosenmüller, that the following verses, down to the 21st, must be regarded as proceeding likewise from their lips.

Towards the conclusion of the *Agamemnon* of *Æschylus*, some lines occur, which have been pronounced, by no incompetent judge,† to contain "the bitterest irony, the most cutting insult, that ever was written by man." They are part of a chorus in dialogue, vers. 1560—1569. I submit a paraphratical translation of them to my readers, who will determine, whether, in construction and effect, they are not greatly surpassed by the extract from *Isaiah*. It will be remembered, that *Agamemnon*, after his return from the protracted war of *Troy*, was slain by his wife *Clytemnestra*, in revenge of his having sacrificed their daughter *Iphigenia*, at the altar of *Diana*. He had not been long murdered before the chorus speak of *funeral rites*; and *Clytemnestra* then says,

"By me he fell, by my own arm he died:
His burial I decree—yet not the pride,
The show, of grief; the menial, weeping
train!

Such obsequies were poor; such rites
were vain.

For him far other, fitter honours wait,
A father's honours, long reserved by
fate.

Quick as his shade on hell's sad banks
ascends,

He meets a welcome from exulting
friends.

* Lowth, de Sacr. Poes. Heb. Præl. vii.—Transl. and Notes (*Isaiah*) in loc.

† Wakefield, Correspondence with C. J. Fox, pp. 174, 175.

Lo! His lord Iphigene, with joyful
face,
Hastes to receive and give the fond
embrace:
Her sire's approach she gladly hails,
and, warm
With filial rapture, views her murder-
er's form."

Eccles. xii. 3: "In the day when the keepers of the house shall tremble, and the strong men shall bow themselves."

A picture of the infirmities of old age, is presented in this chapter. In the bold and lofty figures dictated by the genius of the languages of the East, and by the usage of its inhabitants, the writer sets forth those indications of decay, which it would have been less delicate and proper to have described in plainer terms. The passage has been admirably illustrated by a medical author, of our own country, and of the last century; by a man, whose reputation for science, learning, beneficence and public spirit was of the highest kind, and who devoted a large portion of his time and thoughts to scriptural studies, as well as to the reading demanded by his own profession.*

I shall give an account of his interpretation of most of the features of this elegant but affecting portrait.

Vers. 1, 2. To not a few individuals life itself is a long disease: extreme age may, beyond all question, be pronounced a malady, one of the first symptoms and effects of which is some *failure of the mental faculties*. This the Jewish writer depicts by an image taken from the obscurity of the great luminaries of the natural world, from the darkness of the sun, the moon and the stars; to which objects the sacred and other authors frequently compare the powers of the intellect. *Light*, in the language of Scripture, not rarely

* Dr. Richard Mead, in his *Medica Sacra*, C. vi., which has the title, *Senectus Morbus*. This work was translated into English, from the Latin, by Thomas Stack, M. D. F. R. S. We are indebted to two other physicians, for explanations of the Allegory in *Eccles. xii.*; to Dr. John Smith, (*Portrait of Old Age*, 2d ed. 1666,) and to the late Dr. Cotton, of St. Alban's (Various Pieces, &c., Second Vol.).

stands for *reason*. On the same principle, *darkness* is occasionally put for ignorance and want of understanding. The declining capacities of the mind, may well be called the sun, the moon and the stars overcast. We cannot here explain the words literally of a defect of vision. If every other clause of the passage be metaphorical, we, surely, must take this with equal latitude. The decay of the bodily sight, is mentioned afterwards: nor would this writer be guilty of needless repetition.

In age, the memory and the imagination, the inventive and the reasoning powers, are usually less vigorous than they were in manhood. The curious machine, having been long in motion, gradually loses its distinguishing properties, and cannot be employed with the same ease, and to the same advantage. Trains of thought cease to present themselves with their former rapidity and clearness: the apprehension is duller, the perception more confused; "the sun and the light and the moon and the stars are darkened."

As the consequence of the increased weakness of the mental faculties in age, *the cares and troubles of the world seem to be multiplied*. Nor has this circumstance escaped the notice of the author of *Ecclesiastes*, who adds, "nor the clouds return after the rain." There are climates and seasons, in which an almost constant succession of storms is experienced. The clouds may appear to be exhausted: yet others soon follow; and the rain descends with little intermission. In like manner, to the imagination of persons who are advanced in years, and whose bodily health is enfeebled, no interval exists between the vexations and anxieties, from which they suffer.

Ver. 3. The Hebrew writer now passes from the mind to the body. He refers to *the limbs*; to the arms, the hands, the knees, the feet—all which are *impaired by age*; the nerves and muscles being then considerably relaxed. In old persons, these members are less capable of warding off injuries, and of performing many offices, for which they were designed; and they with difficulty contribute to the protection and comfort of their owner. At this period, too, few of the teeth remain; and even these are

insufficient for the reception of solid food.

Our author next represents the *defects of the senses*, which usually attend declining life. Here he begins with those of *the sight*, of which most persons advanced in years have the painful experience: "ere they that look out at the windows be darkened."

Ver. 4. He then describes the condition of their sense of *taste*: "and the doors shall be shut in the streets, when the sound of the grinding is low." The aged have a diminished appetite for food, and less relish in the use of it; not being possessed, as formerly, of the instruments for taking it with pleasure and advantage.

It is the natural consequence of this state of things to cause *the sleep of the old to be short and broken*; although their debility needs longer repose. While the slumbers of youth are light, and those of vigorous manhood undisturbed, watchfulness belongs to age: "and he shall rise up at the voice of the bird;" he awakes at the first crowing of the cock.

The writer proceeds in his description of the failure of the senses, and speaks of that of *hearing*: "and all the daughters of music shall be brought low," or be of no avail. In these words, he expresses the dulness of the ears of the old, to the harmony and melody of sounds, and the consequent inability of age to enjoy, as it wishes, the delights of social intercourse. Of such a season, torpidity of hearing is a common and distressing sign.

Ver. 5. It is much the same as to the sense of *feeling*. The touch, so essential to the safety of the body, loses, in age, its delicacy and quickness. On this account, the tottering steps of the old, are insecure and dangerous. Persons who have reached that period of life, cease to tread firmly even on a smooth and level path: nor can we be astonished that they are in perpetual dread of encountering some inequalities in their road, that they are afraid of high places, and of stumbling in the way.

When the writer adds, "and the almond tree shall flower," he appears to mean, that the old, as though they lived in a constant winter, have no *perception of the agreeable odours* afforded by plants and flowers, through the spring and summer. This tree is

in blossom at the very beginning of the year; when scarcely any other part of the vegetable kingdom attracts the senses by beauty or by fragrance. Here, then, we have no unfit emblem of a privation suffered by extreme age.

Vers. 6, 7. Thus far the wise and eloquent moralist paints the decay of the mental faculties and of the animal spirits, of the limbs and of the senses, in the last stage of this mortal being. In the remainder of the description he places before our eyes some *bodily infirmities* and diseases, *to which age is particularly liable*, and which generally precede and hasten on the stroke of death. For an explanation* of these, I refer the curious reader to the work, of which I have availed myself.

Of this picture of declining life it may be remarked, that, while every part is verified by the experience of multitudes of mankind, and while several of the states and appearances, which it represents, are not a little painful and revolting, still, the whole is as elegant as it is correct. It contains nothing which can raise disgust in the mind of the most fastidious observer: so pertinent, so unexceptionable and select, is the group of images, of which we perceive it to be composed! From portraits of old age, which occur in the works of some Heathen writers, I turn away with unspeakable disgust.† These authors have taxed their imagination, for the purpose of rendering their sketches more hideous and deformed. Not so the Hebrew *preacher*; attentive to truth and nature, he is, at the same time, mindful of the claims of taste and delicacy.

1 Thess. iv. 14. — “them also who sleep in Jesus,” &c.

Some of the commentators‡ have supposed that Paul alludes to the case of Christian martyrs in the Church at Thessalonica. Yet the words *δια τῆς ἡμέρας* will not justify this opinion: and Benson correctly says, “There is no

intimation, that any of the Christians in that city had suffered death for Christ’s sake.” I am disposed to connect this clause with what follows: “God will by Jesus [by means of his agency] bring [to the same state of immortal life and happiness] those who sleep; and this together with him [*συν αὐτῷ*, i. e. at his second manifestation]. Thus, in vers. 13, 14, 15, we shall have simply the expression, “those who sleep” (*τὰς κοιμηθέντας*). In ver. 16, the form is different, “the dead in Christ” or *departed Christians* [*οἱ νεκροὶ ἐν Χριστῷ*, not, *δια Χριστοῦ*].

It may justly be doubted, whether any great number of our Lord’s disciples suffered death, for his sake, in the age of the apostles. The silence of the New Testament, on the subject, would lead me to the opposite conclusion. Indeed, the writer to the Hebrews reminds a considerable body of Christian believers, that they had “not yet resisted unto blood.” [xii. 4.] Though Herod [Acts xii. 2] had “killed James, the brother of John, with the sword,” and though it be not improbable that tyranny had deprived some other individuals of their lives, on the same account, yet evidence is wanting of its victims being then numerous. I know not that Acts xxii. 4, xxvi. 10, furnish a solid objection to this statement. Those passages do not necessarily express more than Paul’s intention, and the fulfilment of it, in the instance of Stephen, and, it may be, of a few more persons. The respective situation of the Jewish people and of the Romans, at that period, did not allow of persecution raging with the utmost fury and effect.

N.

Report of the Committee of the Deputies of the Protestant Dissenters to the General Body, Jan. 2, 1824.

YOUR COMMITTEE, in digesting a Report of their Proceedings during the last year, have been desirous so to frame it as fully to answer the wishes of those by whom it was required; and, conceiving that it may have been desired as much for the information of Dissenters in general as of the body of Deputies, to whom the minutes have been regularly communicated at the annual meetings;

* Mead, pp. 44—50: and see the case of Atticus, as described by Cor. Nep. Ch. xvi.

† Juvenal. x. 188—276, and Select. quæd. ex C. Plinii 2di Hist. Nat. pp. 31, 32.

‡ Hammond, in loc. Tillotson’s Serm. (fol.) II. p. 184.

they have thought it expedient to prefix a short statement, already in print, relative to the original rise and formation of the body, which is as follows:—

“The Annual Appointment of Deputies by the several Congregations of Presbyterians, Independents and Baptists, in and within ten miles of London, to protect the Civil Rights of the Protestant Dissenters, originated in the following manner:—

“On the 9th of November, 1732, a General Meeting of Protestant Dissenters was held, at the Meeting-house, in Silver-street, London, to consider of an application to the Legislature for the repeal of the Corporation and Test Acts. At this Meeting, a Committee of twenty-one persons was appointed, to consider, and report to a subsequent Meeting. At another General Meeting, it was resolved, ‘That every Congregation of the Three Denominations of Protestant Dissenters, Presbyterians, Independents and Baptists, in and within ten miles of London, should be recommended to appoint two Deputies;’ and, subsequently, on the 14th of January, 1735-6, — ‘That there should be an annual choice of Deputies, to take care of the civil affairs of the Dissenters;’ and, ‘That the Chairman do write to the Ministers of the several Congregations, to return the names of their Deputies to him.’

“On the 26th of the same month, the Deputies met and elected their Committee by ballot; and these several elections, of the Deputies by the Congregations, and of the Committee by the Deputies, have been continued annually from that time to the present.”

Of their occupation and objects, a complete idea may be formed from the following paragraph in one of their circular letters, dated November 17, 1738, in which they say, in language perfectly suitable to the situation and sentiments of the body, under all its successive renovations, down to the present day,—“You well know that the Corporation and Test Acts were the important business, which gave rise to our thus meeting; but, though this be the chief, it is not the only thing that we would have in view.—We would willingly attend to every

thing that may remedy or prevent any inconveniency to the cause of civil and religious liberty;” having, however, always practically confined their interference in civil matters to such points as were immediately connected with the rights or interests of Dissenters.

Those who have been long conversant with the affairs of the Deputation, cannot but recollect how large a portion of its time and funds was formerly occupied in the defence of our brethren (particularly in the country) against various illegal proceedings, in most instances perhaps, singly, of no great importance, but when frequently repeated, forming a considerable mass of vexation and injustice.—Such were, demands of fees for petty services due from members of the Establishment, but of which Dissenters neither required the performance nor were liable to the payment;—Refusals of magistrates to execute their ministerial duties under the provisions of various statutes for registering places of worship;—Admission of persons to qualify as Dissenters, &c.;—Denial of the rites of burial to persons not having been baptized in the Church;—and, far beyond all these, indecent and even violent interruptions of divine worship, generally committed by the idle and profligate, of the very lowest order of the populace, but sometimes, unfortunately, countenanced by individuals in higher and better-educated classes of society. Your Committee have great pleasure in reporting that these disgraceful practices have lately been of infrequent occurrence—one only of each kind having been offered to their notice in the course of the last year, and these only to be repressed.

Another unpleasant and not uncommon employment of your Committee,—the composing differences arising among the members of congregations, (often respecting trusts and endowments,) has also happily diminished, and some of these disputes have been satisfactorily terminated during the recent session—among which it may not be improper to bestow more than ordinary notice on one of unusual magnitude, viz. the Dudley Cause, of which the following is a brief abstract:—

In 1806, a suit in Chancery was

instituted, by the Committee, to recover premises, containing about ten acres of land, which had been conveyed, by deed, in 1782, by James Hughes, to trustees, for the support of the minister of the Baptist Church at Dudley, and which two of the trustees afterwards purchased of the others, at a price which has since appeared to have been very inadequate; for, after the cause had been heard before the Master of the Rolls, and a decree made in favour of the object of the Committee, in 1815, a vein of coal was discovered on the property, which, in 1820, the trustees sold to Lord Dudley for £5,200; £3,200; part of the consideration-money, has been paid by his Lordship to the trustees, and £2000, the residue thereof, remains on mortgage until three persons, who are minors, become of age.

Out of the said sum of £3,200, £500 has been paid to claimants; the sum of £1,500 has been expended in the costs of recovering the estates; and the sum of £1,200 now remains, in the hands of the trustees, for investment for the benefit of the Charity.

In 1822 a conveyance was made to Lord Dudley.

But, within the last two years, another subject, of greater importance both in principle and in general application, has called for attention.

Our Unitarian brethren, to whom many expressions in the Marriage Office of the Established Ritual are peculiarly distressing, but from which they could not escape, had applied to Parliament for relief. Nor did those objections on the part of the Church, which have hitherto delayed the concession of their request, appear to arise so much from the apprehension of any impropriety in the request itself, as from difficulties in so constructing those provisions which were to be substituted in its stead, as might satisfy the consciences of Dissenters without infringing on the integrity of the Church Liturgy, or affording increased facility to the accomplishment of clandestine marriages,—on neither of which points could Dissenters be of trespassing. This object, under the consideration of the Lords last spring; and, when then settled, we hope is

not unlikely to be arranged in the ensuing session of Parliament. In the mean time we cannot refrain from submitting to the serious consideration of every Dissenter, whether, entertaining objections, more or less weighty, to many points both of the doctrine and discipline of the Established Church, he is not bound in duty, or at least in consistency, to protest against being obliged to yield an external and insincere appearance of conformity to a religious service which he disapproves. To us it seems, in no inconsiderable degree, to involve the great principle on which our dissent is founded, and by which it is justified,—the right of private judgment in matters of religion.—The marriage ceremony being in both its form and substance, whether we regard the place where, the person by whom, or the words in which it is celebrated, assimilated as nearly as possible to an act of religious worship, if it be not absolutely such; and we would also respectfully ask of our rulers, whether, if being so constituted, doubtless for the express purpose of strengthening the mutual obligation of a bond so important to the welfare of society, every argument by which the expediency of this religious addition to the civil ordinance is enforced at all, does not demand that the form in which it is administered should be that most binding on the consciences of those on whom it is enjoined; one with which they can cheerfully and cordially comply, without the disquieting sense of mental evasion; an enormous evil, which introduces insincerity into the very sanctuary of truth, and evidently tends to annihilate every valuable quality of that sanction by which this most sacred of ties is intended to be confirmed?

We have only one other topic to mention: the important subject which we recognize as the very occasion of our existence. A deep feeling of the injustice committed towards Dissenters by the Test and Corporation Acts, and a full persuasion of their impolicy as concerns the State, induced our ancestors, nearly a century ago, earnestly to solicit the Legislature for their repeal. Several successive attempts were then made in vain, which were repeated between

thirty and forty years since, with no greater success. What may be the present state of public opinion on this, to us, very interesting subject, remains to be ascertained. In consequence, however, of our instructions to take measures for reviving the consideration of it in the minds of our brethren, an Address was drawn up, which, with a copy of the Petition of the Dissenters to the Legislature, in the year 1820, has been already in partial circulation; its more general diffusion having been deferred from a desire not to disturb, or interfere with, the deliberations on the intended Marriage Act, in which the House of Lords were then engaged. Since the failure of this latter measure, the other has been sedulously attended to; means have been adopted to procure correct lists of all the congregations in the different counties; to whom the Address has been generally transmitted through the most convenient and accustomed channels of communication. And your Committee, who, themselves persuaded of the propriety of the measure, have with pleasure obeyed your instructions, cannot but anticipate a general concurrence of opinion among their brethren, who, though widely differing on many points of speculation, are yet firmly united in the common bonds of interest, of feeling, and, above all, of principle.

After so long a period of silence and forbearance, some preparation of this nature seems highly expedient before they venture on renewing their application; the fittest time for which they do not pretend, at this moment, to determine. Before dismissing this subject entirely, they think it incumbent on them to declare, for themselves and their brethren at large, that in looking forward to making this attempt ere long with union, and undoubtedly with earnestness and zeal, they are not actuated by any feelings of hostility to the Established Church, whose security as well as honour they conscientiously believe would be best consulted by a gracious compliance with their request: but, be this as it may, they feel themselves under a moral compulsion bound, in justice to themselves and their posterity, to watch for and to embrace the first favourable opportunity for endeavour-

ing to procure the abrogation of laws by which they have been, for a long series of years, unjustly stigmatised as disloyal, under the reigns of successive sovereigns, to whom they have shewn every mark of the firmest attachment; and incapacitated as if guilty of infamous crimes, without either the allegation of guilt, or the least presumption of any necessity for the infliction of so heavy an injury.

It is needless to enter here into any discussion of the reasons by which the original enactment of these statutes was justified. Suffice it to observe, that what might be expedient in times when civil commotions were scarcely composed, and men's minds were still agitated with the apprehensions that Popery might regain its ascendancy under the auspices of a Catholic king, can scarcely be needed in circumstances so totally different as those under which we have the happiness to live.

To Stationers and Printers, on an amended Translation of the Bible.

Blasham,

GENTLEMEN, *Jan. 24, 1824.*

IT is well known to the learned that the Hebrew term יהוה (Jehovah) is found about four thousand times in the Hebrew Scriptures of the Old Testament, though it is only translated Jehovah in our English Bibles in about ten or a dozen places; instead of being translated Jehovah, it is rendered Lord. It is acknowledged that where it should have been Jehovah, the letters that compose the word Lord are, though small, in the shape of capital letters, to give notice that the original word is Jehovah. But how few persons know this? And how can they know when it occurs who do not read, but only hear others read? The term Jehovah signifies being, or existence; and leads us to consider our heavenly Father as the self-existent and eternal Being; and, of course, the great Author or first Cause of all other beings in the universe. But the word Lord only signifies power, dominion, or authority, and, as such, is given to many persons of the human race. There is our House of Lords, and Lords of the land: therefore, the sense of the Hebrew term Jehovah is by no me-

given in our English translation of the Old Testament. As this is the case, our translation ought by all means to be altered. This great defect in our Bibles probably arose from the superstitious ideas that the Jews have of the term Jehovah, which is so great that they only use it on some very solemn occasions, but in the place of it adopt some of the inferior names of God, as Elohim or Adonai, which also express power or authority, and are often given to human beings, and even to idol gods, or they use fanciful terms of their own coining, all which are very improper substitutes for the most proper and distinguishing name of the Supreme Being. And as we find the term Jehovah in the original Scriptures, without any caution to pronounce it but seldom, surely we ought to pronounce it whenever we find it: why else was it put there? Beza, and, I believe, some others, have, in their Latin translations of the Old Testament, rendered it Jehova. And several learned modern translators of the Scriptures into the English language have rendered it Jehovah, as Lowth, Newcome, Blayney, Geddes, Bellamy and Well-beloved.

This would distinguish the Supreme Being from all other beings in the universe; for, however great some of them may be, His name alone is Jehovah. Ps. lxxxiii. 18.

What a moral lustre and dignity it would give to the word of God, to have this most-expressive of all terms scattered about four thousand times over its sacred pages! Such a translation would be far superior to any one now existing in the English language; and its value would, I persuade myself, soon be felt and acknowledged by a discerning public. All intelligent readers of the Holy Scriptures would then, when they wished to purchase a copy of the Old Testament, ask for that which has the word Jehovah so many times in it.

Let me then recommend it to our gentlemen stationers and printers to undertake so honourable, so useful and lucrative a work. It must answer in the end. Great is the truth, and it will prevail, especially so important a truth as this is. If it shall be deferred until the higher powers shall

give orders for the doing of it, I fear it will be a long while first, though they will do it at length. The march of truth is slow, but certain.

Permit me to call your attention to the sentiments of several of the learned on this subject. And first it will be proper to refer you again to the learned translations of Lowth, Blayney, Newcome, Geddes, Bellamy and Wellbeloved, &c. All of them have acted on the principle I am recommending, in those parts of the Old Testament which they have translated into the English language. Actions speak louder than words. However, as their words united with their deeds will strengthen my arguments, I think myself happy in being able to produce some of them.

Archbishop Newcome says, "I therefore propose, 1, that translators should previously agree on the rendering of certain words and phrases. For instance, that יהוה should always be rendered by Jehovah, and יהוה צבאות by Jehovah, God of Hosts." Newcome on the Twelve Minor Prophets, Introd. p. 27.

Bishop Horsley, speaking of the Seventy having translated Jehovah, Lord, says, "Later translators have followed their mischievous example, —mischievous in its consequences, though innocently meant, and our English translators among the rest; in innumerable instances for the original Jehovah, which ought upon all occasions to have been religiously retained, have put the mere general title of the Lord. A flagrant instance of this occurs in that solemn poem of the Decalogue in the xth chapter of Exodus, 'I am the Lord thy God,' so we read in our English Bibles, 'who brought thee out of the land of Egypt out of the house of bondage.' In the original it is, 'I am Jehovah thy God, who have brought thee out of the land of Egypt, out of the house of bondage.' Another example of the same unhappy alteration we find in that passage of the cxth Psalm, which I have already had occasion to produce, 'The Lord said unto my Lord,' which is in the Hebrew, 'Jehovah said unto my Lord.' If translators have used this unwarrantable licence of substituting a title of the Deity, for his proper name, in texts where that name is applied to the Almighty Father——" Bishop

Hawley's Sermons, Vol. III. pp. 6-8.

So Dr. Watts says, "It had been much better if the Hebrew name Jehovah itself had been always written in the English Bibles." Dr. Watts's *Glory of Christ*, &c. p. 2.

As it will be necessary, in order to satisfy the law, that there should be some notes in such a work, they should be no more than what the law demands, that the price of the work be not needlessly increased. The notes should relate to the text, and not illustrations of the pure text. And they should be taken from the most learned and accredited authors. If it was published in numbers it would promote the sale.

J. JEVANS.

Islington,
Feb. 1st, 1824.

SIR,
A VOLUME of *Sermons* by the late Rev. T. N. Toller has just appeared, to which a MEMOIR of the Author by Robert Hall, A.M. is prefixed. The Discourses are, as might be expected, truly excellent, and the *Memoir* renders due honour to the preacher's memory. But whilst the biographer extols the intellectual and moral worth of Mr. Toller, he seems anxious to have it understood that from whatever source his eminence as a Christian divine may have arisen, none can have been derived from the institution where he was educated for the ministry. The tutors, indeed, receive a large portion of his praise. "At the early age of fifteen his parents sent him to the Academy at Daventry, in Northamptonshire, over which *Dr. Ashworth*, the worthy successor of the celebrated Doddridge, presided; his assistant in the Academy was the Rev. *Mr. Robins*, who afterwards occupied the same station with distinguished ability. Of both his tutors he was wont to speak in terms of high respect: of Mr. Robins he was often heard to say, that he considered him as the wisest and best man he ever knew. The qualities of his heart corresponded to those of his genius, and though long before his death his bodily infirmities obliged him to relinquish a commanding station and retire into obscurity, he retained to the last such an ascendancy over the minds of his former pupils, and such

an interest in their affections, as nothing but worth of the highest order can command." Under tutors like these, the studies of the pupils must have been rightly directed, and whilst their understandings were stored with the choicest treasures of learning, their minds would be trained to the purest emotions of piety. But no—just the contrary. Every thing seems wrong; the system of tuition is rotten at the core; for the young men left the Academy with views hostile to the "principles generally embraced" of modern orthodoxy. But let Mr. HALL speak for himself, not forgetting his own account of the very superior endowments of the tutors, which must have admirably fitted them for their station.

"At the time of Mr. Toller's admission into the Daventry Academy, the literary reputation of that seminary was higher than that of any among the Dissenters; but partly owing to a laxness in the terms of admission, and partly to the admixture of lay and divinity students, combined with the mode in which theology was taught, erroneous principles prevailed much, and the majority of such as were educated there, became more distinguished for their learning than for the fervour of their piety or the purity of their doctrine. The celebrated *Priestley* speaks of the state of the Academy while he resided there with great complacency: nothing, he assures us, could be more favourable to free inquiry, since both the tutors and students were about equally divided between the Orthodox and Arian systems! The arguments by which every possible modification of error is attempted to be supported, were carefully marshalled in hostile array against the principles generally embraced; while the theological professor prided himself on the steady impartiality with which he held the balance betwixt the contending systems; seldom or never interposing his own opinion, and still less betraying the slightest emotion of antipathy to error or predilection for truth. Thus a spirit of indifference to all religious principles was generated in the first instance, which naturally paved the way for the prompt reception of doctrines indulgent to the corruption and flattering to the pride of a depraved and fallen

nature. To affirm that Mr. Toller derived no injury from being exposed at so tender an age to this vortex of unsanctified speculation and debate, would be affirming too much, since it probably gave rise to a certain general manner of stating the peculiar doctrines of the gospel, which attached chiefly to the earlier part of his ministry, though it is equally certain that his mind even when he left the Academy was so far imbued with the grand peculiarities of the gospel, that he never allowed himself to lose sight of the doctrine of the Cross as the only basis of human hope."

Upon this singularly strange and curious paragraph many queries occur. When the reverend biographer complains of laxness in the terms of admission into the Daventry Academy, would he introduce articles of faith to which every student should subscribe? And how is this to be reconciled to his principles as a Protestant Dissenter? When he denounces the mode in which theology was taught, would he admit evidence only on one side of a controverted topic, and proscribe the examination of any other subject? This would be confounding truth and error, and it would be impossible to attain any rational satisfaction in the study of divinity. When he reproaches the celebrated Priestley for viewing the Academy with complacency, for nothing there could be more favourable to free inquiry, does he mean to prohibit all free inquiry? If so, let us return back to the middle ages, and hide ourselves in the bosom of the Romish Church. And, finally, when he reprobates the theological professor priding himself on "the steady impartiality with which he held the balance betwixt the contending systems," does he mean to insinuate that one system should be advocated, and every other system branded with falsehood? Then let us renounce all claim to the name of Protestant, and acknowledge the Pope to be our infallible head, thus terminating every dispute and settling the repose of the Church of Christ for ever! It is astonishing that a man of Mr. HALL's talents and attainments could have committed such a paragraph to paper, and then deliberately send it forth for the approbation of the Dissenting world. The Catholic Bishop Milner,

(an incorrigible bigot, though an accomplished man and an able writer,) with far greater consistency published a few years ago, a work entitled an *End to Controversy*. In that work he proscribed all tenets, except those of the Catholic Church, as damnable heresy, embellishing it with a beautifully-engraved representation of *the true vine*, its legitimate branches being popes, cardinals, monks, friars, &c., whilst the reformers Luther, Calvin, Beza, Melancthon, &c., are seen falling off as blasted leaves into irremediable perdition! Were Mr. Hall to favour the religious world with a similar production, he might embellish it in like manner, adorning his main branches with the names of his own favourite Orthodox divines, whilst those of *Arians* and *Socinians* (luckless students of some academy addicted to free inquiry,) might be consigned to destruction. The Catholics put forth an *Index Expurgatorius*, containing a list of theological books not to be read, and certain Protestants might furnish a list of doctrines which must not be examined. Should Mr. Hall, however, allow of *free inquiry* to young men educating for the ministry, let him be pleased to say, what kind of free inquiry, to what extent indulged, by what regulations exercised, and with what consequences it must be attended. At all events, "unsanctified speculation and debate" must be excluded; this would endanger the superstructure of modern orthodoxy.

Even "the doctrine of the Cross," as Mr. Hall is pleased vauntingly to designate his own system of belief, must be held with the utmost vigilance and circumspection. Amidst Dr. Hawker and his followers, there at this moment prevails a portentous and pestiferous Antinomianism, scattering abroad the germs of licentiousness. Nor is it in the Church of England alone that this worst of all *heresies* is gaining ground. Amongst the Dissenting Calvinistic Churches it is making progress, so that Mr. Hall, exercising freely and fully his powers of ratiocination, has written against it in terms of severe but just reprobation. Systems of faith, however specious or popular, must not for a moment be suffered to annihilate the great axiom of the New Testament—*Without holiness no man shall*

see the Lord. Christianity cannot minister to immorality.*

In the promulgation of these unjust and illiberal sentiments respecting the Daventry Academy, I must do Mr. Hall the justice to say, that they have not originated in his own enlightened mind; he only gives publicity to the narrow views of a party. Of the truth of this assertion, I am able to furnish a proof from personal observation. About the year 1805, I was travelling to Northampton in the stage, when meeting with a gentleman, a member of a Particular Baptist Church, as I afterwards ascertained, we conversed on a variety of topics. I told him I was about to visit Northampton with pleasure, as being once the abode of "the celebrated Doddridge." He replied with an instantaneous sharpness, "Yes, Doddridge was a great and good man, but a very *bad tutor*!" Herein I pointedly dissented from him, insisting that he was a tutor of distinguished eminence, and every pupil of his that I had ever known, confessed it. "Yes," replied my companion, "he was a *very bad tutor* to the students in the ministry, for he gave both sides of the question!" "And so he ought to do," I rejoined, "otherwise he could not fulfil his duty." "Aye, but," said my good man, "Doddridge knew *the truth*, and *all besides* is damnable heresy. What better proof can you have of his pernicious mode of tuition, than that most of his divinity students turned out *Arians* or *Socinians*?" This overwhelming argument he uttered with complacency and even triumph. I said no more, the case was hopeless, and we conversed upon other subjects. Shades of *Ashworth* and of *Robins*, ye must not repine! *Doddridge* is involved in a similar dereliction of duty! And what renders the circumstance more remarkable is, that he was as warmly eulogised by his pupils, as Messrs. *Ashworth* and *Robins* were by Mr. Toller. "Upon

the whole," (says the intelligent, amiable and liberal Dr. Andrew Kippis, concluding his biography prefixed to an edition of *the Family Expositor*.) *Dr. Doddridge* was not only a great man, but one of the most excellent and useful Christians and Christian ministers that ever existed. The impression of his numerous and amiable virtues will not be effaced from my mind so long as it retains any sense of feeling or reflection. So far will be the impression from being lost upon me, that I shall always cherish it with the utmost ardour; and I esteem it as no small felicity of my life that I have been preserved to give this testimony of duty, gratitude and affection to the memory of my benefactor, my *tutor*, my friend, and my father!" Such was *Doddridge*, and such will he ever remain in the eyes of posterity.

I am here reminded of an eloquent passage in the *Areopagitica*—a *Speech for the Liberty of Unlicensed Printing*—of the immortal *John Milton*, to which theologians of every class, especially those who admire the *orthodoxy* of his *Paradise Lost*, would do well to yield due attention.

"*TRUTH*, indeed, came once into the world with her Divine Master, and was a perfect shape most glorious to look upon; but when *he* ascended, and his *apostles* after him were laid asleep, then straight arose a wicked race of deceivers, who (as that story goes of the Egyptian Typhon, with his conspirators, how they dealt with the good Osiris,) took the virgin *Truth*, hewed her lovely form into a thousand pieces, and scattered them to the four winds. From that time ever since the sad friends of *Truth*, such as durst appear imitating the merciful search that Isis made for the mangled body of Osiris, went up and down, gathering up limb by limb still as they could find them. We have not yet found them all, nor ever shall do so till her *Master's second coming*: he shall bring together every joint and member, and shall mould them into an immortal feature of loveliness and perfection! There be who perpetually complain of *schisms* and *sects*, and make it such a calamity that any man dissents from their manims. 'Tis their own pride and ignorance which causes the disturbing, who neither will hear with meekness

* See a tract against *Antinomianism* by the Rev. Mr. Chase, with an excellent commendatory preface by Mr. Hall, and also an interesting account of the *Plymouth Antinomians* by Mr. Joseph Cottle, a gentleman of the Calvinistic persuasion, and well known in the literary world.

nor can convince, yet all must be expressed which is not found in their *synagma*. They are the troublers, they are dividers of unity, who neglect and permit not others to unite those discovered pieces which are yet wanting to the body of Truth. To be still searching what we know not by what we know, still closing up truth to truth as we find it, (for all the body is homogeneous and proportionate,) this is the golden rule in theology as well as in arithmetic, and makes up the best harmony in a church, not the forced and outward union of cold and neutral and inwardly-divided minds."

Noble and liberal sentiments pervade these Discourses which Mr. Hall has ushered into the world. Every thing narrow and contracted was foreign to the preacher's heart. The tutors of such a minister ought not to have been censured for their mode of tuition, rendering "men more distinguished for their learning than for the fervour of their piety." *By their fruits shall ye know them*, is the text which our Saviour himself hath instituted. I venerate the memory of Messrs. Ashworth and Robins for having produced Mr. Toller, whose characteristics were "gentleness, humility and modesty." I once, and only once, heard him, when he officiated for my late dear and excellent friend *Hugh Worthington*, with an indescribable satisfaction.

How much better is the sending forth such men, than the conduct of those academical institutions, (nurseries of intolerance,) whose only aim is to rear a race of bigots, intent on anathematizing all who, asserting the rights of a man and the privilege of a Christian, dare to differ from them! But, blessed be God, *intolerance* is not incurable. I knew a venerable divine, living in the vicinity of the metropolis, who, issuing from the academy with a violent antipathy against *Antitrinitarians*, composed a sermon from Psalm cxxxix. 22, *I hate them with perfect hatred*, which he thundered out from every pulpit into which he gained admission. But the Anti-Christian fervour of this youthful zealot soon cooled. He found, as he advanced in life, that there were good men in every denomination. He recognized the image of Christ wherever he discerned it. He died an *Arian*,

and through the far greater part of a long life he was distinguished for his moderation and liberality. Indeed, whatever revolutions our creed undergoes, and Christians should be always growing wiser, it is a most sacred duty incumbent upon us to preserve our spirits undebased by intolerance and unpolluted with bigotry. Candour is the offspring of unadulterated piety. The religion that rests not on the dictates of the understanding, has no foundation in the New Testament.

Excepting the blemishes on which I have animadverted, the *Memoir of Mr. Toller*, by the Rev. Robert Hall, is a well-written and interesting piece of biography. At one omission I am surprised, there is no enumeration of the publications of the deceased. These were probably few, but ought to have been specified. I recollect perusing with pleasure his small tract on the *Evidences of Christianity*, marked by his accustomed felicity of illustration, and adapted to generate a lasting impression upon the minds of the rising generation in behalf of revealed religion. He also printed a *Funeral Sermon* for the late Rev. Samuel Palmer, of Hackney. There may have been other effusions of his pen: these only have I seen, and they are creditable to his talents and piety. In noticing these defects of the *Memoir*, I am actuated by no improper motive. Having had the honour, nearly forty years ago, of being one of the biographer's pupils, I feel grateful for his instructions, and would be the last person to detract from the high and deserved reputation which he sustains in the Republic of Letters. He began his career well, in chastising the arrogance of an *orthodox divine*, not a hundred miles from the metropolis, for having ascribed the Birmingham riots to the judgments of heaven avenging the spread of Unitarian blasphemy; he then, champion-like, buckled on his armour, and shook to their foundations the strong holds of *infidelity*; he next put forth a most ingenious *Apology for the Freedom of the Press*, as the palladium of the inestimable blessings of civil and religious liberty; and now, recently, he has directed all the energies of his powerful mind to battering down an *odious wall of partition*, by vindicating the practice of *free communion*, a prac-

tice, I am happy to say, becoming more and more prevalent both among the Particular and General Baptists, not only in this country, but in the United States of America. In these reiterated labours, his genius and erudition have been consecrated to the best interests of mankind. *Mr. Hall*, therefore, though he has expressed himself unguardedly on the present occasion, cannot seriously mean to recommend either an implicit faith or "the prostration of the understanding" in matters of religion. These belong exclusively to corrupt establishments, who know that *free inquiry* will prove eventually the imploiment of their destruction. Pure and unadulterated Christianity calls upon each disciple of the Cross to *judge even of himself what is right*, both in faith and in practice, and teaches, that for the judgment formed, however irreconcilable to "principles generally embraced," he is amenable to the Supreme Being alone. Avoid, then, every imputation which savours of uncharitableness and bigotry.

I take leave of *Mr. Hall* by reminding him of the truly Christian conduct of *Theophilus Lindsey*, a man whom Job Orton was disposed to rank among the Puritans themselves, for his uncorrupted and incorruptible integrity. *Mr. Lindsey* having dropped some illiberal expressions respecting his *Arian* brethren and others, *Dr. Richard Price* thus writes to him, with his accustomed good sense and piety: "My convictions generally are only a *preponderance* on one side, attended with a feeling of difficulties; and I am often ready to wish I was more assured of the truth of my opinions. But in forming this wish I am checked by reflecting that this assurance is most enjoyed by those who are most in the wrong, *Trinitarians, Calvinists, Papists, &c.*; and that were I possessed of it, with respect to my opinion of the dignity and offices of Christ, I might possibly be led to a sad loss of candour, by charging Socinians as you do Arians with 'resisting an evidence so insurmountable that all the rational are seeing it every day more and more,' and 'so vast that every eye must see it that is not wholly blinded by prejudice;' and also by saying of some of the ablest and best men who differ from me, but of whom I have

every reason to believe that they inquire as fairly and as diligently as myself, that 'they see things through a mist,' that 'they are ignorant and gloomy,' that 'they have narrow minds bound down to a system,' and 'have never properly searched the Scriptures to see what Christianity is.'" The venerable *Lindsey*, feeling the justice of the rebuke, apologized, and promised in a future edition to make due reparation, with which *Dr. Price* was satisfied. "Thus," says *Mr. Belsham*, "did these *two Christian worthies*, of congenial spirits, equally lovers of truth, of virtue, of unrestrained freedom of inquiry, and of political and religious liberty, by mutual forbearance, explanation and concession, put an end to the misunderstanding which for a short time cast a cloud upon their countenance, and interrupted their accustomed harmony."*

In a word, difficulties adhere to every theological system in this state of twilight and imperfection. The creeds of Locke and of Newton, of Watts and of Doddridge, of Price and of Priestley, were not without them. These embarrassments are felt by thinking minds only; the herd of professors are strangers to them. But the truly pious turn them to good account, by exhibiting a spirit of "gentleness, humility and modesty." In the eye of God these unostentatious virtues are more effulgent than the rainbow that encompasses the heavens; and seeing, as we do, *through a glass darkly*, such a spirit is best befitting the narrowness of our faculties, the scantiness of our information, and the mysterious destiny that awaits us in a better world.

"Wait the great teacher Death, and God adore!"

These remarks, which have run out into a far greater length than I intended, shall be closed by a passage taken from *Mr. Hall's* tract on *Free Communion*. And I transcribe it with pleasure, not only because it is more congenial to my temper to agree than to disagree with my fellow-Christians, but because it contains the sum and substance of the *Reflections* attached to my *Sketch of the Denominations of*

* Memoirs of the Rev. Theophilus Lindsey, by Thomas Belsham.

the *Christian World*. The paragraph depicts in vivid language the inmost sentiments of my heart:—

"To see *Christian societies* regarding each other with the jealousies of rival empires, each aiming to raise itself on the ruin of all others, making extravagant boasts of superior purity, generally in exact proportion to their departure from it, and scarcely deigning to acknowledge the possibility of obtaining salvation out of their pale, in the odious and disgusting spectacle which modern Christianity presents. The bond of charity which unites the genuine followers of Christ in distinction from the world, is dissolved, and the very terms by which it was wont to be denoted, exclusively employed to express a predilection for a sect. The evils which result from this state of division are incalculable. It supplies infidels with their most plausible topics of invective, it hardens the consciences of the irreligious, weakens the hands of the good, impedes the efficacy of prayer, and is probably the principal obstruction to that ample effusion of the spirit, which is essential to the renovation of the world!"

For this *sore evil under the sun*, there is no other remedy than that prescribed by Christ and his apostles eighteen hundred years ago—the *forbearing one another in love*. But the still greater evil is, that all Christians reproach each other with the crying sin of their divisions, whilst few are bent upon amendment. May, indeed, every follower of the meek and lowly Jesus, throughout the whole extent of Christendom, "both *Trinitarian* and *Unitarian*, love his own *heresy* less than *gospel charity*!" J. EVANS.

Correspondence on a Charge of Heresy against Sir Rose Price, Bart.

[The following curious Correspondence, which will explain itself, we extract, as worthy of record, from *The Royal Cornwall Gazette* (published at Truro) of Jan. 17 and Jan. 24, 1824. ED.]

"To Sir Rose Price, Bart.

"Trerife, Jan. 14, 1824.

"SIR,
I FORWARDED to you the resolutions of the committee of this district for Promoting Christian Knowledge, in which they lament your refusal to resign, and therefore re-

move you from the situation of President, in consequence of your avowed disbelief of the essential doctrines of the Established Church, and of your declared determination to disseminate your opinions by every means in your power. In your answer to my communication you accuse me wrongfully, and at the same time refuse me an opportunity of explanation by concluding your letter in these words—
'I must beg leave to decline any farther communication with you, as it is out of my power to read any reply to this letter.' I regret your determination. I think that you will regret it. If you shut the door against me, I must address you from the street. To your accusation of my having acted dishonourably, my reply is short. The members of our society have resolved that my conduct has been throughout consistent and honourable, and they have recorded their opinion.

"You speak reproachfully of a letter which I wrote to you, persuading you to become a member of our society. I hereby beseech you to permit your amanuensis to copy that letter, that, at my own expense, I may publish it to all the world.

"The resolutions of our committee were not formed from seeing your correspondence with me, for only three of them (clergymen) had ever seen it; but from your avowal to the Rev. Mr. Townsend, and to me, that 'your opinions were well known, that you had promulgated them every where; and that you would disseminate them by all the means in your power;' that your opinions are, that our Saviour was no more God Incarnate than either of us; that he was as much the son of Joseph and Mary as each of us is the son of his own father and mother; that atonement through the blood of Christ is an absurd doctrine, and you illustrated its absurdity by expressions which I do not choose to repeat, but have recorded:—these, Sir, were the chief points of your declaration to us (though there were many others) which induced the society to form their resolutions. In your letter you say that you yield to no man in attachment to the Church or in loyalty. How is it consistent with attachment to the Church to impugn its doctrines & to send forth books

published by Unitarians for the declared purpose of dispersing it? to acknowledge that you regard Evan-son's Dissonance as the greatest blessing ever conferred on you? How is all this; and more of similar sentiment, consistent with attachment to the Church? And as for loyalty—do you think that you diffuse loyalty by declaring, and asserting that you know it to be a fact, that with respect to the Trinity the KING is of the same sentiments with yourself? I am bound to say that I do not, I cannot, I dare not, I will not believe this assertion; and will frankly confess that where your loyalty begins mine would cease. I ask you, how do you know it to be a fact?

"I have very many more questions to ask of a similar nature, but I deem this as requiring such undivided attention, that for the present I shall stop here. If my examination be severely probing and the more painful because the operation is public, you can only blame (what I must call, for I know no other defining word) the arrogance of your letter.

"I am, Sir, your humble Servant,
C. V. LE GRICE.

"P. S. I take this opportunity of announcing my intention to publish our correspondence."

"To the Editor of the Royal Cornwall Gazette."

SIR,

"I shall be much obliged to you to insert the following communications in your next week's paper, and

"I am, Sir,

"Your obedient humble Servant,

ROSE PRICE.

"Trengwainton, Jan. 21, 1824."

"Trereife, Dec. 24, 1823:

DEAR SIR,

"The Rev. Mr. Townsend of Marazion, and myself, having a commu-

nication to make to you, hope that it will be convenient to you to receive us on Friday, at two o'clock, or any other hour, on that day.—An answer will oblige,

"Dear Sir, yours faithfully,

C. V. LE GRICE.

"To Sir Rose Price, Bart."

DEAR SIR,

"According to the resolution, I send the inclosed, and beg leave to assure you, that I execute the task with extreme regret.

"I remain, yours faithfully,

C. V. LE GRICE.

"Trereife, Jan. 8, 1824.

"To Sir Rose Price, Bart."

"This letter contained the resolutions of the Society, at Penzance, for Promoting Christian Knowledge, appointing the Rev. Canon Rogers, to succeed Sir Rose Price as President."

"Trengwainton, Jan. 8, 1824.

DEAR SIR,

"After refusing to become the President of the Society at Penzance, for Promoting Christian Knowledge, because I think it ill calculated to effect the avowed object of the institution, (which the excellent recent publication of Rammohun Roy, entitled 'the Precepts of Jesus, the Guide to Peace and Happiness,' will prove, to the conviction of many,) I accepted the office at your pressing solicitations, contained in eight pages, as you well know. However mistaken the principle upon which the respectable members of the Society at Penzance, for Promoting Christian Knowledge, have acted, I honour every one of them who have done so purely from conscientious motives, whose decision you have sent me; a compliment which I am sorry it is not in my power to bestow on yourself, as one of the members of that body—since you have confessed the use you have made of the confidence I had placed in you, by shewing a private correspondence between us, in which certain doctrinal points were at issue, which as a man of honour you were forbidden from producing in support of your opinion—contrary to the true intent and meaning of our contract, on that subject, as expressed in my letter to you of the 8th of April last. The laws of your institution require

"A book in which it is declared that the Deification of the MAN Jesus in degree of blasphemous absurdity exceeds even the gross fables of Pagan superstition, and that the death of Christ as a propitiatory sacrifice and universal atonement, is a doctrine full of presumptuous folly and madness; that one half at least of the New Testament is spurious."

a member so be well affected to the King and his Government, and to the united Church of England and Ireland, as by law established; in every point of which I will yield to no man; nor will it be permitted to any member of it to assume the opinions of a member of the *infallible Church of Rome*, without contradiction, in support of the Church of England, which is founded, with all humility, as a *fallible Church*. The confirmation of his Majesty's subjects (by which they become members of the Church of England) requires no more than a belief in the Apostles' Creed; on the contrary, the clergy, at their ordination, are required to subscribe to other creeds.—I am persuaded, therefore, you have done wisely in appointing the Rev. Canon Rogers, to be the President of the Society for promoting the knowledge you endeavour to convey. I must, however, beg leave to decline having any further communication with you on the subject; as it is out of my power to read any reply to this letter.

"I remain, Rev. Sir,

"Your humble Servant,

"ROSE PRICE.

"To the Rev. C. V. Le Grice."

"Mr. Episton,

"In the course of conversation, when Mr. Le Grice and Mr. Townsend waited on me, in consequence of the note of the 24th December, I said, 'If disapproving any of the tenets in the Liturgy, is to be regarded as a sign of a man's being an Unitarian, then certainly I am one;' and I mentioned many respectable persons who, I believe, might be called so, also, on the same ground, though they constantly attended Church service. To which Mr. Le Grice replied—'Then you say you are an Unitarian.'—My answer was—'No! I say no such thing—my tenets are different.' 'I say, if, for disapproving and not joining in all the Liturgy, as it now stands, a man is to be called an Unitarian, then I am one;' which Mr. Townsend acknowledged I had stated correctly. In the atonement through the merits and death of Christ, I am a firm believer.—With respect to what else I said, or did not say, in a private conversation, with two clergymen, is my

own house, who begged me to understand that they waited on me out of respect, and hoped I would consider it as such, with whom I conversed, without imagining the smallest precaution could be necessary, I shall make no further reply; and I am sure it will be allowed by most people, that Mr. Le Grice's letter of the 14th instant, bears in it its own antidote, as a mischievous and desperate attempt, in revenge for the 'arrogance of my letter.'—The intention of Mr. Le Grice's visit, out of respect, is evident to a demonstration. But since he has announced his intention to proclaim in the street what he hears in the house, it is a warning to those who do not wish every thing said in the house, to be proclaimed in the street, not to admit him into their houses.

"I am, Sir,

"Your obedient humble Servant,

"ROSE PRICE.

"Trenegwainton, Jan. 21, 1824."

"Communication from SIR ROSE PRICE to the REV. ——— TOWNSEND, 21st January, 1824.

"Sir Rose Price has the honour of forwarding to Mr. Townsend his remarks, for the consideration of the committee of the Society for Promoting Christian Knowledge, held at Penzance the 13th instant. The apparent different accounts given by St. Luke and St. Matthew, relative to our Saviour's resurrection, became a subject of investigation between Mr. Le Grice and myself, in 1820, and did not terminate till 18th April, 1823. This was not a controversy between two opponents, but an investigation, confidentially entered into, between two neighbours, Mr. Le Grice being thought, from his talents, most competent to the undertaking.—In his letter to me of the 6th September, 1821, he says:—'You impugn one of the leading Articles of the Church of England; nay, you go further, you give books for perusal to your neighbours, which impugn it—I mean the doctrine of the holy and blessed Trinity. Twenty years ago you presented some of Evanston's writings to a family—an author who endeavoured to destroy a great portion of the gospel history.'

"My reply to the above letter is dated the 7th September, 1821.—With respect to Evanton's Dissonance, I received it from the Rev. Mr. Thomson, and not Mr. Thomson from me; and I shall ever respect him for putting it into my hands.—The Letter to the Bishop of St. David's, which I sent to a friend and neighbour, was occasioned by his undertaking to find a reply to it (which I shall be very glad to ready—nor do I despair of seeing the Creed of St. Athanasius made to bend to public opinion, which shall have my best assistance."

"Mr. Le Grice's reply is dated the 9th of September, 1821, in which he says—'I ought to mention that I do not allude to Evanton's Dissonance, but to his Reflections on the State of Religion, in which he makes our Church to be a portion of the apostate Church; and which Mr. Thomson marks, as a gift from you, in my possession.'

"It is for the committee to inquire how Mr. Le Grice did not know my religious opinions, 23rd Nov. 1818, when he recommended me to be President of the Society for Promoting Christian Knowledge, and when and of whom he obtained possession of this book.

"Mr. Thomson died in 1811, soon after which, his books were sold; and during his life he was intimate at Trereife with Mr. and Mrs. Le Grice, one of the few places he visited. It is for the committee, to whose impartiality the country will look, to inquire also, how Mr. Le Grice, (if his conscience was as tender on the 9th September, 1821, as it was on the 8th of January, 1824,) came to suffer me to remain President of the Society for Promoting Christian Knowledge, more than two years after he knew my opinions. My letter to him of the 7th September, 1821, has this passage:—'I am sure you had no more the hope of turning me to your opinions, than I had of converting you to Bellamy's Translation, when I sent it for your perusal—not would I substitute it for our own translation were I able.'

"Postscript to Mr. Le Grice's letter of the 17th March, 1823.—'I will leave it to your courtesy and honour; can you consistently continue Presi-

dent of our Society for Promoting Christian Knowledge, when it is a fundamental rule, that no one shall be president, or any other officer of it, but a person, *bona fide* a person, well affected to the united Church of England and Ireland, as by law established? As such I recommended you to the Parent Society—otherwise you could not have been elected.'

"I replied on the 8th of April, 1823.—'When you request my attendance, I shall come to your anniversary; if I receive no notice of it, I shall stay away. I beg, however, to refer you to my letter to you on the subject, of the 28th November, 1818. My opinions were the same then as they are now, and as well known, nor do I imagine I shall alter them.'

"Mr. Le Grice replies on the 15th of April.—'At the close of your letter, you refer me to yours of the 28th November, 1818, and you assert that your opinions were as well known then as they are now.—To this I answer—not by me.'

"Mr. Le Grice, however, has departed from 'leaving it to my courtesy and honour,' by proposing my removal *himself* from the office of president. The resolution proceeded from him, when in honour it should have come from any one else. He now acknowledges that he exhibited our correspondence to three *clergymen of the committee*. His shewing it to one, was a breach of faith, and contrary to the true intent and meaning of my contract on that subject.—I feel he had no right to use a *private investigation of a subject*, even to his own advantage, contrary to my intent and meaning.—On the subject of shewing our correspondence, I quote the following passages:—

"Mr. Le Grice in his letter of the 17th March, 1823, says.—'You apologize about an amanuensis. I can have no objection, provided he sees my replies to your observations.'—I replied to him on the 8th of April:—'I have only to add that I have shewn your letters to me to my amanuensis, and that no one else has seen them.'

IN THE SAME CANDID MANNER, you are welcome to shew our correspondence to any one you choose; ONLY LET ME KNOW IT.'

"Mr. Le Grice in his letter of the 15th April, says—"You are welcome to shew my letters to any one, to print them if you please. You desire me to name the persons to whom I shew yours. My neighbours, the clergy, or any gentlemen, to whom you may have said that the clergy are incompetent to defend their cause, or that the divines of the English Church are the blind leading the blind," which, to my knowledge, I never said, either in private or in public.

"This is Mr. Le Grice's last letter, which I never answered—seeing his intentions plain enough—when I perceived a determination on his part to exhibit my letters beyond the limitation of my injunction, and to apply them to a purpose for which they never were intended, as soon as our correspondence ended; which, however, are of no other consequence to me, than *the manner in which they have been executed*. The all-powerful operation of conscience and religious duty, I understand, Mr. Le Grice gives as the source of his late conduct. It will now be for the public to judge how far this has influenced him: and I now beg leave to refer the question to the most impartial decision of an independent and enlightened neighbourhood.

"I remain, Rev. Sir,

"Your humble Servant,

"ROSE PRICE.

"Tregwainton, Jan. 21, 1824."

[Since the above was prepared for press, we have received another Number of "The Royal Cornwall Gazette," containing a very long letter from Mr. Le Grice to Sir Rose Price, which, with any other documents that may be published in this singular controversy, we propose to insert in the next number. A large part of the newspaper above-named is filled with the affair. Two letters are inserted from one correspondent, signing himself "Orthodoxy," whose style and spirit betray a clerical education. This Reverend unknown says, very amusingly, "Whoever presumes to innovate, alter or misrepresent any point in the articles of the faith of our Church, ought to be arraigned as a traitor to our State; heterodoxy in the doctrines of the one,

naturally producing and almost necessarily inferring rebellion and high treason in the other; and is consequently a crime that concerns the Civil magistrate as much to punish and restrain as the Ecclesiastical." It is not in Cornwall alone that this matter has excited public attention. In the *Bath and Cheltenham Gazette* of January 20th, appeared a paragraph announcing the fact of Sir Rose Price's removal from his Presidency, and pointing out to the wonder of the readers, the temerity of Sir R. P. in saying that the King is an Anti-trinitarian. The next paper, of Jan. 27, contains a letter from a correspondent, signing himself O, who thus concludes—referring to the rumoured royal heresy—

"I know nothing of the authority on which the enlightened and conscientious baronet so confidently asserts the fact, but I can easily conceive it to be true, and that a large proportion of his Majesty's subjects are believers in the Unity of the Godhead; (a doctrine plain and intelligible to common sense, and strongly enforced and supported by the general tenor of Scripture,) and that they only want the sanction of numbers, rank and emolument to make an open profession of what they are now induced from worldly motives, and for other obvious reasons, to conceal."

Another correspondent, H, has a letter in the paper following, February 3, in which there is an appeal to public sympathy on behalf of Sir R. P. The writer quotes the generous language of Bishop Watson, with regard to the late Duke of Grafton's Unitarianism, and then remarks,

"It is indeed an honour to the times to see men of rank and title stand forward, whatever may be their particular views, in the Christian cause. Let us hope that others in the elevated circles will ere long join the standard, *active* in its defence." Ed.]

The Proved Impolicy of Prosecuting Unbelievers.

WE have again and again argued against the *principle* of civil prosecutions in religious causes, and we have also endeavoured to shew the *impolicy* of them. In a work lately

published; this latter point is fully made out. We refer to Mr. Everett's "Europe."* In his view of public liberty in Great Britain he is led to treat of this particular, and he asserts that there is less Deism in the United States of America than here, and no prosecutions! The assertion is the more entitled to respect, because Mr. Everett approves the principle of civil penalties in religious matters, and though a Republican by country, seems to hold the British Government in profound respect.

"If, however, without being biased by the opinions of statesmen, or the prejudices of parties, we look in detail into the present state of the principal political institutions of the country, we shall find them, I think, in a great measure, sound and healthy. The *Habeas Corpus* Act, and the trial by jury, which are the legal securities of personal liberty in its several branches, including the freedom of the press, are still in full vigour; nor is there any danger of their being attacked. It is true, that the *Habeas Corpus* Act is sometimes suspended, perhaps unnecessarily; and we hear occasional complaints of packed and special juries, which are, probably, not wholly without foundation. But from the frequency with which verdicts are given against the government in political cases, it is evident enough that the spirit of the institution still exists. The liberty of the press, though nominally restrained somewhat more than it is in the United States, is, in practice, equally extensive, as is clear from the fact, that the abuses of it are infinitely greater than with us. There has never been any appearance in the United States of the blasphemy and sedition which, for several years past, have inundated the British islands in cheap and popular forms. The suppression of such publications is, undoubtedly, an act of substantial justice; and, as it is also done according to the forms of law, there is no ground to regard it as oppression. It seems to be more reprehensible on the score of policy; for the great sensation and scandal, created by these prosecutions, do more, perhaps, to give currency to the infamous productions in question, than any intrinsic attraction belonging to

them; since they can rarely be written with talent. The works of Paine [Paine] may serve as an example. It appears from the proceedings at the trial of the bookseller Carlile, that two or three editions of them have been printed in the United States; a fact which I should not have known without, for I never saw a copy of them in a bookseller's shop in America, and very few in private collections. There is no law, however, to prohibit the printing or the selling of them there; nor would any attempt be made to molest a printer who should undertake it. In point of fact, they are never heard of amongst us, and excite no interest. Their existence would probably have been forgotten, were it not that from time to time an account arrives in the British papers, of the trial of a bookseller for selling the *Age of Reason*. I see no cause why a similar system should not produce the same effect in Great Britain; and the operation of the contrary one is far from being equally fortunate. The book, by being continually kept in view, retains its hold upon the public attention. It is read by the people more because the printer has been prosecuted, than for any other reason. At every fresh trial, the most scandalous matter is urged in defence; which must be either repressed by a very unpopular exertion of authority, or be tolerated, with much greater damage to the public than could ever arise from the work itself. Not only this, but the most obnoxious passages of the book form a part of the defence, and are reprinted, upon these occasions, in all the newspapers, and obtain more publicity by this means in a single day, than they could have obtained in a century in their ordinary form. If, by this process, the work were finally suppressed, more might be said in favour of it; but the next bookseller of daring character and desperate fortunes reprints it, and must be indicted with further scandal, and another publication in the newspapers. Can it be seriously maintained, that this is the best way of diverting the public attention from a dangerous work? At the same time, I acquit the British government of tyrannical intention in these proceedings. Such excesses are, in fact, far more dangerous to liberty, than they are to power. The freedom of the press, within and even beyond the bounds of decency, is unfettered. Journals and books are daily published without notice, which, in France or Germany, would plunge their authors into a dungeon, or bring them to the block. The plan of a preliminary inspection of manuscripts would, I am persuaded, be rejected with as much contempt by the government, as by the

* Europe; or, a General Survey of the Present Situation of the Principal Powers, with Conjectures on their Future Prospects. By Alexander H. Everett, Chargé D'Affaires of the United States of America at the Court of the Netherlands. 2vo.

these preceded by the emphatic *ו*, to render it more suitable to the dignity of the Being to whom it is applied. There remains, then, only one example of the application of these words to the Supreme God, and this is found in the writings of the prophet Isaiah (x. 21): "The remnant shall return, even the remnant of Jacob, unto the *Mighty God*." Does this, then, amount to a proof that the words under consideration are used with reference to Jesus Christ as the Supreme God? By no means. Instances, it is well known, frequently occur in the Old Testament, in which, titles and epithets commonly applied to the Deity are transferred in an inferior sense to human beings; and, *vice versa*, others, in which God is spoken of in the character of a man, endowed with human feelings, and subject to human passions. Thus, in Exod. xv. 3, Jehovah is styled "a man of war." The Samaritans, offended, as it would seem, with the use of the word *man* as applied to the Deity, have exchanged the expression, in their copies of the Pentateuch, for "*mighty in war*;" and the Seventy, doubtless from the same fastidious motives, have ridded themselves of the offensive epithet by a similar contrivance. But this excess of refinement, if generally acted upon, would destroy the effect of some of the most striking passages in the Sacred Volume. The expression is, no doubt, highly figurative, and somewhat unusual; but, though offensive to nice ears, the following reasons induce me to think that it was not adopted by Moses and the Israelites without some attention to propriety. In Hebrew, three separate words are used to denote *man*. The first of these (*אדם*) relates to his condition as a frail and perishable being, formed out of the dust of the ground, and corresponds with the Latin word *homo*, derived from *humus*, the ground; the second (*אנוש*) signifies "man as subject to inevitable distresses and distempers," and is derived from a root which means to be sick and infirm; and the third, (*איש*), which denotes valour and dignity, corresponds with the Latin *vir*, derived from *vis*; quod *viribus* præstat. Of course, therefore, standing completely opposed, as *איש* does in its etymology to *אדם* and *אנוש*, (see *Taylor's Hebrew Concordance*, under

the different roots,) there is a peculiar propriety in the epithet, as applied in this connexion, which would not have been the case, had either of the other two words been adopted. Since, then, by a comparative mode of speaking, familiar to every reader of the Jewish Scriptures, the Deity is represented in the character of a human being, and sometimes actually called *a man*; what should prevent the sacred writers from occasionally reversing this order of things, and applying to human beings, in a subordinate sense, epithets which are strictly applicable to the Deity alone? That such applications are frequently made in the Sacred writings, is a fact which stands in need of scarcely a moment's illustration. The general term for God in Hebrew is *אלהים*. This term, however, is frequently applied to men in authority, (Exod. xv. 11, xvi. 6, &c.,) and particularly to Moses, who is styled a *god* to Pharaoh. (Exod. viii. 1.) Another familiar appellation of the Deity is *אדני*, or Lord. This, too, is repeatedly applied to human beings; to Abraham, Pharaoh, Potiphar, Joseph, Moses, Sisera and others. But there are certain epithets, which are peculiarly applicable to God, and, therefore, never extended to human beings. Among these may be enumerated *Jehovah*, *Jehovah God*, *God of Hosts*, *the Living God*, *the Blessed God*, *the Only Wise God*, and *the Most High God*. These, and others of the same kind, being, in the strictest sense, characteristic designations of the true God, there would be the same impropriety in applying them to human beings, as in extending to the Deity the terms *אדם* and *אנוש*, which are peculiarly descriptive of man as an inferior and dependent being. The Deity, when considered as invested with the attribute of *almighty power*, is styled *God Almighty*, or *God of Hosts*; and, accordingly, the Seventy have translated these epithets by the word *Παντοκράτωρ*, (*Almighty*,) in all, about a hundred and twenty times: but they are never applied to any except the Supreme Being.* There is an obvi-

* "We have no reason," as Mr. Yates well observes, "to consider the word '*mighty*' as implying the same with '*Almighty*;' there being no less a difference between the significations of these two

ous distinction, moreover, in the use of the epithet *גבור* *ל* (*Mighty God*), with and without the emphatic *ה*. In Deut. x. 17, Jer. xxxii. 18, and Nehem. ix. 32, they are used with peculiar emphasis, and are properly rendered "*the Mighty God*;" but in the present instance either the *indefinite* article should be used, or none. Had the emphatic *ה* been prefixed to the word *ל*, indeed, as in the instances just enumerated, no doubt could have been entertained that the word was used in the highest sense; but, as this mark of distinction is not prefixed, and the epithet is clearly applied to a human being,—a *child* to be *born*, and a *son* to be *given*,—the words cannot be fairly understood to mean any thing further than a *mighty leader or hero*, as Luther has translated it in his German Bible, interpreting the word *ל* in the inferior sense in which it must always be interpreted when applied to any being except the Supreme God.

The words translated "*Everlasting Father*," although in their present English dress they assume a very imposing appearance, are in fact attended with no difficulty whatever. Some copies of the Septuagint, with which Jerome agrees, have *Πατήρ το μέλλοντος αἰῶνος*, (*Father of the future age*.) Symmachus and Theodotion simply *Πατήρ αἰῶνος*, (*Father of the age*), which is no doubt the literal meaning of the words; but, as these words must necessarily relate to future time, inasmuch as the sense of the whole passage is prospective, the age alluded to must mean some *future* age, and that age the age of him to whom the prophecy relates.

The remaining epithet, "*Prince of Peace*," is correctly translated, and will be found peculiarly descriptive of King Hezekiah. During his reign, Jerusalem enjoyed a state of repose to which it had been an entire stranger during the reigns of his predecessors, and more particularly during that of his father Ahaz. This repose was threatened, indeed, but not materially interrupted by the ambitious designs of Sennacherib, King of Assyria; for,

when the Assyrian army invaded Judea, the prophet Isaiah assured Hezekiah that the peace of Jerusalem should not be destroyed by its hostile movements. "He shall not come into the city, nor shoot an arrow there, nor come before it with a shield, nor cast a bank against it; but shall return by the way that he came." (2 Kings xix. 32, 33.) Accordingly, on the first night of the siege, upwards of a hundred and eighty-five thousand of the Assyrian troops were cut off by a pestilential disease; and Sennacherib fled, with the remainder of his army, to Nineveh, leaving Judea to enjoy a state of uninterrupted repose during the remainder of Hezekiah's reign. But here I find that I am anticipating the subject of my next communication, in which I shall endeavour to shew that the terms of the prophecy were strictly fulfilled in the person of Hezekiah, and not at all in that of Jesus Christ.

R. WALLACE.

Bristol,

SIR, February 14, 1824.

ATTACHED as I am to Unitarianism as the "doctrine of the gospel," and looking, as I confidently do, to the spread of what Unitarians hold to be genuine Christianity, for the reformation of a misled and sinful world, I was more hurt than I can describe, to see in the Monthly Repository—a work to which our good cause owes so much—an article, signed *Philadelphus*, (pp. 15—18,) which, for the utter indifference which it appears to express with respect to Scripture authority, though the writer calls himself a "philosophical Christian," might have fallen from the pen of Carlyle, or any one of his followers.

The insignificance and absurdity of this paper must so soon have consigned it to the oblivion into which such productions naturally fall, that it would have drawn forth no animadversions from me, had I not feared that, considering the work into which it has been admitted, those who are already prejudiced against our doctrines, might be led to suppose that the wild conjectures and suppositions it contains, are floating in the minds of many who conscientiously, and, as they believe, from overpowering scrip-

words than between 'power' and 'All power.'" (Sequel to a Vindication of Unitarianism, p. 125.)

ture evidence, hold as sacred truth the strict unity of God. This, it appears to me, will probably be the case—and this leads me to hope that more than one protest will be entered against the adoption of so erroneous an idea.

Can any one who believes in the authority of the Sacred Writings, doubt whether future punishment be necessary? If any doctrine is clearly revealed in them, it is plainly revealed that all shall be raised from the grave, and that "every one will be rewarded according to his works"—according to the deeds done during his mortal life, "whether they be good or evil." If any one who reads the New Testament doubts of this, upon what grounds does he believe that Jesus lived and died and rose again? For these truths cannot be more plainly laid down than the other is; and if we question the most momentous, yet simple and rational doctrines of our holy religion, how can we conceal it even from ourselves, that we have thrown away our anchor, and are without rudder or compass, tossed on the wide and comfortless ocean of heathen conjecture!

To justify what I have said, and, if it be necessary, to excuse the warmth with which I may be thought to have expressed myself, I will extract one short passage from the paper, and refer those who desire to examine farther, to page 17 in the January Repository.

"The dissolution of the body is,

probably, a much greater change than any which can be experienced in life; and it may, therefore, be the means of changing the views and reforming the habits of individuals much more effectually than the preaching of the apostles" (why did he not add the life and death of their Master?) "proved in their days!"

The "dissolution of the body" can mean nothing else but the act of dying; and if this can produce so vast and so happy a moral effect, a general at the head of an army may, after a day of carnage, boast of having made more converts than all the Christian ministers throughout the world, can hope to do in the course of months and years to come.

MARY HUGHES.

P. S. If any writer wishes to vilify and misrepresent Unitarians and their views, the paper upon which I have been commenting gives him an ample opportunity. He has only to select a passage or two from it, and add, "These are the edifying discussions carried on by Unitarians in one of their highly-approved monthly publications"! Had *Philadelphus* come forward as a Deist, he might, for me, have given what scope he pleased to his conjectures; it would not have concerned me; but I am most unwilling that his sentiments should be identified with those of Unitarian Christians.

Inscriptions for the Statue erected by Public Subscription, near the Regent's Park, to the Memory of the late Duke of Kent. (Said to be drawn up by Dr. Charles Symmons, the Biographer of Milton.)

ILLUSTRIS PRINCEPS,
EDOARDUS,
FILII NATU QUARTUS REGIS BRITANNIARUM, GEORGH III:
DUX CANTII ET STRATHERNIAE:
COMES EBLANÆ:
NOBILISSIMI ORDINIS PERISCCELIDIS;
HONORATISSIMI ORDINIS MILITARIS DE BALNEO;
ET
ILLUSTRISSIMI ORDINIS SANCTI PATRICII,
EQUES:
VIR EXIMIO INGENIO,
INTEGER ET STRENUUS,
MISERICORS ET BENEFICUS,
QUI, NIHIL HUMANI AB SE ALIENUM PUTANS,
SOCIETATES BENEFICENTIAE PLURIMAS,
INOPUM LEVANDORUM GRATIA CONSTITUTAS,
DILIGENTISSIME GESSIT;

CONSILIIIS, AUCTORITATE, FACUNDIA, ÆRE SUO,
ID IMPENSE AGENS,
UT CONTRA COHORTEM MISERiarUM,
IN MORTALES SÆVIENTIUM,
SECUNDO EXITU DIMICARET;
LIBERALITATIS PUBLICÆ PRINCEPS AC PATRONUS,
EXEMPLO SANE QUAM REGALI.
CUM MEDIUM VITÆ ET UTILITATIS CURSUM VIXDUM CONFECISSET,
MORTE EREPTUS,
TRISTE DESIDERIUM SUI APUD POPULUM BRITANNICUM RELIQUIT.
E VITA EXCESSIT X CAL: FEB: ANNO SACRO MDCCCXX.
VIXIT ANNIS LIII. MENSIBUS II. DIEBUS XXI;
SIBI, NON PATRIÆ, SATIS.
PATRONO SUO OPTIMO,
GIVES,
NON IMMEMORES BENEFICIORUM,
HANC STATUAM
POSUERE,
VIRTUTUM EJUS RECORDATIONEM
NEQUAQUAM PRÆMIUM.

THE ILLUSTRIOUS PRINCE,
EDWARD,
FOURTH SON OF THE LATE SOVEREIGN OF THE BRITISH KINGDOMS,
GEORGE III;
DUKE OF KENT AND STRATHERN,
EARL OF DUBLIN, AND
KNIGHT OF THE MOST NOBLE ORDER OF THE GARTER;
KNIGHT GRAND-CROSS OF THE MOST HONORABLE MILITARY ORDER OF THE BATH;
AND
KNIGHT OF THE MOST ILLUSTRIOUS ORDER OF SAINT PATRICK:
A MAN, IN HIMSELF RAISED ABOVE THE ROYALTY OF BLOOD,
AND THE BLAZONRY OF HERALDRY;
OF A HIGH AND ERECT SPIRIT,
OF A VIGOROUS UNDERSTANDING,
OF AN INCORRUPT AND BENEVOLENT HEART;
WHO GATHERED HAPPINESS WHILE HE SCATTERED IT;
AND REJOICED THAT HE WAS A PRINCE,
ONLY AS, FROM THE SUPERIOR ELEVATION,
HE MIGHT THE MORE EXTENSIVELY DIFFUSE LIGHT,
AND THE MORE POWERFULLY COMBAT
WITH THAT HOST OF EVILS, WHICH RUSH UPON HUMANITY.
HE PRESIDED
OVER MORE THAN FIFTY OF THOSE GREAT CHARITABLE INSTITUTIONS
WHICH GIVE EMINENCE TO BRITAIN IN THE WORLD OF CHRISTIANITY;
AND WITH ALL THE ENERGIES OF HIS MIND,
EXCITED BY THE SYMPATHIES OF HIS BOSOM,
WITH HIS COUNSELS, HIS INFLUENCE, HIS ELOQUENCE, AND HIS FORTUNE,
HE PROMOTED THEIR PURPOSES OF GOOD.
IN THE FULL CAREER OF HIS LIFE AND HIS BENEFICENCE,
HE EXPIRED, AMID THE SIGHS AND THE APPLAUSES OF HIS COUNTRY,
ON THE 23D OF JANUARY, IN THE YEAR OF THE CHRISTIAN ERA, 1820,
WHEN HE HAD LIVED FIFTY-THREE YEARS, TWO MONTHS, AND TWENTY-ONE DAYS;
AND THIS STATUE WAS ERECTED TO HIM
TO EVINCE
THAT, WHILE GOD ALONE CAN REWARD
THE LABOURS OF PHILANTHROPY,
MAN CAN FULFIL HIS DUTY
BY GRATEFULLY AND GRATUITOUSLY RECORDING THEM.

February, 1824.

Thoughts on the Connexion between Poetry and Religion.

WE should certainly be led to expect, previous to any observations of our own on the subject, that the poetical mind would be, generally speaking, a devotional mind; that a soul filled with the love of beauty would naturally cleave to things eternally beautiful. Taking up religion as the grand thing which gives dignity to man, because it places him in close connexion with his Maker, and because it carries on his existence beyond the grave, the poets have every possible inducement to make the most of so magnificent a subject, and it cannot be doubted that they have often keenly felt and powerfully depicted the influence of its sublime truths. Because they have done this—because they have thrown the light of their minds upon religious subjects, and in the fervency of their expressions outdone more sober believers, perhaps a greater value has been attached to their testimony both for and against religion than is just. It does not often happen that imagination is the growth of a man's latter days. It is, on the contrary, in youth that it is most active, and it is in youth that poetry and religious fervour are generally united. And, beautiful as is this union while it lasts, there is much reason to regret, both as to the effect on society and on the individual, that it is so seldom grounded on evidence—that it is so much more frequently, like any other bright dream of the mind, cherished or discarded according to the changeable fancy of him who entertains it. The poets are rarely systematic people; and yet their love of what is great in sentiment and beautiful in theory, is too often mistaken by themselves and others for that *knowledge* of religion which is properly an exercise of the understanding. They drink willingly, in their early days, copious draughts from the fountain of religious inspiration. By and bye, comes the questioning period of life when beauty and grandeur have ceased to be new; when the restless mind finds something more attractive in analyzing its sensations than in submitting to them; and all we have

felt, or feared, or hoped, or wished for, must be subjected to the process of rigorous investigation. And will not religion bear investigation? We all know that it *has* borne the scrutiny of the subtlest minds—that some of the acutest of logicians, philosophers and mathematicians, the world has ever seen, have tried and proved it, and confessed themselves satisfied. But there are many reasons which might well lead us to expect that the imaginative mind would find many obstacles to belief, arising out of its own peculiarities. Have we not abundant testimony to the extreme tenacity with which the devout Catholic adheres to fanciful observances interwoven with his religion? And is it not so common an observation as almost to be trite, that when you have shaken his faith in *these*, you have given a shock to the whole fabric of his Christianity also? I think it is evident that a similar shock, and often with similar success, is given to the belief of the poet, when he begins to discard his juvenile imaginations. Yet he who has been early accustomed to dwell on the subject in his retirements, and has confounded his *own notions* of religion with the abstract idea of religion itself, is not always able, and still less frequently willing, to allow that, with regard to the proper foundation of belief, he may have every thing yet to learn. It is the hardest thing in the world to persuade men in this state, that the truths which they have heretofore received on trust—which they now despise themselves for so receiving—are, nevertheless, "worthy of all acceptance." There is much to be deplored, much deserving of our sincere sympathy in such a condition of mind as this. It should not hastily be concluded, and surely it is paying religion no compliment to conclude, that the sceptical mind is always insensible to the blessings it loses by scepticism—that it has no sufferings, no sacrifices. There may be an after pleasure, a pride in these things; in the consciousness of having risen above what is called prejudice; (and a great part of such a religion as we have described *was* prejudice;) but there is no mind, containing in itself the elements of any thing great and noble, but must, at first, find it a painful

trial to give up the bright dreams of hope, and the undoubting assurance of faith. One of our strongest reasons for objecting to the language too often employed by Christians towards Unbelievers, is, that it has a tendency to harden the heart against such feelings. There is no guilt in a man's learning to doubt of *that* which he has never believed upon proper evidence. He must do so, before his faith can be established on reasonable grounds. We should help him on by our kindness, not beat him back by our ill-timed reproaches. Our censures should be reserved for a far worse state of the mind than this: for levity, for heartless disregard of consequences; for habitual disrespect to the conscientious feelings of others; for cold indifference to the eternal distinctions of truth and error. When these or any of these, steal upon the mind, thenceforth the prospect is darkened indeed. The being we love has begun to extinguish his own light: the high tone of moral feeling is gone; and having, in this respect, ceased to "do the will of God," he will not, while this remains, "know of the doctrine whether it be" His.

There is a want of good sense, no doubt, in laying any great stress on the authority of the poets in matters which demand the coolest investigation. It is much to find them in general, as we do, friendly in their best days to devotion; and we ought gratefully to acknowledge the pleasure we derive from the exercise of their faculties upon devotional topics. But even the influence they thus acquire over the heart, should not be received without reserve. Correctness of sentiment is not to be looked for amid the revelations of the fancy, and it is possible that the weakness or warmth of poetic feeling may distort or modify much of what is substantially true in religion. I do not mean here to confine my remark merely to the practice of intermingling deliberate fiction with scriptural truth, as in the case of Milton's *Paradise Lost*, though it is worth observing how powerful an influence that one poem has long retained over the minds of religious readers—an influence, on the whole, both ennobling and salutary; but surely calculated to uphold the domi-

nion of several considerable errors. For one poet, however, who has pursued this path, there are numbers who have erred less obviously, but quite as completely. "There is a religion which is poetical, theatrical, mystical; which may furnish themes for the expression of fine sentiment, and the indulgence of transient emotion; which delights to talk about sacrifices, but forgets duties, and has nothing to do with the unnoticed patience of obscure suffering, the unpraised self-denial of humble goodness, the strong and silent feelings of habitual piety; or, indeed, with any virtues, but what are splendid and popular, and fit for exhibition." "It is a religion not of the understanding, and not of the heart."* Yet this is, alas! too often the religion of the poets. They have loved their own thoughts too much and the word of God too little. They have too often misrepresented the character of the Deity and their own. Often, too, in their impatience of what is humble and common, they have refined upon the subject, until it has become too mystical and too delicate a thing to afford substantial comfort and joy. Often have they "darkened counsel by words without knowledge," and spoiled the simplicity of religion by fanciful additions, or fastidious suppressions.

There is one other mode also in which poets may have done religion some disservice in the eyes of the world. The melancholy and contemplative among them have laid hold on the subject, and imparted much of their own gloom to it. People will not discriminate here; and infirmities of the mind have been, most unjustly, charged upon religion. In a great proportion of instances, however, it will appear, upon the least examination, that the dejection and gloom complained of have been carried to, and not derived from, the subject, and that they are not more radically connected with *that* than with other subjects, pleasurable or painful. How often has poetical language imitated the dialect, if I may so express it, of genuine humility!—how often gone further in the use of terms implying the deepest penitence and self-abasement, than a

* "Thoughts on True and False Religion."—*Andrew Norton*.

religious man of sound mind would permit himself to employ, at any rate, publicly! Yet, if such language took its rise from feelings properly *religious*, is it conceivable that we should find in the sufferer so inconsistent an avidity of worldly honours, so sensitive a perception of the slightest imputation of censure, so jealous a fear of being surpassed by other travellers in the road to fame? To call a few expressions of this sort religious, and to make Christianity responsible for the aberrations of him who uses them, is, surely, a gross mistake. I would not insinuate that there may not be a kind of devout feeling in the minds of persons who yet appear to have a most partial knowledge on the subject of religion itself. It is hardly possible, perhaps, for delicate and sensitive spirits, whose taste for beauty has been early cultivated, not to perceive some of the beauties of sacred lore, the exquisite adaptation of Scripture language to much that passes in their own breasts, and the partial similarity of the experience of the saints and sages of old to their own. All this is to be valued in its just measure. But let not the grand question of the truth and evidence of revelation be in any way affected by the defective judgments of minds like these.

It may be thought that the object of the foregoing remarks has not, hitherto, been very distinctly made out. The writer's wish has been to shew the danger of trusting in youth to natural feeling and imagination for the preservation of religious principle; the probability that those fond anticipations, awakened by youthful manifestations of devotional feeling, will be cruelly disappointed, if no good foundation has been laid, by the early exercise of the judging powers, for a cool, a rational and candid examination of the evidences of Christianity. What glories, what gains, however, human genius may bring to the cause of religion, is a question of less practical importance than the inquiry, how far genius itself may be elevated by correct views of this grand subject. What the mind requires, what revelation offers, these things must enter into the account, or our calculation will be very incorrect. What is that state of mind which is, on the whole,

most favourable to freedom of thought, to that sort of freedom which rational spirits desire; where no one malignant feeling or unruly passion has leave to tyrannize over the soul, where no power or faculty lies dormant, yet none is tolerated in insubordination? What is that state of mind most favourable to beautiful imaginations, to the sublimest musings, to vigour and health and cheerfulness? Is it not that settled and equable state of the faculties which the religion of Jesus, sincerely believed and consistently followed, induces? Is it not desirable to have rest and peace in believing, and thenceforth to accept the noblest ideas as things substantial and unfailing? If this be the case, then, surely, Religion is justified of her children. Some may have attained to many noble gifts without her aid. Many, too many, have professed to submit to her influence, without sincerity. But the question is (next to that of positive evidence) about the *tendency of some principles* to make the heart happier and the mind stronger, and it is one which we can hardly think it possible to decide otherwise than in favour of religion.

There will always be causes enough, bodily and mental, to obstruct the career of human happiness, to check the freedom of the mind, to break the spirits, and take away the joy and pride of indulging those delightful reveries to which the soul, in better hours, turns with ever new interest; but who can doubt that the belief of a more perfect state hereafter, and a habit of perpetual reference to the tribunal of a God of mercy, is the most effectual medicine of the mind, the most powerful support to the weakness of human virtue? Who will not allow that the contemplation of the character of Jesus Christ, in particular, to those convinced of the divinity of his mission, (for without that belief he is inconceivably lowered in our moral judgments,) is one which must tend to exalt every power of the mind, and refine every feeling of the heart?

Dr. Channing has beautifully observed that there is, in those who apply Christianity "habitually in their tempers and lives, and who imbibe its spirit and hopes, a consciousness of

its adaptation to their noblest faculties, a consciousness of its exalting and consoling influences, of its power to confer the true happiness of human nature, to give that peace which the world cannot give."† * * * *
If this sentiment be correct, how much do those individuals lose, who cast it from them as worthless, or who have fallen into the habit of considering it as a mere republication of natural religion! Those influences and that power they have never experienced. We must lament it, equally for themselves and for society at large, which would have profited by the entrance of these purifying and exalting influences into their deepest retirements. We cannot so far compromise the supreme dignity of religion, as to wish that minds of this class were religious, for *Poetry's sake*. But it must always be a source of thankfulness, that when we have spoken of the duty, the value, the necessity of religion, we have not said ALL. We are permitted to proceed a step farther—to talk of its beauty, its sublimity—to point to it as the fountain of ever new and ever increasing delight; the inspirer of nobler thoughts at once their source and resting-place. Viewing it in this light, we are no longer chargeable with the guilt of accusing the Deity of leaving his best work incomplete—of rearing up that glorious fabric, the human mind, and then leaving it without correspondent and permanent resources—of filling the heart brimful of extensive hopes and strong desires, which were never to be gratified. E.

Clapton,

Feb. 15th, 1824.

SIR,
I HAD no expectation of offering you any farther account of Governor Collet, till I observed to-day that he is mentioned in Part III. of "A Collection of Letters" on the "Propagation of the Gospel in the East," published in 1713.

"Jonas Finck," a German Printer, "sent from England to India," by "the Society for Promoting Christian Knowledge," with a printing press and types for the use of the Danish Mission, writes from St. Sebastian's, the Citadel of Rio Janeiro, "20th

† Channing's Discourse on the Evidences of Revealed Religion.

Oct. 1711." He appears to have sailed from England for Madras, with "Governour Collet," who was going out in a king's frigate to his government of Bencoolen. The Governor's very kind attentions to himself, Mr. Finck acknowledges, and his "readiness to favour the design" of the mission.

While the frigate anchored at Janeiro, a French fleet successfully attacked the Portuguese settlement, and also captured the English ship; which Governor Collet ransomed, sending his son as a hostage to France. In the amount of the ransom was included £300, for the printing press, types, &c., for which Mr. Finck describes the Governor as agreeing to accept £150, as a re-payment, wishing "to declare the singular regard he had to the honourable Society, and their worthy design in the East Indies."

Give me leave to suggest, in reference to the P. S. (p. 18), that there appears no little danger that the objections to anonymous signatures, should be carried among your correspondents, to an extent not the most friendly to the prosperity of a periodical work. It is obvious that while some subjects require real signatures, and many are thus recommended to attention, there are other subjects which are discussed much more freely and usefully under some *nom de guerre*. Nor can it be reasonably doubted that many an unpractised writer born, perhaps, to

"Enlighten climes and mould a future age,"

has, while shrinking from publicity, been thus encouraged to hazard a first attempt before the ordeal of an Editor.
J. T. RUTT.

*A Friendly Correspondence between
an Unitarian and a Calvinist.*

(Continued from p. 36.)

I to N.

DEAR N.

Sept. 24.

IF you were disposed to discuss the question at issue with a view to mutual conviction, I should, with much pleasure, go through all the arguments urged on your side. You ought to know enough of the character of my mind, to give me credit for having

weighed and considered the *con* as well as the *pro* of every subject to which I attach importance. I, as well as yourself, was educated in the opinions you maintain; it was not until after all the objections to the doctrine of the restitution of all things had been fully answered, that I could receive it; and, since then, I have carefully read every work of any character that has been put forth by those who insist upon the endless duration of future punishment. But I do not understand you to be desirous of hearing what I have to say, and as you can be comfortable with your present views, I have not any intention to obtrude mine upon you. I could not exist a moment in peace under a doubt of the infinite goodness of the Creator; for, were I to suppose it possible, either that he wanted the will, or was deficient in the power to render his creatures, without a single exception, happy, I could not love him with all my heart and with all my mind, nor my neighbour as myself. I should also feel that in praying according to the apostolic precept, for the salvation of all men, I was offering up a petition contrary to the will of God; and, therefore, without any ground for hoping or expecting that such a prayer would be answered.

You say, "your people do nothing to cause their fellow-creatures to incur future punishment, but seek to preserve them from it." I admit this, and derive great pleasure from observing how, by his providential dealings, God counteracts the evil tendency of erroneous creeds. It is not, however, in virtue of their system, but in spite of it, that they thus lay themselves out to seek the salvation of their fellow-creatures. It comports not with the policy of the enemy of souls to inspire us with an extreme anxiety for the welfare of others. His object is to render us careless of our own interests, and consequently indifferent to the fate of the rest of mankind. While under the influence of feelings such as you deem dangerous, a man must necessarily be prone to do all in his power to accelerate the period when God's kingdom will come and his will be done in earth as it is in heaven.

For my own part, *I cannot possibly*

divest myself of the feeling that I am part and parcel of human nature, and that my happiness, present and future, is involved in theirs. We are all of one blood, and members one of another. Whatever may be the order in which the several individuals may bear the image of the second head of the race, if the first-fruits be holy the lump will also be holy, the whole will be eventually leavened. With respect to times and seasons the knowledge of these is reserved, and we must not presume to pronounce when they will arrive; and, therefore, I leave the subject in the hands of Him who, I am well assured, will do right; of Him all whose ways are just and true. In this conviction we are both agreed, and there the matter must rest.

Yours,
I.

I to N.

Sept. 29.

The feeling which you consider as indicative of the work of regeneracy being begun, is not a new feeling; it has been contemporaneous with my first serious attention to religious matters. I believe the feeling to be very common. Even Balaam had something of it when he exclaimed, "Let me die the death of the righteous." It is matter of deep humiliation that, with a conviction of the inseparable union of holiness and happiness, those who entertain that conviction should enjoy so little of spiritual comfort; and, I do assure you, that I regard myself as scarcely initiated in the school of Christ. I make no pretensions. If ever the time should arrive when a sense of the Divine favour shall be experienced by me, it will be manifested in appropriate words and works; with due deference I apply the same observations to other persons.

As you find the controversy a hindrance to the enjoyment of religious exercises, you had better not pursue it. If you use arguments drawn from Scripture, I shall be induced to answer them, and thus we shall be led on from one step to another. I have no objection to this sort of correspondence, because a firm and unshaken confidence in the truth of the sentiments which I entertain, leaves me at liberty to go fearlessly over

ground which you dread to step upon. But out of deference to your feelings, I would rather leave the question to be decided by your own experience. If, as I believe, I am right, a time will come, either in the present or a future state, when the truth of the restitution of all things, as spoken of by all the holy prophets, will be made manifest to you. I doubt very much, on various accounts, (my own failings and infirmities among the rest,) whether I shall ever be made instrumental in the correction of what, with my views, I must necessarily regard as your errors.

On the other hand, I promise you that I will not treat lightly the passages of Scripture which you point out; and that I hold myself liable to reproof for any levity or laxity which you or other good men may observe in my conduct or conversation. As to the young men to whom you allude, whatever else they may have learnt from me, I trust that of making light of the consequences of sin, is not among the number. I must beg of you to look about you, and to ascertain whether such things as levity and dissolute conduct are not to be found in the families of persons who hold and inculcate the doctrines which you believe to be true.

Let me tell you, that the circumstance of being the father of a family, is one great reason why I cannot be so much at ease as you appear to be, as to what may become of the rest of mankind so long as you are assured of your own safety. The command to love our neighbour as ourselves, is not opposed to, but implies a primary regard to our own happiness. I have no fears for the ultimate happiness of my children (and this is no small comfort to me); but this persuasion does not diminish my anxiety for their immediate deliverance from the tyranny of vicious habits.

I really think that, upon the whole, it will be better to allow this correspondence to terminate while we are in a disposition to regard each other with feelings of complacency. I have witnessed many controversies in my time, and scarcely remember an instance in which the contending parties were led to alter their opinions. At a certain age this is nearly a hopeless expectation.

I.

P. S. I cannot refrain from making one observation upon a passage in your last communication. You seem to think that the blessed spirits will have no wish for the deliverance of those who are tormented. Now, I must beg you to recollect the saying of our Lord, that "there is more joy in heaven over one repentant sinner, than over ninety-nine just persons." I know that an attempt has been made to make our Lord say, that there is more pleasure over one sinner that repents than over ninety-nine persons that are self-righteous; but this will not do. If our Lord had any such meaning, he surely could have expressed it as plainly as men of modern times. The context distinctly shews that he meant what he said, according to its literal sense. He has put this, in my humble opinion, beyond doubt; by the parables of the lost sheep, of the lost piece of silver, and of the prodigal son. In all these cases a temporary feeling of mind, perfectly natural, is alluded to; namely, an extraordinary feeling of pleasure attendant upon the recovery of that which was lost. If another sheep had strayed from the fold, or another piece of silver had been lost, or the eldest son had left his father's house, all pleasure from the possession of the remaining sheep, (the recovered one included,) and so far of the rest, would have been superseded by anxiety to recover the lost; and the delight consequent upon the recovery would have been the same in the subsequent as in the first case. The recovered good would have excited ninety-nine times the joy (for the time) derivable from the larger possession; and thus we are taught that the happiness of the blessed is capable of increase, by every addition that shall be made to the number from the ranks of sinners. A most reasonable and consolatory doctrine! Even Dives, bad as he was, had not lost all his philanthropy. He was most anxious for the welfare of his brethren, and so far from having a wish to see them tormented, he prayed that a miracle might be wrought to warn them of their danger. He wished that they might live so as to go to heaven. No wonder that Abraham recognized his relationship to a being, who, while writhing in acute pain, could bestow a thought upon

the happiness of others. This is a very different picture of the state of the damned from what your fancy has painted. Here was no blaspheming of God, or upbraiding him with the harshness of his decrees.

If you cannot divest yourself of the idea that the elect alone shall be saved—if you think that those who are to be a kind of first-fruits of God's creatures shall constitute the whole—that those who are to be kings and priests shall be without subjects or laity, still I hope you may attain to that state of mind which led the pious Dr. Watts, when writing in defence of the doctrine of endless misery, to confess that if ever a time should arrive when the damned shall taste of the mercy of God, it would be such a display of goodness as might well fill all heaven with jubilee. That a man should be afraid to weaken the force of scriptural threatenings, I can readily excuse. I know, from experience, what that feeling is; but that he should triumph in the interminable duration of future misery, is not, in my view of the matter, a proof of a regenerate mind. I acquit you of any such feeling. Your feelings, I doubt not, are better than your creed; and while I admit this, I would not forget, that while we promise liberty to others, we may ourselves be the slaves of sin; and that it is much easier to hold forth liberal sentiments than to attain the faith which worketh by love and *purifies the heart*. The progress of the Christian religion is, first, to change the heart of the believer; secondly, to engage his affections to the household of faith; and, lastly, to carry them forth in acts of love to all mankind. This order is not unfrequently reversed in practice; and full well I know that many, whose mouths are full of expressions of love to the world, are deficient in acts of beneficence to those about them, and careless of their own salvation. Something of this error has very probably marked my conduct; if so, I subscribe to the justice of my own condemnation.

I.

N to I.

30th Sept. 1823.

I wish to economize paper and time, and to make a few brief observations without study or method.

"*Torments*."—No idea of penitents suffering these torments. Impenitence and torment seem to be suitably allied. Joy over penitents—impossible that it should be otherwise. Repentance must be proved.

"*Triumph over the damned*."—Only to be found on earth (conscience forces me to say on earth) among false professors, who ought to say, "Who maketh to differ? Let me fear lest he spare not me."

"*Experience*."—You do not know my experience, but God does. With the partial view you have of it, what you say is just. God is my witness how joyfully I would welcome Satan himself, if he were converted, and remind him, with complacency, how often he had given me trouble; but I could not do so with respect to temptations to sin.

"*Benevolence and beneficence to friends and enemies*."—Belong to professors on our side, when they are what they profess. They would extend them, even, as to charitable acts, to a sinner against the Holy Ghost.

"*Purification*."—We wish for the removal of even a good, which intervenes with a greater good. The most intimate nearness to God is wished for, and we ourselves wish to put away every thing that interposes and hinders.

I hope I am enabled kindly to receive all your wholesome correction. It is infinitely more to my best interests to receive it, than to you that I should. On the other side, I expect that the time when you acknowledge not to have seen these things in their true light, will be a time of the realization of your best wishes, with joy unspeakable and full of glory; and that then, if we are altogether upon earth; you will, with triumphant delight, acknowledge that you have not given suitable answers, (as respects the main question, conversation and knowledge,) except what relate to my sins and imperfections, which I am seeking to be cured of.

"*All—Every—Whole—Eternal*." You acknowledge that these terms are sometimes restrained and sometimes unrestrained. May God the Holy Ghost give us to know and feel their true meaning; else to the ends of our lives we might study even the Scripture itself in vain. We must be led

by the Spirit into all truth. The eyes of our understanding must be enlightened. We shall then see millions of soul-destroying sins where we never suspected them. No human argument will do. Things must remain as they are until God the Holy Ghost gives light and works conviction. Therefore I know I shall not succeed till then, and do not look for it.

The best people whom I know, as far as I am enabled to judge, do acknowledge in their prayers that God might justly condemn them for ever. I find it hard to adopt that language unreservedly. If I did, I verily believe you would have less cause to complain of my temper and bondage and fears, which are increased in proportion as your sentiments enter into my experience. I expect that if I do not most faithfully and unreservedly make the confession afore-stated, God will oblige me to do so by making me feel the deprecated evil.

As we cannot influence the state of the departed, matters must terminate in a treatment of the state of the living. You will agree, I trust, that our reasonings with ourselves, or with each other, or hearing or reading, will not avail without the influence of the Divine Spirit, and that we ought earnestly and incessantly to solicit the same, that we may have the true light and true feeling, and discover our state by nature, and be renewed, and make suitable confessions to God, and, by his enabling grace, do whatever we ought to do.

N.

N to I.

1st October.

Last night I read a passage in Hebrews, with respect to falling away, which filled me with awe. This morning I observed; while reading in my usual course, Luke xiii., a passage bearing upon the question under consideration, "Lord, are there," &c. Our Lord's answer seemed to me to imply that it was most to our interest to attend to our own state, and to *strive* (agonize) (are we doing so?) to enter in at the strait gate. What follows seems eminently suited to excite fear; and, indeed, whatever may be said on that subject, I find so much in the Scripture *seemingly* intended to excite fear, that I do not think it safe to be with-

out it, even although I should obtain "perfect love;" because, as long as I live, I shall be in danger of falling into sin. In order to obtain perfect love, I must pray for perfect conviction and grace to make due confession. I cannot do justice to God or to myself in this matter. I must pray the Lord to enlighten my eyes and search my heart; and after I have felt what it is for the Lord "to kill," to be made to experience what it is for him "to make alive." Conscience cries aloud, "Look to your own states." When matters are set right there, you will be better qualified to think and to feel with respect to the state of others. For whatever I may have said to you or others in an unbecoming manner, I ask pardon of God, of you and of all; although speaking angrily, I really wished for good in many instances. For this offence I am corrected when danger stares me in the face. If I was alarmed when danger was distant, how much more shall I be so, when it shall be said, "The hour is come"! N.

I to N.

October 1st, 1823.

I am not at all surprised, nor disappointed, nor offended at the failure of my arguments, I will not say to change, but even to lead you to review the grounds of your opinions on the question at issue between us. A most awful and important question it is! It is no less than whether we have reason from Scripture to believe that the great mass of mankind are doomed to eternal perdition; and, consequently, whether the great Power which holds our fate at his disposal is malevolent or benevolent. "The orthodox Christians have drawn the picture of the devil, and have written underneath it—'This is God'"—so says a celebrated foreign writer.

It may, perhaps, be practicable for those who think themselves worthy to walk arm in arm with the Apostle Paul, and persuade themselves that their crown of righteousness is secured, to discharge from their minds a concern for the final happiness of the rest of mankind; but for those who cannot feel this security, or venture to hope that they may attain to it; it is *quite impossible*, if they think of futurity at all, that they should obtain any

cessation from horror, so long as they suspect that they may be liable to endure never-ending torment. Such an idea would disqualify a man of reflective habits from thinking or speaking of any thing else; and, if he were set at tolerable ease respecting his own soul, he would still be in constant terror in behalf of those who are near or dear to him. If Moses and Paul had entertained such an opinion of futurity, I am quite certain that the one never would have expressed his willingness to be blotted out of God's book, and the other to be accused of Christ for the sake of their countrymen. The fact appears to be, that they would gladly have foregone the special privileges of elective grace, if, by such a sacrifice, they could have ensured the salvation of their people. The expression is no where censured, and yet for indulging a feeling far short of theirs, you regard me as in a dangerous state.

You tell me that I cannot be a judge of your experience: I grant it; but by the same rule you cannot judge of mine. We have each been conducted by different paths. I hope and trust they will eventually lead us to the desired end. "If we confess with our mouths the Lord Jesus, and believe in our hearts that God hath raised him from the dead," (that is, so to believe as to submit to his authority, "we shall be saved.") Let us not qualify the terms thus defined by an inspired apostle, but exercise charity towards each other. It is not the mere assertion that we are taught certain doctrines by the Holy Spirit, that will suffice to persuade others that what we believe is true. The Jewish Christians, Peter among the rest, could not, even after they had received the Holy Spirit, at the day of Pentecost, perceive the extent of the scheme of the gospel, without an express revelation. Our Lord told his disciples that he had many things to say to them, which their prejudiced minds were then incapable of receiving: the extension of mercy to the Gentiles was probably one of those things. I consider modern professors as being much in the same condition of mind as the Jews were; and I will freely declare that I do clearly perceive in many, not to say the greater part of those with whom I am acquainted, strong indica-

tions of spiritual pride under the garb of humble acknowledgments of their own unworthiness. In spite of all this exclusive feeling, however, they are compelled to act as though the gospel contained glad-tidings for all. This is as it should be, and I rejoice at it.

If you wish to convince me of error in point of doctrine, you must go through the process of examining all the texts which bear upon the subject in dispute; and you must manifest a disposition to part with even long-cherished errors, if they will not stand the test of such an examination. Unless a man shall become as a little child, he cannot go through such a process with any chance of profit. I do not require you to submit to it. It is quite foreign from your habits to read controversial divinity; and it is now too late perhaps to begin. I come, therefore, to this conclusion, that we shall do well to leave each other to learn from the great Teacher what are the stupendous heights and unfathomable depths of his love to his creatures, and content ourselves, if we enter at all upon the subject of religion, with provoking each other to love and to good works. Fear is, no doubt, salutary, so long as sin has any place in us; but although it may serve to quicken our steps in running from evil, it is not favourable to clear-sightedness. It led the disciples to mistake their Lord and Master for a spectre; and we must not be too lavish in our praise of a feeling of mind which belongs to an unregenerate state. The fearful are classed sometimes with the unbelieving. The Lord loveth those that put their trust in him. May you and I attain to that state in which we may say with David, "We will not fear though the earth be moved, and the mountains be cast into the depths of the sea"! "They," says he, "who know thy name" (i. e. thy true character,) "will put their trust in thee." I profess not to have realized this happy feeling, but, nevertheless, I will not therefore deny that it does not properly belong to the righteous.

And now, I will freely confess, that talking upon the grandest and most vital questions does not tend to edification, unless the heart be suitably affected. I never will allow, for an instant, that a deep-seated concern for

the character of our heavenly Father, and for the fate of our flesh and blood of the human race, is calculated to weaken our devotion; but I will admit that controversy, without the utmost care, has a tendency to disturb our serenity, and, perhaps, to divert our attention from our proper duties.

If it be any relief to your mind to continue the practice of bringing under my notice texts of Scripture, (with or without your own comments,) which you think are opposed to my opinions, I promise you I will weigh them as though I had never heard them before; and, what is more difficult to a man of my habits, I will, from a regard to your peace, refrain from offering a single observation in reply, unless you desire it. Further than this I cannot go, because when I say I will weigh them, I mean that I will do all that in me lies, to open my mind to receive whatever sacred truth the Spirit which indited them, intended to express. And "may the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever."

I.

[To be continued.]

Sir,

IN a note to Mr. Wallace's remarks on Isaiah, (p. 23,) is the following passage on the time when the ineffable name of the Supreme Being was changed for that which is now used instead of it, by our elder brethren the Jews.

"When this superstitious fear of writing or pronouncing the word *Jebovah* began is uncertain. It appears, however, from the following passage in Josephus's *Jewish Antiquities*, (Bk. II. chap. xii. sect. 4,) to have been at least as early as his time. 'God declared to Moses his holy name, which had never been discovered to men before, and concerning which it is not lawful for me to say any thing further.'"

This is certainly a proof that in the time of Josephus, the same regard was paid to the hallowed name as prevails

at the present day amongst his countrymen. But I was rather surprised that the authority of Josephus was appealed to, when a much better was at hand. For the writers of the New Testament, in their quotations from the Old, never use the hallowed name; but substitute for it the terms, the Lord—God—or the Lord God. And our Saviour himself, when he quotes the very words of the first commandment, uses the terms, the Lord thy God, and not the word by which the hallowed name is expressed.

The custom then prevailed in our Saviour's time, and I cannot apply the word superstition to any thing which he thought worthy to adopt. I am inclined to believe that some good reasons might be found for this practice, whose origin is perhaps too remote from our times for us at the present day to assign the true cause.

This veneration of the chosen people for the sacred name of the Supreme, forms a striking contrast to the very frequent abuse of it in our nation, by which it is disgraced above all the other countries in Europe. For we cannot walk our streets without frequently hearing this holy name applied by the speaker to the most horrid imprecations on himself, his limbs, his friends and his enemies.

It is said of a great philosopher of our country, that whenever he used this holy name he made a pause in his speech; and I cannot look upon the practice as by any means superstitious; and if it were generally adopted by those who have a regard for religion, it would tend in a great degree to discountenance the odious practice, which is by no means peculiar to the lower classes.

But I carry my ideas still farther. There is an unhallowed name by which Christians address the Supreme Being, a name unknown to our Saviour and his apostles, adopted from a barbarous Latin word, and associated with notions too gross to be repeated. With the same attention paid in former ages to the hallowed name of the Supreme, would I regard this invention of man; but instead of veneration I hear it with very different emotions, and I should be happy to find that the use of it was exploded in our places of worship. I would never have it used or alluded to; or if it should

be thought requisite to allude to it, it should be under its appropriate epithet, *the unhallowed name*, as it is not hallowed by any mention of it in any parts of Scripture.

These hints I take the liberty of throwing out to those who are accustomed to use the unhallowed name in their discussions, either by the press or in the pulpit, and I am sure they will be of some use, if attended to, in private families.

W. FREND.

*Euston Square,
February 1, 1824.*

SIR,
THE propensity of many modern divines to depreciate the religion of nature, is so frequently manifested, and in a way so obvious and glaring, that it can hardly escape the notice of any person at all accustomed to theological inquiries. I am far from supposing that these gentlemen pursue this course from any dishonest motive; on the contrary, I am persuaded they fancy that they thereby do honour to Christianity; while, on the other hand, I have no hesitation in professing my firm conviction, that the RELIGION OF NATURE is the rock on which Christianity is founded; and that he who aims at supporting the latter by undermining the former, does, in fact, though unconsciously, all that one man can do, to destroy both. Happily for us all, they are both indestructible.

This conviction, which has been growing and strengthening in my mind for the last forty years, is not in the least degree weakened by the letter of your highly-respectable correspondent, the Rev. Mr. Cogan, inserted in your publication of this day, (pp. 11—14,) the leading object of which, according to his own statement, is to illustrate the evidences of Christianity; but in which he more than insinuates, that what is called the religion of nature is of little or no value; that "they who contend for the unity and perfections of God, the doctrine of a universal providence, and the future existence and immortality of man, as inculcated by nature, have derived their conviction of them from Christianity, and from Christianity alone;" and that "the ancients, who endeavoured to establish the doctrine of a future life, did not themselves believe it; and if

they did, their faith did not grow out of their reasonings, but their reasons were laboriously sought for, to uphold a preconceived opinion." What it was, however, other than reason, which produced this preconceived opinion in their minds, Mr. Cogan has omitted to inform us; and without his assistance, I confess myself unable to account for it, otherwise than by supposing that it was the effect of the reasonings of superior minds, on the perfections of God the Creator, and on the nature and circumstances of man his creature. That the ancients, at least, whatever may be fancied of those of later times, did not derive their conviction of the unity and universality of the Divine Government, and of a future state of existence, from Christianity alone, or from Christianity at all, is quite clear, from the fact of their having recorded their opinions before Christianity existed; and it is undeniable that some of them expressed their conviction of these truths, in nearly as plain terms as any Christian can do at this day. What, for instance, can be a stronger expression of belief in the being and government of One Supreme God, than the following passage of Cicero? [de Nat. Deor. Lib. ii. Cap. ii.] "Quid potest esse tam apertum, tamque perspicuum, cum cœlum suspeximus, cœlestiaque contemplati sumus, quam esse aliquod nomen præstantissimæ mentis, quo hæc regantur?" *When we lift our eyes to the heavens, and contemplate the celestial bodies, what can be more clearly evident, than the existence of some superior being of consummate wisdom, by whom they are governed?* Or in what words could this illustrious man have expressed more plainly his expectation of existence after death, than in the following? [de Senect. 21.] "Quid multa? Sic mihi persuasi, sic sentio, cum tanta celeritas animorum sit, tanta memoria præteritorum, futurorumque prudentia, tot artes, tantæ scientiæ, tot inventa, non posse eam naturam, quæ res continet esse mortalem." *This, in short, is my settled conviction, this is my judgment, on reviewing the faculties of the mind, its wonderful activity, its memory of the past, and foresight of the future, and its discoveries and attainments in arts and science, that*

it is impossible that a being to whom such powers belong, can be perishable.

In the course of his attempt to run down and bring into contempt the religion of nature, Mr. Cogan, the last man in the world to be suspected of any disingenuous intention, seems to me to have been betrayed by the warmth of his zeal, into an error, not uncommon with disputants, especially those who have the misfortune to be engaged in supporting a bad cause; I mean that of mistating and caricaturing the opinions of those from whom he differs. He says, "If we are to believe what we are sometimes told concerning it, [the religion of nature,] its truths are emblazoned in the heavens in characters which all can read and which none can misunderstand." Will Mr. C. be so good as to inform us by whom we are told any thing so strange and absurd. For myself, I can say, that though I have read with great attention, and in many instances with great pleasure, the writings of Christian philosophers, who were believers in the religion of nature, and have also occasionally looked into the writings of a few Deists, and conversed with others, it has never happened to me to meet with this extravagant position. I have always understood, that whatever valuable truths the book of nature may contain, though it may be written in characters which are indelible and unchangeable, though it may be unnumbered with various readings and interpolated texts; yet that it is so far like the New Testament that it cannot be read to advantage, except by those who have taken some pains to learn the language in which it is written. Indeed, if it were otherwise, it would have greatly the advantage of the Bible, which is universally admitted to contain numerous passages which set at naught all human power of interpretation. Mr. Cogan will, therefore, I am sure, oblige many of your readers by informing them who they are that have given this extraordinary character of the religion of nature. I am sorry to be obliged to call upon him to do this, because I am inclined to think he will find it a task of some difficulty.

In the commencement of his letter, the worthy writer states the question which arose in his mind to be "whether

there is reason to think that without a divine interposition, these superstitions [of Pagan Idolatry] could have been banished from the world, and a purer religion substituted in their place." Now from this language, would it not be perfectly natural to conclude, that with a divine interposition, this happy state of things has been effected, that superstition has actually been banished from the world, and a pure religion established in its stead? Yet strange to tell, he soon after assures us, that "little of the knowledge that enlightens the more intelligent members of a community ever makes its way to the vulgar," and speaks of "the participation with which the most gross corruptions of Christianity have been retained for ages, and are still retained, by the great majority of its professors"! He might have added, with great truth, though, to be sure, it would not have quite suited the object of his letter, that many of these gross corruptions have been so gross, as never to have been exceeded in absurdity and folly by the popular fictions of ancient Greece or Rome. It may be replied that these abominable corruptions are not to be charged on the Christian religion, of which they are in reality no part, but the dreams of ignorant, or the inventions of designing men. This I most readily grant, because it is most certainly true. But, on the other hand, I expect it to be granted to me, because it is equally true, that the popular superstitions of ancient Greece and Rome were no part of the religion of nature, because they were contrary to reason, and were accordingly disapproved of, by the wisest and best men of the times in which they prevailed.

In a note, Mr. Cogan admits without hesitation as true, what he imagines may be offered in the shape of an objection by an unbeliever, namely, that "the great majority of mankind, being altogether incompetent to judge of the evidences of revelation, must admit a future life upon authority alone;" and he adds, "It is not the evidence of a doctrine, but the belief of it that is practically useful." This language from the pen of a liberal Dissenting minister, is surely very singular and extraordinary. For any man to receive a doctrine, r

fallibly certain and supremely important, a doctrine which is to be the foundation of his hope and the guide of his life, not because there is sufficient evidence of its truth, but because some person who calls himself his spiritual director, tells him it must be believed, does, I confess, appear to me to savour more of the credulity of a child, than of the wisdom of a man. If, however, this complete "prostration of the understanding" be, as Mr. Cogan represents it, a matter of necessity, or, according to the doctrine of a Right Rev. Bishop, a duty, in either case, as it appears to me, Protestantism and every thing connected with it is at an end; since if so great a sacrifice must be made, it is quite obvious, that the Church of Rome has a much fairer claim to it than any other power whatever.

To that part of Mr. Cogan's letter which is intended to shew the unreasonableness of rejecting Christianity, I have nothing to object. I am an advocate for natural religion, not an opposer of Christianity. And I think it important to remark, that in my judgment, the most complete conviction of the eternal truth and universal authority of natural religion, is in perfect harmony with an entire belief in the supernatural origin and great importance of the Christian revelation. From the gracious hand of the Giver of every good and perfect gift, and not through the medium of the unhallowed decrees of usurping priests, or earthly magistrates, I gratefully and joyfully receive both. The latter, I verily believe to be true; the former, I certainly know to be so.

W. STURCH.

OBITUARY.

1824, Jan. 5, at his father's house, *Oakhill, Somersetshire*, PEARD, second son of Win. Peard JILLARD, Esq., at the early age of 22. Mr. P. Jillard was a pupil of the late Dr. Estlin, of Bristol, for four years, and on the Doctor's giving up his school, removed to Birmingham to complete his classical studies under the care of the Rev. Mr. Corrie. He then returned to Bristol, and was articled to an eminent solicitor of that city, residing during his clerkship in the family of his former preceptor, to which he was related. He afterwards went to London, where he passed a twelvemonth in an assiduous attention to those studies which were to complete the period of his professional education, and there is reason to believe that his health was impaired by his unremitting diligence in acquiring all the knowledge he wished to possess. He was particularly ardent in his pursuits during his abode in London, that he might qualify himself for discharging with advantage to his clients, and credit to himself, the duties of a most eligible connexion in partnership, which had been formed for him with a highly respectable solicitor of Shepton Mallet.

On the first day of the New Year the partnership was to commence; a period anxiously looked forward to by himself, and not less so by his family, who rejoiced at the prospect of having settled near them a son, a brother and a friend, on whose judgment they placed the great

est reliance, and in whose affection they felt a source of the highest satisfaction. Early in December, Mr. P. Jillard having completed his term of residence in London, returned to his father's house to arrange and prepare for entering upon his new duties. It was seen with regret that his health appeared delicate, but no serious disease was either evinced or apprehended. When congratulated on the first of January that the long-expected day was at length arrived, and when welcomed as one of the new partnership, he sighed, and manifested a depression of spirits which was quite unusual to him. He went, however, in a carriage into Shepton, a distance of three miles, on the 1st and 2nd of January, examined the lodgings he was to occupy; saw some of his friends and new clients, and returned to Oakhill. On the evening of the 4th, he appeared much worse than he had been before, and in the course of the night it was evident to his medical attendants that a change had taken place in his disorder, indicating a speedy fatal termination. At the request of his family it was communicated to him by his physician that he had but a few hours to live. This awful information was quite unexpected by him, but he received it with great composure. He said it was a very short warning, and desired that his family would come to his bedside. To each, he said something kind and affectionate; expressed a grateful sense of

the advantages he had enjoyed from parental solicitude for his welfare; bade them a tender farewell, and hoped they should all be re-united in heaven. He referred to some little remembrances he had brought from London for some friends who were absent, and expressed his wishes respecting them: he desired also that his body might be examined, to discover the nature of his disorder. Before the morning dawned, he expired, retaining his faculties and his firmness to the last.

It was ascertained that the immediate cause of his death was inflammation of the bowels, coming on in an insidious manner, without manifesting the usual symptoms of that formidable malady. There was also some disease of the lungs.

His early death has excited much emotion among a large circle of acquaintance and attached friends. He was a young man of considerable talents and acquirements; of great energy of character; possessing a high sense of honour, a strong judgment, a kind and affectionate disposition, and the strictest integrity. Had Providence been pleased to spare his life, there is little doubt that he would have proved an ornament to his profession, and a valuable member of society. His death has disappointed the fondest hopes of his family, but they bow with humble resignation to that will which they are convinced appoints only what is for the best and wisest purposes.

If a parent's heart is wrung by this sudden termination to all his anxious, his active and his successful endeavours to promote the worldly interests of an affectionate and dutiful son, a salutary lesson may have been taught of the wisdom of moderating all our views and wishes respecting the objects and pursuits of this life. To have secured for his son a situation of immediate usefulness, influence and independence, must prove a source of gratifying recollection; but it will be far surpassed by the satisfaction of having given him that education and those principles which have enabled him to meet death with peculiar fortitude, and which have left him to occupy so high and so lasting a place in the estimation and regret of his family and friends.

Jan. 15th, in London, Mr. WILLIAM BARWISE, of Warrington. The deceased was born 1776, and received his first religious impressions among the Methodists, with whom he continued till 1810, when his attention was drawn to the Unitarian controversy by the following

circumstance. The Rev. Mr. Kay, who was then minister of a Calvinistic congregation at Kendal, becoming a Unitarian, preached a sermon declaring his change of sentiment, and dissolving his connexion with the society to which he was then united. With this sermon Mr. Barwise was much impressed. He sat down seriously and impartially to study the subject, and rose from his inquiries a decided Unitarian. For the last eleven years of his life he was a member of the society at Warrington, where his unostentatious piety, his judicious zeal, the integrity with which he followed and the acuteness with which he defended what he conceived to be truth, gained him a general esteem. The circumstances of his death were peculiarly painful; owing to his engagements in the excise, he was obliged for the last eleven months of his life to reside in London while his family remained at Warrington; to this privation he cheerfully submitted, animated by the pleasing expectation of soon returning to the objects of his solicitude with increased means of securing their respectability and augmenting their comfort. He was thus employed when Mrs. Barwise received a hasty summons to London, where she arrived just time enough to witness his last demonstrations of affection, and behold him die. He had been seized ten days previous to her arrival with a paralytic stroke; the attack was too violent to be controlled by medicinal aid, and he sunk under it in the 49th year of his age. The body was conveyed to Warrington and interred in the presence of a crowd of weeping friends. Amidst this apparently severe dispensation, his afflicted relatives have but one stable consolation; this exists in connexion with that all-animating hope, which, with a divine munificence, has thrown her fair and ever-blooming flowerets even across the path of death.

Jan. 22, in the 45th year of her age, SARAH, the wife of Mr. WILLIAM STEVENS, of Bishopsgate Street. Her maiden name was Hargrave. She was a member of the Church meeting in Parliament Court, under the instruction of the late Mr. Vidler, from the age of seventeen years until that church was dissolved. She then joined the Society called Free-Thinking Christians, of which her husband had been some years a member, and when dissensions drove her husband and about thirty others from that society, she addressed a letter which was read by the Elder expressive of her view of, and re-

gret at the conduct she had witnessed in that assembly, concluding by withdrawing herself from that connexion. She, then, immediately joined the Seceders, known as a Christian Assembly, meeting at No. 6, East side of Moorfields, of which society she remained a member till her death. She was beloved and respected for her active usefulness, and her loss has been severely felt by that Church during the last year—a year of sorrow and pain, borne by her with Christian fortitude, the agonies of which terminated a short time before her decease, and her latter moments might from their tranquil nature be considered as falling asleep, but it was the sleep of death.

On Monday, Feb. 16, at the advanced age of 80 years, at his house in *Albion Street, Newcastle-upon-Tyne*, Mr. WILLIAM ROBSON, formerly a ship and keel builder on the North Shore. In early life he had the management of the keels belonging to the extensive colliery at Willington, belonging to Messrs. Bell and Brown, and in the discharge of his important duty he had the courage to attempt, with happy success, the introduction of a system of moral discipline among the keelmen employed in that concern; a class of men not in general remarkable for orderly and good conduct. By this he engaged the high esteem of his employers, and the almost devoted gratitude of the men. During the latter years of his life, after he had retired from business, the same goodness of heart and benevolence of disposition impelled him to devote much of his time to the exercise of acts of charity and mercy among the poor and unfortunate, who ever found in him a kind friend and generous benefactor. His modes of doing good were indeed numerous and varied, according to the various circumstances of individuals. In cases where any disastrous accident or severe misfortune had befallen a worthy individual or family, by which their prospects in life were blasted, and themselves likely to be reduced to a state of indigence and destitution, this worthy philanthropist, whose business and religion was to do good, was frequently known to interpose his kind offices to avert the stroke of calamity; and when his own funds were inadequate to the extent and urgency of the case, he solicited from house to house the aid of his numerous acquaintance in behalf of the sufferers, thus mitigating their sorrows and alleviating the weight of their misfortunes. Solicitous also for the education of the

poor, and the moral improvement of the rising generation, he greatly contributed by his exertions to the establishment of the Royal Jubilee Schools; and the success of that useful institution was very much indebted to his continued indefatigable exertions for its interests. His general usefulness and assiduity was acknowledged by the subscribers, by his being annually re-elected a member of their committee. As connected with this public institution, which does so much honour to the town, his death will be felt as a public loss; while the numerous objects of his bounty must long venerate his memory.

In the concerns of religion his conduct was equally exemplary, though it might not be so popular; but that was not his concern. Impressed with an ardent zeal for the true interests of religion, he was equally an enemy to bigotry, superstition and priestcraft, and contributed much to enlighten the minds of those within the circle of his acquaintance, on the most important subjects connected with human happiness. Renouncing entirely all civil authority in matters of religion, he built not his faith on human creeds, and alike despised the dogmas of priests: his theology was wholly drawn from the Scriptures, and there only he wished to learn his duty to God and to his neighbour. In short, his religion was "to do good." In his religious profession he was an Unitarian Christian of the Baptist denomination. On the minds of young persons he was particularly assiduous to impress the great practical truths of Christianity; and he had a particular affection for serious, ingenuous young men, whose minds he found unsophisticated and undebauched by the popular dogmas of superstition. Such were the peculiar objects of his attention and tender regards; and his highest happiness was to direct and assist them in their honest inquiries after truth. Some of these while they continue to revere his memory, acknowledge that they owed to him the highest obligations.

J. M.

Newcastle, Feb. 22.

Feb. 17, aged 47, Miss ANNE RICHARDS, daughter of the late Mr. Thomas Richards, silversmith, of this place. If the great end of life be improvement and happiness, and example be one of the most efficacious means of promoting these desirable attainments, it follows, that obscurity and retirement are not presumptuously violated, by selecting from those stations such instances of merit as fall

within our individual notice, and exhibiting them as patterns worthy of public regard and imitation. And such is pre-eminently the case with the name here introduced. The leading and conspicuous features of her character, were gentleness and goodwill to all, affection for her friends and relatives, and gratitude to that Being to whom she owed her existence and her powers of enjoyment. These qualities, which she possessed in no ordinary degree, might, with a less cultivated mind, have easily glided into the delusive mazes of superstition and credulity. Her imagination warm, ardent, and always impressed with the most lively sensibility, was, nevertheless, tempered and corrected by a soundness of judgment, which well fitted her for the duties of life she was called upon to perform, and thus she was doubly endeared to her connections, and highly respected by the whole of her acquaintance. A feeble and delicate constitution, throughout the course of her life, had made it requisite that she should frequently leave her relatives, and be placed under the care of strangers; and this improved her native propensities to the most indelible gratitude for the kind attentions she received from their hands. No kindness was ever unobserved or forgotten; and if the common maxim has any foundation in the weakness of human nature, that "we write our wrongs upon marble and our benefits on sand," never was there a breast in which the opposites were more decidedly concentrated than in hers.

With such sentiments and feelings, it might be safely anticipated that the conclusion of her life should be in exact accordance with its progress. The heart long accustomed to cultivate and exalt these best endowments of humanity, can never relinquish them, nor suffer any alienation. About a month before her dissolution, her physician pronounced her continuance as hopeless; she knew his opinion, and contemplated the consequences with indescribable serenity. It was not fortitude that supported her mind, for this implies a conflict to sustain, and a degree of heroism to overcome the difficulty; nor was it exactly the feeling of resignation, for this signifies a subdued and voluntary acquiescence in an event more or less painful; but it was the tranquil composure of an infant reclining its head for repose on the breast of maternal love. "I have no wish for choice," said she, "I have suffered not a little from long-continued imperfect health; and I know that whether I live or die, I am in the hands of my Almighty Father, who will surround me with his protection and loving-kindness."

Though warmly attached to the ministers of the church to which she had given the most uniform attendance, she expressed no desire for their attentions. She felt no need of human passports to ensure her admission through the portals of heaven; nor of any viaticum to operate as a charm or talisman on her future destiny. Totally incapable of affecting to appear to others what she did not feel in strict reality, there was no display for the purpose of exciting any admiration of her energies and self-possession; but every word, look and action bespoke the genuine integrity which cheered her in the trying scene. Not a word of alarm or uneasiness escaped her; nor of regret, excepting for the trouble she occasioned to those kind friends who felt how much she deserved their most assiduous cares. She bid the last farewell to her friends as they individually came before her, with eyes beaming animation, intelligence and affection to the last, and with a placidity of expression, as though she were saying, "Good night, I shall see you again tomorrow;" and when too much exhausted to continue her attentions to objects without, her countenance and moving lips declared most unequivocally what was passing within.

What, then, was her religious creed?—Reader—it was that which has been so vauntingly and falsely denounced as a cold and cheerless system in the appalling hour of trial and need—as affording no consolation when the throbbing heart seeks it in vain from any other source, and as presenting but a broken reed for support, when the torrent is sweeping all before it to inevitable and everlasting destruction. Away with this rant of bigotry and superstition! A single authenticated fact like the foregoing, is of more importance to prove their futility, than thousands of unauthorized and fanatic assertions—unworthy of utterance, and of the God in whose injured name they are promulgated.

If her creed may be assumed by one who knew her well, and who had the best means of ascertaining its import and extent, he would comprise it in one short sentence, and confirm the whole of his assertions by his signature—"God is love," and his revealed will is all-sufficient ground for my boundless confidence."

Admitting, then, the propriety and advantage of a faithful delineation of such a character, what vehicle so proper for the purpose as that of her favourite *Monthly Repository*?

JAMES LUCKCOCK.

Birmingham, Feb. 20, 1824.

Lately, at *Barnes*, aged 79, the Rev. THOPHILUS HOULBROOKE, LL. B. F. R. S. E., formerly of St. John's College, Cambridge. For some time he held the office of President of the Literary and Philosophical Society of Liverpool. (We hope to receive from some correspondent a further account of this excellent man.)

1823. Sept. 7, at *Frankford*, near *Philadelphia*, aged 57, Mr. THOMAS SMITH, formerly of *Waddington Heath*, near *Lincoln*. Mr. Smith was universally respected for his strict probity, his extensive information, particularly in statistics and rural economy, and his very amiable temper and manners. He was the author of some well-written letters, published in the *Lincoln and Stamford Mercury*, in the year 1819, principally on the ancient state of the County of *Lincoln*, under the signature of *Antiquarius*, which displayed considerable research and a discriminating judgment. He was pressed by many respectable persons to publish them in a collected form, and though he had a very humble opinion of their value, he intended to have complied with the request, and with that view had made some additions to them, but owing to want of time, and a long-protracted state of ill health, he was prevented from completing his design.

Mr. Smith was consulted by the society of gentlemen, formed in *London* about three years ago, for the purpose of endeavouring to restore what is called the *Cottage System*; the remains of which, in *Lincolnshire* and some other counties, are considered to be the principal reason why the poor rates have been and now are so much lower in those places than in most other parts of the kingdom: and it is understood that the Society derived from his communications considerable assistance in the furtherance of their views. He also wrote the short History of the Presbyterian Congregation and its Meeting-House at *Lincoln*, inserted in this work (Vol. XIV. pp. 213—216). His ancestors for several generations were Dissenters; and he was Trustee for, and a very liberal contributor to, the funds of that Society.

Had Mr. Smith lived to return to *England*, as he designed to have done in the course of the year, those who knew him would have been anxious to have seen published the opinions of so judicious an observer upon *America*, after a more than two years' residence in that country. His views, though probably more favourable than those of *Fearon* and *Faux*, were not such as would have

recommended emigration in the present state of things in this country. To one of his friends, he thus, on that subject, briefly wrote in May last, after a residence there of nearly two years:—

"You will expect that I shall give an opinion of this country and people, but this would lead me into a very wide field, which, to travel through in the shortest way, would be too much for my leisure at present; and there are but few things on which I have, as yet, made up my mind to speak of in any decided manner. How the flying travellers who scamper through three or four thousand miles of country, in the course of a summer, in stages and steam-boats, can bring themselves to talk as positively of every thing they see, as if they had been long residents, I am at a loss to imagine: but their random assertions, and foolish and inaccurate remarks, have done incalculable mischief; for never was there a country so falsely described, and in a way most fatally to mislead and deceive, as this has been by that class of travellers whose works have been most read by the great body of emigrants; and who have thus come here with the expectation of finding a country in which the cares and troubles of procuring the comforts of life are greatly lessened, compared with the old. For myself, though I had read more on *America* than most people, I have wondered to find so many things so totally different from what had been impressed on my mind by the tourists; and so many important particulars which had been wholly left unnoticed by them. Of the three most important and leading objects of inquiry respecting the state of a country, viz. the government, the climate, and the character of the people, I can just briefly say, of the first, that it appears to me to have all the excellencies which have been attributed to it by its warmest admirers. The climate is most certainly a bad one, and the people are not so good as they ought to be under such a government. There are glaring faults in their manners and character, which the people in the old countries have not in the same degree. They have, however, some excellencies in which *John Bull's* people fall short. But merits and faults summed up on both sides, there would be but a small balance remain on either.

"If you are consulted by any one, either farmer, mechanic, or labourer, on the subject of emigration, avoid giving any encouragement. There is not one Englishman in twenty fit to come here; their very prejudice makes them unhappy, though thriving ever so fast."

INTELLIGENCE.

FOREIGN.

Memoir of M. Werner.

WERNER was successively a famous Protestant poet and a famous Catholic preacher. He was one of those men who pass from one extreme to another almost without the appearance of inconsistency, because the motive which impels them is always of the same nature. He was born Nov. 18, 1768, at Königsberg in Prussia; his father was professor of history and eloquence in that place, and licentiate of the drama, which at an early age made the son acquainted with dramatic poetry. His mother, the niece of a poet, had so large a share of the family ardour of imagination, that at the end of her life she became insane and believed that she was the Virgin Mary and had given birth to the Saviour. Zechariah Werner appears to have inherited some portion of his mother's mental alienation.

His studies were regularly conducted: he pursued philosophy under Kant, and he attended lectures on jurisprudence. He commenced poet in 1789, and his verses contained very liberal sentiments. In 1793, he obtained an office under the Prussian administration, and was sent to various capitals, especially to Warsaw, where he resided till 1805. There M. Hitzig, his biographer, had frequent intercourse and cultivated an intimate acquaintance with him. He witnessed the progress of his best poem—*The Sons of the Valley*. At some distance from Warsaw, in a thick wood, watered by the Vistula, is an abbey of Camaldolites; in summer the two friends used to quit the capital on a Saturday evening, as soon as the offices were shut up, and repair to the forest, near that romantic monastery; they took up their abode in an inn or under the forest trees; the Sunday was employed in viewing the beautiful landscapes of the neighbourhood, and in those lonely walks Werner read to his friend the verses he had composed during the week. At this time the young Protestant poet had already conceived a fantastical idea: he considered that in order to restore a poetic spirit to religion, Protestantism, which was too prosaic, should be exchanged for Catholicism, but Catholicism refined by the aid of free-masonry. He had a singular way of expressing his sublime ideas: "The Devil will take the gains of the arts in Europe," said he,

"If we return not to the refined Catholicism which was formerly professed." We perceive that Werner was, at this period, half a Catholic. It will, perhaps, occasion surprise to hear that this man, professing so much regard to religion, had repudiated two wives, and just married a third, who had no better fate. Domestic contests could not, however, be the cause of their disunion; for Werner could speak only German, and his wife knew no language but the Polish. When he had been separated from his third wife, he wrote with great *naïveté*, "I could not, in conscience, exact of my wife that she should live happily with me; I am not wicked; it is true, but I am trifling, capricious, economical to excess, destitute of order, absent, heedless, fond of being always in society or in places of public amusement: is it my fault if I am such a man?" After having divorced three lawful wives, Werner devoted his attention more than ever to religion and poetry. His famous drama, *Du Weihe der Kraft*, (recently translated into French by M. Michael Berr, under the title of *Luther*;) at first appeared a monument raised to the most celebrated of the reformers; nevertheless, the clear-sighted Protestants perceived in it a marked predilection for the illusions, the pomp and the creed of the Catholic religion; the Protestant poet appeared to them to have more imagination than sound judgment. Werner wrote in one of his letters, "I feel infinite regret at seeing such men as Schlegel, Tieck and Schleiermacher wasting their energies: one writes a comedy, another publishes a journal, a third, sentimental poetry, sonnets and heaven knows what; it gives me pain to hear them boast of their great undertakings, as the French are always talking of a descent on England, whilst at the same time they have no grand object, and never conceive the divine idea of an union of friends for the most noble enterprise. . . . We want apostles who devote themselves to one object, as well as proselytes, &c." These ideas from the pen of a worldly-minded man, who had been three times divorced, were singular enough; nor did they lead to any result, unless it were that Werner composed the *Cross of the Baltic Sea*, and received a pension from the Prince Primate. Having lost his office on the invasion of Prussia by the French, he went to Paris where he was of no

he afterwards went to Rome, and secretly embraced the Catholic religion. Having returned to Germany, he became a priest at Aschaffenburg, and in 1814, the Congress had the satisfaction of hearing him preach at Vienna; he received from Austria a canonry, in reward of his good sentiments. Still full of zeal, he entered the order of the *Redemptionists*, but quitted it soon after and contented himself with being a preacher. There were flashes of genius in his sermons, passages which bespoke the poet, but they were frequently common-place and trifling. He died on the 17th of January, 1823. Before his death he made a long will, in which, amongst other things, he bequeathed his silver pen to an image of the Virgin, highly revered in Austria; and he composed an epitaph for himself, concluding with a verse from the Gospel of St. Luke, followed by a note of interrogation and a note of admiration, which each reader might interpret as he thought proper. The biographer has inserted in his memoir a sort of *confessions* committed to writing by Werner; but they are less sincere and less attractive than the confessions of another celebrated convert, who, unlike Werner, was restored to the bosom of his paternal religion.

Notice of M. Moldenhawer.

THE royal library at Copenhagen has lost its principal superintendent. *Daniel Gottlieb Moldenhawer* was born at Königsberg in Prussia, the 11th of December, 1751. After having studied at Göttingen and other German universities, he received an invitation to Kiel in 1777, as Professor extraordinary of Philosophy. In 1779, he was appointed Professor of Theology at the same university, where, in 1782, he had the honour of taking the degree of Doctor of Divinity. After having travelled in Holland, England, Spain and Italy, he was, in 1783, appointed Divinity Professor at the University of Copenhagen. At a subsequent period, he again travelled in Spain, in company with the celebrated orientalist *Tychsen*, whence he brought into Denmark a great number of scarce works and valuable manuscripts in the Spanish and other languages, which at present constitute part of the riches of the royal library of Copenhagen, of which he was appointed chief librarian in 1788. He was made a Knight of the Order of Dannebrog in 1809. He died Nov 21, 1823, aged 72 years. The principal works of M. Moldenhawer are a *History of the Templars*, in German, and an *Eulogy on the late Count A. P. De Bernstorff*, written in almost classical Latin. His other writ-

ings are distributed among a great number of periodical works published in Denmark and in Germany.

ROME.

Population.—The Journal entitled *Le Notizio del Giorno*, publishes a table of the population of Rome, from which it appears that that capital of the Christian world contained, at Easter in the year 1823, 136,269 inhabitants; in 1814 it contained only 120,505. Since 1817 the number of deaths has continually exceeded that of the births; during the last year there were 5,480 deaths, and not more than 4,365 baptisms. The deaths are in proportion to the population as 1 to 24 4-5ths; the births as 1 to 21 1-5th. At Rome there are 27 bishops, 1,395 priests, 1,565 monks and friars, 1,370 nuns, and upwards of 400 seminarists.

HESSE-DARMSTADT.

Instruction of the Israelites.—An edict compels all who profess the Israelitish religion to send their children to the public schools. They are at liberty to use those of their own persuasion, or to avail themselves of the instruction given in the Christian schools. At *Weimar*, likewise, the Jews have been invited to share in the public education. In the schools of their own religion, the instruction is to be given in German, but the decree provides for their admission into a gymnasium or the university, and declares them eligible to places destined by the state for the scholars. Of late, it has even been permitted for Jews to marry Christians, on the condition that their children shall be taught the Christian religion. These measures will be far more efficacious than proscriptions and laws of exclusion in improving the state of this portion of the human race, hitherto separated from the rest of their species only by the distrust with which they have been treated. We have before taken occasion to remark, that those American States which have placed the Jews on the same footing as the rest of the citizens, have never had reason to complain of them.

DOMESTIC.

Opening of the Finsbury Unitarian Chapel, South Place, adjoining the London Institution.

THIS Chapel, erected for the use of the Unitarian congregation previously assembling in Parliament Court, was opened for divine service, and dedicated to the

worship of the One Only God, the God and Father of our Lord Jesus Christ, on Sunday, Feb. 1st. The Scriptures were read, and the devotional parts of the service were conducted in a peculiarly solemn and impressive manner, by the Rev. Russell Scott, of Portsmouth. The Sermons, both Morning and Evening, were preached by the Rev. W. J. Fox, the Minister of the Chapel. The text of the morning discourse was Rom. viii. 9: "Now if any man have not the spirit of Christ, he is none of his." In illustrating from this passage what the spirit of the Christian religion really is, what it has done and is doing for man, the preacher endeavoured to shew that the spirit of Unitarianism is the same, and that it is its direct aim and tendency to accomplish, in a higher and more perfect degree, not only than any other religion, but than any other sect of the same religion, precisely those objects which it is the distinctive character of Christianity to have effected for the human race. Be the opinions and the invectives of the adversaries of this system what they may, it is certain that there is nothing so distinctive of Unitarianism as this, and that the more it is studied and understood, and the more it is contrasted with the tendency of other systems, the more evident this truth appears. But if this be a truth, not only does it identify Unitarianism with Christianity, but it identifies it with it in those very points in which Christianity is the glory and the blessing of the world. This, therefore, was a theme truly worthy of the occasion, and it was discussed in an admirable manner. It was an enlightened, comprehensive and eloquent delineation of what Christianity has done, and is intended to accomplish, and of what under its pure and uncorrupted form it must and will effect. On some points, particularly on those relating to the office, the authority and the extent of reason, it contained doctrines at which, no doubt, many persons will be startled: but we are much mistaken if a calm and unprejudiced consideration of them do not terminate in a conviction not of their truth only, but of their vast importance. This discourse, together with the address delivered on laying the first stone of the building on the 22nd of May, 1823, will be printed. The sermon in the evening was from Acts xvii. 16. It was the commencement of a Course of Lectures to be delivered on the Sunday evenings, on Paul preaching at Athens. This subject is happily adapted both to the occasion and to the genius of the preacher. Having commenced with a brilliant description of what Athens was,

it seems to be his main object to shew from the character of the audience assembled on Mars Hill, from the opinions which their philosophy and religion taught them to consider sacred, from the doctrines, as recorded by the historian, which Paul actually delivered to this auditory, and from those which he omitted to inculcate or disclose, that his discourse was strictly Unitarian; that is, that it was his special object to lead the Athenians to conceive of and to worship the Deity as one God in one person. The chapel, both morning and evening, was crowded to excess, and it has been alike filled every subsequent Sunday.

On the following day, many gentlemen of the congregation and their friends dined together at the London Tavern. There were present 185, among whom were many of the most distinguished friends of Unitarian Christianity in London and its vicinity. Mr. Fox was in the chair. It is not possible in this place to give an account of the many excellent speeches that were delivered. In the pleasure afforded by the accomplishment of the object which the company was assembled to commemorate, every individual sympathized, and few are the public meetings in which the satisfaction expressed and felt was at once so sincere and so entire. The stewards had exerted themselves with complete success to secure the comfort of the meeting, and the congregation feel much indebted to the gentlemen, especially to those not members of their society, who obliged them by undertaking that office. On the opening of the chapel there was collected for the liquidation of its debt, 102*l.* 4*s.* 6*d.* and at the dinner, for the same purpose, 257*l.* 18*s.*

The erection of a Unitarian Chapel in the city of London, in a public and convenient situation, which no one residing in the metropolis, or visiting it from the country can have any difficulty in finding, is of considerable importance not to this congregation only, but to the Unitarian cause. The want of such a chapel had long been felt and lamented: the members of this congregation, notwithstanding many difficulties and some fears, have had the spirit to supply it. They have contributed liberally themselves; they have been supported liberally by many of their London brethren; and the result is, that they have already ceased to be anxious about the complete success of their undertaking. But they have still a heavy debt to discharge, for the means of liquidating some portion of which they look, and they look with confidence, to their country friends. Whenever similar objects were to be accomplished through-

out Britain, those friends have directed their attention to London, nor have they looked in vain. This consideration, however, though without doubt one which their friends will feel ought not to be overlooked, is not that on which the members of the Finsbury Chapel would insist. There is one which they cannot refrain from stating, and they feel assured that the statement of it will be the means of enabling them better to discharge their debt of justice and of gratitude. Their minister is at length restored to them after a long and dangerous illness, during a considerable period of which, the most serious apprehensions prevailed that he would be lost to them for ever. The manner in which he has sustained the late demands on his strength, physical and mental, affords the most encouraging reason to hope that his constitution has not suffered an irreparable shock, and that time and care will restore him to health. It is the earnest and affectionate desire of their hearts, it is their constant prayer to Him who bringeth down to the grave and who raiseth up again, and in whose hand our breath is, that this hope may be realized. Never have they ceased to regret that hitherto it has not been in their power properly to express, as far as the mode to which they allude can express, their estimation of his worth. They now see him, for the first time, placed in a situation suited to his talents. They know that this situation must make fresh encroachments upon his time, and bring fresh demands upon his exertion, but with the effect, they do not doubt, of giving them the means of expressing in a more adequate manner their sense of the value of his services. But to be obliged to divert those means from the purpose to which, in justice, they ought to be appropriated, to that of liquidating the debt upon the chapel, is an expedient the necessity of which they cannot contemplate without deep regret, and they have that confidence in the proper feeling of their friends to believe that they will afford an additional proof that this, like most of man's fears for the future, exists chiefly, if not wholly, in the imagination. It is because their minister is not merely "the helper of their joy," but eminently the servant of the Unitarian public, that they thus speak to that public, satisfied that in their feeling there will be a general sympathy, and to their appeal a generous answer.

Settlement and Removal of Ministers.

THE REV. JOHN GRUNDY, of Manchester, has been chosen sole Minister of

the Chapel, in *Paradise Street, Liverpool*, of which the Rev. *John Yates*, who has resigned, was the pastor upwards of 46 years, assisted for the last ten years by the Rev. *Pendlebury Houghton*, who resigned at the same time.

THE REV. WILLIAM STEVENS, late of the Isle of Wight, is engaged as preacher to the *Great Cross Hall Street* congregation, *Liverpool*, and is delivering a course of Sunday-Evening Lectures, on doctrinal subjects.

THE REV. FRANKLIN BAKER, who has lately finished his studies in the University of Glasgow, has entered upon the office of Pastor to the old Presbyterian Congregation assembling in *Bank Street, Bolton, Lancashire*.

Ecclesiastical Preferments.

DR. RYDER, late Bishop of Gloucester, is translated to the See of *Litchfield and Coventry*.

DR. BETHELL, Dean of Chichester, who was Tutor to the Duke of Northumberland, is appointed to the See of *Gloucester*.

CHARLES HENRY HALL, D. D. to the *Deanery* of the Cathedral Church of *Durham*, void by the death of James Earl Cornwallis, Bishop of *Litchfield and Coventry*.

SAMUEL SMITH, D. D. Canon of Christ Church, Oxford, and Prebendary of York, is appointed *Dean of Christ Church*, vice Dr. Hall, promoted to the *Deanery* of *Durham*.

HENRY WOODCOCK, D. D. *Canon of Christ Church, Oxford*, vice Dr. S. Smith.

THE REV. A. GRAYSON, M. A. *Principal of St. Edmund Hall, Oxford*.

A List of the Committee of Deputies, appointed to protect the Civil Rights of the Three Denominations of Protestant Dissenters, for the Year 1824.

WILLIAM SMITH, M. P., *Chairman*; Joseph Gutteridge, *Deputy Chairman*; James Collins, *Treasurer*; Samuel Favell, John Addington, William Burls, William Alers Hankey, John T. Rutt, William Hale, Edward Busk, William Eadsile, James Eedalle, Thomas Stiff, James Gibson, John Wilks, William Gillman, R. H. Marten, John Bentley, Joseph Bunnell, John Christie, Samuel Gale, Edgar Taylor, Thomas Wilson, John Cordell.

MISCELLANEOUS.

Unitarianism in the East Indies.

THE London Missionary Society publishes monthly with the *Evangelical Ma-*

gumbe, a sheet, entitled "Missionary Chronicle," which is, in fact, of the nature of a religious newspaper. This publication has been very cautious in announcing the rise and spread of Unitarianism in the East Indies: but the fact cannot be wholly concealed, and the last Number, for February, contains two passages which reveal unpleasant tidings for those that are trying to propagate Calvinism as the only Christianity. The following is from the Journal of a Missionary at Kidderpore:

"The congregations at Miezapore frequently consist of persons who possess a scanty knowledge of the Bible, and are led away by Socinian principles. We have found more opposition from these persons than even from professed idolaters. For whilst the latter only inquire 'which of the two systems is correct,' the former declare they have forsaken idolatry, and at the same time despise the religion of Christ."

But the following extract from a letter from Bangalore is still more important, as verifying the reports made by WILLIAM ROBERTS, the Native Unitarian Missionary at Madras:

"There are some tracts written in Malabar, which are distributed among the natives by Socinians (or Unitarians). Two of these are printed and a Prayer Book with supposed arguments against Trinitarians, and directions how God is to be worshiped. I believe their congregation at Madras amounts to nearly one hundred natives. They decidedly oppose the fooleries of the Church of Rome, as well as the idolatry of Heathens. Some good may result from this; but we may be sure that when this error has done the work for which it is permitted to obtain a place in Christendom, it will sink never more to rise. There are two native Socinians in Bangalore at present; one of them has excited some attention both among the Catholics and Heathen. Samuel Flavel has had several conversations with him, and he (the Socinian) has written to Madras for further information, and for an answer to some of the passages which Samuel has brought forward in defence of the truth. Who would have expected that disciples of this school should be diligently employed in diffusing their poison in a heathen land? Yet so it is."

Mr. Henderson and the Bible Society.

MR. HENDERSON, the author of a "Journal of a Residence in Iceland," whose connexion with the Bible Society is well known, has renounced the connexion, as has also Dr. PATERNOW, who

was united with him in a mission from the Society to Persia. This step has excited a great sensation, especially as the character and circumstances of these gentlemen are a sufficient warrant for their being under the influence of conscientious motives. The occasion of their secession is the pertinacity of the Bible Society in circulating against their remonstrances a Turkish Version of the Scriptures which they believe to be exceedingly corrupt. This Version was printed at Paris in 1819; the New Testament from a Version of a Renegade, a century and a half ago, a Pole by birth, whose original name was *Albertus Bobovius*, or *Bobovsky*, and who, on embracing Islamism, took the name of *All Bey*,—and the Old Testament chiefly from his MSS., deposited in the University of Leyden, and lent by the Curators to the Society. Mr. Henderson points out some of the egregious errors (as he esteems them) of the Version, several of which, he says, must have been designed to favour Mohammedanism, and to oppose the doctrines of the Trinity and the Deity of Christ. For instance, John i. 38, *Lord* is interpreted *Teacher*, "an admirable improvement," (says Mr. Henderson, not quite in the spirit which the Bible Society professes to cherish), "for a new edition of the Socinian Testament!" Rom. x. 12, "*The same Lord of all appears*" (we are told by Mr. H.) "completely in a Mohammedan dress—'the Lord of all is one.' Could this version of the words," (he asks,) "possibly have been made with any other view than that of opposing the doctrine of the Divine Trinity? We have only to add to it, 'And Mohammed is his prophet,' to render the confession entire." But the instance on which Mr. Henderson lays most stress, and which will excite most attention amongst the supporters of the Bible Society, must be explained in his own words, with his own italics and capitals. "The passage, however, which seals the death-warrant of this translation is Rev. xxii. 8, 9, where the Lamb of God himself is introduced by All Bey, as forbidding his disciples to worship him!!! 'I fell down to worship at the feet of the LAMB; but he said unto me: Beware thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them that keep the sayings of this book: WORSHIP THE DIVINE MAJESTY.' When I first read this passage, I conceived it possible that the word *Lamb* might have been substituted for *Angel* by mere inadvertence; but after reflecting on the other passages, where there is evidently an effort made to diminish the glory of the Saviour, I feel no hesitation in pronouncing it to be designed."—This ex-

tract forms part of Mr. Henderson's Letter to the Committee of the Bible Society—after the receipt of which it was resolved that All Day's Version should still be circulated, but with a table of errata. Hence, Mr. H.'s resignation, for he alleges that a table of errata is useless to the majority of readers, that in this case it must amount to the size of a third part of the volume, and that pernicious would be the consequences of exposing such an accumulation of error in the Scriptures to the Mohammedan world. This affair will, no doubt, lead to much controversy, and induce the subscribers to the Bible Society to look a little more closely into the way in which their immense funds are employed.

West Indies: Negro Slavery.

A MEETING of the Planters and Merchants and others connected with West India Interests, was held on the 10th instant, at the City of London Tavern. There was much speaking, but no discussion, for on Mr. Dalbiac (of Bockham Hill, Sussex) moving an amendment, (to the motion for a petition,) recognizing the evils of slavery, and the necessity of measures for bringing about the gradual and eventual freedom of the negroes, he was received with hisses, and not an individual was found to second his motion. The Petition, which is to the King, is very humble in style, the petitioners declaring in the oriental manner that "they lay themselves at the feet of his Majesty," but not a little assuming in matter. The real property of the planters in their fellow-creatures of another colour is of course asserted, and indemnification in the event of loss to the proprietors, through the measures of the Legislature, is demanded on principles of legal equity. The following passage is meant as a hint to the government, and, though the grammatical construction is not very clear, it is a pretty broad one: "It has been urged with a view of shaking the title to such property," (in slaves,) "that in its origin it will be found to have been vitiated by acts of injustice or violence; we might ask how much of the property of your Majesty's subjects—property held *de jure sacro*" (does this refer to Church property?)—"could shew a title to its origin free from injustice or violence? *Whether your Majesty's title to those Colonies, though sanctioned by treaties and recognized by the law of nations, could stand that test?* Whether it could be shewn that the original occupation of those countries by the nations of Europe, was sustained by acts of cruelty or violence towards the native inhabitants; or

how much of the landed property of Great Britain or Ireland could be retained by the present possessors, if such a title were required to be shewn? The general admission of this principle would shake property of all descriptions throughout your Majesty's dominions, and against a partial application of it to the property of your Majesty's subjects in the Colonies, we appeal in confidence to your Majesty, the dispenser of equal justice towards all your subjects."

Vague reports have reached Europe of insurrectionary movements in the French colony of *Martinique*, but it does not yet appear whether the news has any other foundation than the fears of the planters, or rather their design of alarming the Governments at home, in order to put a stop to all measures of amelioration.

The *Courier* has published the following statement, which we presume is authentic, respecting the condemned missionary at *Demarara*: "The King has been pleased to remit the sentence of death on Missionary Smith in Demarara, (which sentence had been accompanied by a recommendation for mercy on the part of the Court,) and to direct that he should be dismissed from the colony, and be called upon to enter into recognizances not to reside within any of His Majesty's Colonial possessions in the West Indies."

Ecclesiastical Intolerance in Ireland.

THE Heads of the Established Church in Ireland, which church embraces, perhaps, one twelfth of the population, have been lately setting up claims and enforcing excommunications, which would seem to indicate that their purpose is to put in array against them nearly the whole people of this unhappy country. We refer to their prohibition of any service by Roman Catholics or Presbyterians, on consecrated ground, at funerals. This new decree has occasioned some indecorous scenes. The Roman Catholics were first debarred the melancholy satisfaction of enjoying their own religious rites at the graves of their friends, and the conduct of the Established Clergy has been discussed at several of their meetings, and angry feelings, as might have been expected, have been expressed upon the occasion. But it was not enough to add another to the innumerable irritations of the Roman Catholics; the class of people in Ireland next to them in population and wealth, the Presbyterians, have been now attacked. At the funeral of a Presbyterian, in a churchyard near Belfast, Dr. Bruce was about to offer up a prayer according to custom, when he was interrupted by the curate, who stated that he

was instructed by the Bishop of Down, (Dr. Mast,) to prevent his undertaking any religious service, Presbyterian Prayer in the Churchyard of the Established Church not being tolerated by law.—Canonically, the Irish Bishops may be right, but there is not surely a man in the three Kingdoms who will say that they are not morally and politically wrong. Their intolerance will, we presume, lead both Catholics and Presbyterians to provide Burial Places of their own. Consistency requires this of them; as it does of the Protestant Dissenters of England and Wales, and especially of the Unitarians, who cannot attend the Burial-Service of the Established Church without hearing and appearing to join in prayers which contradict the first principle of their faith, the first principle, as they conscientiously believe, of Revealed Religion.

Those persons calling themselves *Evangelical* in England, are wont to represent a *missionary spirit* as the test of vital godliness, forgetting that if in this respect they are better than some others, the Roman Catholics are much better than they. The following intelligence is from *Rome*, dated Jan. 22: "According to the accounts of the Missionaries in the Eastern Kingdom of Tonquin, Christianity makes great progress there. The Mandarins of the first and second class favour the labours of the Missionaries and protect them in the exercise of their religion, the disturbers of which are rigorously punished. The learned men, in particular, are easily instructed, and break their idols to pieces after a few conferences with the Missionaries. In June 1821, a whole District sent Deputies to ask to be instructed in the Christian faith."

A Society has been formed at North Shields, and similar ones are said to be forming in several places in Northumberland and Durham, for *Mutual Protection against Clerical Claims*. Their object is to establish a fund for defence against the illegal encroachments of the clergy, in their exaction of what are called *East-er Offerings, Surplice Fees and Church Dues*.

The Rev. WILLIAM BOCKLAND, Professor of Mineralogy and Geology in the University of Oxford, was, at the late Anniversary Meeting, elected President of the Geological Society of London.

A MONUMENT is about to be erected in the Fir Park, Glasgow, to the great Reformer, JOHN KNOX.

AT the Open Meeting of the Committee of the British Catholic Association, held at the Freemason's Tavern, on Monday, the 5th of January, 1824; The Earl of Shrewsbury in the Chair;

It was Resolved.—That the exclusion of the British Catholics from the Elective Franchise, and the office of Justice of the Peace, is a penal infliction severely felt by the British Catholics, and wholly unwarranted by them.

Resolved.—That the thanks of the British Catholics be presented to the members of both Houses of Parliament who have advocated our cause; and that they be earnestly requested to continue their exertions for the removal of all the disabilities under which we labour.

THE following is from an American paper, under the head of *Quebec*, Nov. 5, 1823: "Yesterday, an inquest was taken in the gaol, on ANNE DONOHUE, alias GOLDSMITH, who had been committed on the 18th of August last, and died early on Sunday morning. She had scarcely been out of bed since her confinement, and died of extreme debility. The Jury, composed half of prisoners, in conformity to the statute, returned a verdict that she died by the visitation of God. This unfortunate woman was the great niece of OLIVER GOLDSMITH, the celebrated poet, and grand-daughter of his brother, the clergyman, to whom he dedicated his poem, 'The Traveller,' and whom he has depleted as

"——— a man to all the country dear,
"And passing rich with forty pounds a year."

THE Westmoreland newspapers record the recent death of an *industrious and saving clergyman*, of the name of MATHSON, at the age of 90, the minister of Patteeedale, in that county, for 60 years. During the early part of his life, his benefice brought him only £12 a year; it was afterwards increased to £18, which it never exceeded. On this income he married, brought up four children, educated a son at the University, and left upwards of £1000 behind him. With that singular simplicity and inattention to forms which characterize a country life, he read the burial service over his mother. He married his father to a second wife, and afterwards buried him also. He published his own banns of marriage

in the church, with a woman whom he had formerly baptized, and himself married all his four children.

THE Hulsean Dissertation Prize at Cambridge, for the year 1823, has been adjudged to WILLIAM CLAYTON WALTERS, Esq., B. A., Fellow of Jesus College: Subject, *The Nature and Advantages of the Influence of the Holy Spirit*. ("Advantage" is an odd word, in this application; but the theologians at Cambridge may be pardoned for connecting "advantage" and "the Holy Spirit.") The subject of the Dissertation for the present year is suggested by Mr. Bentham's book, "Not Paul, but Jesus," and is worded, *The Doctrines of our Saviour, as derived from the four Gospels, are in perfect harmony with the Doctrines of St. Paul, as derived from his Epistles*.

LITERARY.

It is alleged that a *manuscript work of MILTON's* has been discovered in the State Paper Office, but in the hand of his nephew Phillips. It is theological and controversial, and consequently, (says the Editor of the Monthly Magazine, of whose reasoning this is no favourable specimen,) *of little interest or value*: "if printed," (adds Sir Richard, who really appears not to know that to Milton's polemical tracts we owe some of the finest bursts of his genius, and what is more, the earliest assertion of the principles of religious liberty,) "it could only add to the lumber of the polemical writings of his bewildered times." We hope that no such critic as this will have it in his power to stifle even a fragment of Milton's on any subject whatever; though we cannot help fearing that in this instance, the intelligence may be as little worth as the judgment of the Monthly Magazine.

We had written this, when the *Retrospective Review*, No. XVII. came into our hands, and from this we learn that the discovery of the Milton manuscript is real. The discovery is attributed to the Deputy-Keeper of Records, in the State Paper Office, Mr. Lemon, to whom a very high compliment is paid. The writer in the Review differs so far from the Editor of the Monthly Magazine, that he pronounces the discovered work to be "in magnitude and importance of subject, surpassing all that has hitherto been known of Milton's remains in prose:" and in a note, p. 122, he gives the following description of the MS.—"We shall do no injustice to the gentleman who has made this discovery, and is therefore entitled to all the credit of the

first announcement; by merely stating that it appears to be the identical work which is referred to by Anthony Wood, in his account of Milton (Athenæ Oxoniensis) as a theological writer, under some such title as "Idea Theologia," and stated to have got into the hands of the author's friend, Cyriac Skinner; since which it is not known what had become of it. It was found in a neglected corner of the Old State-Paper Office, Whitehall, wrapped in a cover, directed to 'Mr. Skinner, Merchant,' together with a MS. copy of some of Milton's Latin Letters, already published. And, besides the name of the author written on the title-page, it is identified by a comparison of the hand-writing, which Mr. Todd has (we are informed) examined and ascertained to be that of Edward Phillips, the nephew of Milton, (in the first 100 pages which are fairly copied,) and that of one of his two daughters, with many interlineations in that of the other (during the remainder of the work, consisting of between 400 and 500 pages). It is a treatise in Latin, divided into books and chapters, of considerable extent, and appearing to be in a state of complete preparation for the press."

PARLIAMENTARY. HOUSE OF COMMONS.

FEB. 4.

Sir JOHN NEWPORT gave notice that on the 19th instant, (afterwards postponed to March 2,) he would move for leave to bring in a Bill for the Repeal of the 9 William III. ch. 7, and for declaring and securing the right of burial for Roman Catholics and all other Dissenters.

Feb. 6th. Sir J. NEWPORT moved for papers to enable the House to ascertain the steps taken by Government on the violated right of sepulture. His motion was "for copies of all communications made to the Lord Lieutenant of Ireland on the subject of the interruptions given to the burial of the Roman Catholics, and copies of the answers which had been returned to such communications." Mr. GOULBURN put it to the prudence of the Right Honourable Gentlemen, whether on a subject of all others the most delicate, the most calculated to excite popular feeling, he would persist in his motion: the spirit of party could not have found out a subject more dangerous than that to which the communications in question referred. Sir JOHN NEWPORT said he should certainly persevere. It was due to the people of Ireland, whose feelings had been scandalously outraged; it was due to justice that the documents should be presented to the

House. If the subject caused bitter feelings; if it were dangerous to the public tranquillity, let the consequences rest upon the heads of that ecclesiastical order, who had stripped the people of Ireland of the right of burial for the dead, (cries of No! from Mr. Goulburn,) who had endeavoured to strip the people of that right, according to the forms of their religion; he would repeat it strongly that they had wantonly endeavoured to do so, and if they had in any one instance desisted, it was because they were alarmed by the voice of public reprobation. The right of burial, that last act of piety which the living can pay to the departed objects of friendship or of love, had been ever held in Ireland, and, indeed, in all countries, as peculiarly sacred. Why, he would ask, was that right interfered with? Why did the episcopal order excite confusion and provoke the feelings of anger? Why did they throw that firebrand in amongst a people, who had already so many causes of complaint?—Mr. GRATTAN lamented that an Ecclesiastic, high in the church, commenced his sacred office by irritating and insulting the people; if the Parliament did not interfere, the deplorable consequence would be that every funeral would be marked by violence and bloodshed.—Mr. ASHRODOWN said that of all the frightful causes of disunion and discontent, the present was one of the most frightful.—Mr. CALCRAFT observed that the conduct of the ministers was equivalent to saying to the Roman Catholics, "You are a degraded sect, and not entitled to bury your dead according to the rites of your own church." If any more striking instance of human folly could be shewn, he begged that it might be pointed out. The motion was opposed by Mr. PEEL, and on a division was lost by a majority of 17, the Ayes being 39, the Noes 56. [All the ministers, Mr. Canning and the advocates of Catholic Emancipation included, voted against the motion.]

Several motions for papers and notices of motions were made by Lord ALTHORP and Sir J. NEWPORT, and Mr. HUME gave notice that on the 9th of March he would move for a Committee of the House to inquire into the Church-Establishment of Ireland, with a view to reduce the same. (This notice was afterwards postponed, for the convenience of the Irish members, to the 6th of May.)

Feb. 10th. Lord ALTHORP brought forward the following motions, which, after some discussion in which Mr. Hume, Mr. Goulburn, Mr. Peel, Sir F. Burdett, and others took part, were all granted. 1. A List of the Parishes of Ireland, with

their respective incumbents, distinguishing the Cases where the Incumbents are or are not resident. In relation to this motion he said, that if in this country the residence of the parochial clergy was felt to be of great importance, in Ireland it was a matter of still greater importance, as the efforts of resident clergymen were so much the more indispensable to the diffusion of the advantages of education, and to the execution of the laws. As an instance and a proof of what he asserted, he might mention the case of the Reverend Gentleman who had been promoted, he believed very properly, to the Bishopric of Limerick. The parish of that gentleman was in the county of Limerick, and during all the disturbances that prevailed throughout the district, that parish was by his efforts kept free from commotion. He had not the slightest acquaintance with Dr. Jobb, but from what he had heard of him, he felt great satisfaction that the Government had promoted him to the bishopric. 2. An account of the number of acres, belonging to the Church in Ireland, specifying those which formed the glebelands of parishes. 3. A Return of the number of Roman Catholic Assistant Barristers in Ireland, with the Dates of their Appointment.

Feb. 11. The 2nd of the above motions was, on the motion of Mr. Goulburn, ordered to be rescinded. The same gentleman gave notice that on the 16th, he should move for leave to bring in a Bill, to enforce the residence of the Clergy in Ireland.

Feb. 16. Mr. GOULBURN moved for leave to bring in a Bill to enforce the residence of the Clergy in Ireland. Sir JOHN NEWPORT declared himself convinced of the necessity of the measure, but thought the Honourable Gentleman would obtain his object more effectually if he were to take steps for diminishing the number and extent of pluralities. He meant pluralities of benefices, above a certain value, when the individual being already in possession of 7, 8, 9 or 10 united parishes, wished to obtain as many more. He instanced the case of Lord Viscount Lifford, the Dean of Armagh, who having four parishes where he resided, containing 288 acres of glebe, had other four parishes containing 227 acres, and another living, consisting of other parishes, in which there was no glebe house, but 248 acres of glebe. Mr. HUME expressed a hope that in the Bill care would be taken to deprive the Bishops of the power of granting faculties. So long as they went on in the present course, all they could do, was to keep patching and piecing a system which

most eventually crumble and fall to pieces. Nothing effectual could be done until they new-modelled the Church of Ireland, and reduced the sums paid to the clergy, at least by 4th.—Mr. Dawson objected to any interference with Church property, as did Col. FARNCH, who observed, that if the alterations proposed by Mr. Hume were introduced into the sister-country, they would soon extend themselves to England, and at once create a revolution in the Church-property of both countries.—Mr. BUTTERWORTH had good reason to believe that in Ireland many persons frequented Roman Catholic Chapels, and ultimately became Roman Catholics, solely because they had no Protestant Churches to go to. He had himself seen in Ireland the ruins of many churches which had been allowed to go to decay, in consequence of the union of parishes, the evils of which, as well as of other parts of the existing system of Ireland, he hoped something would be done to remedy.—Mr. GOULBURN objected both to the reduction of pluralities and to the interference with the Irish Church Establishment. He obtained leave to bring in his Bill.

Sir J. NEWPORT gave notice of a motion for the 19th, to repeal so much of the 21 of Geo. II., as affected the diminution of Ecclesiastical Dignities in Ireland.

Feb. 18. Mr. GOULBURN brought up the Irish Clergy Residence Bill, which was read a first time, and ordered to be printed, and read a second time on 1st of March.

—19. Sir J. NEWPORT moved for a Bill to the effect above-stated. The motion was seconded by Mr. GRATTAN, and supported by Mr. (Dr.?) LUSHINGTON, but opposed by Mr. GOULBURN and Mr. Dawson, and eventually withdrawn, on

a pledge from Mr. GOULBURN to consider the question.

Feb. 19. Mr. GRATTAN moved for papers to shew the actual appointments of Roman Catholics in Ireland to situations of trust, to which they are eligible by the law. He was supported by Lord ARTHUR, Mr. HOBHOUSE, Mr. HUME, Mr. A. ELLIS, Sir JOHN NEWPORT, and Mr. C. HUTCHINSON, and opposed by Mr. GOULBURN, the CHANCELLOR of the EXCHEQUER (ROBINSON), Mr. PEEL and Mr. CANNING. On a division, the numbers were, for the motion 11, against it 36—majority 27.

In our parliamentary notices we cannot attempt more than a brief sketch of proceedings on questions affecting Religion; but we may be allowed to state, that we beheld with great satisfaction a number of motions bearing directly upon the morals of the community. The diminution of taxation lessens the temptations to fraud upon the revenue, and to the criminal and pernicious practice of smuggling. Prison Discipline is about to be made more humane and more effective. The Game Laws are to be brought under revision, and it may be hoped that the new regulations will completely put down poaching, which is a nursery for every vice and crime. Once more, and we trust with better success than before, the question will be debated of the expediency of allowing prisoners in criminal cases the benefit of defence by Counsel. And while we rejoice in what is about to be done, we cannot forbear expressing our satisfaction that one usual vote of Parliament is not to be asked for, that is the vote of a Lottery, with which will cease a mass of temptation and wickedness.

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ERRATUM,

Vol. XVIII. p. 760, col. 1, line 20 from the top, read *ζωων* for *ζωων*.

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(Concluded from p. 75.)

Methodism appreciated.

BUT why," it may be asked, "will not the Genevese become Methodists? Why have not the clergy allowed full liberty of action to M. Malan, and all those zealous missionaries who appear consumed with the desire of converting the world?"

It would, undoubtedly, have been more agreeable to leave them to their own contentious course, than to become the aim of all their pamphlets, and, to say nothing more, to be exposed to the exaggeration used in their discourses, and the bitterness of their recriminations; and nothing less than imperative duty, and a conviction of the danger which menaced their religion, would have determined the pastors to oppose sectarian encroachments, placed as they had been in a false light, subjected to accusations from every quarter, and forced to remain silent. Without entering here into discussions of too deep a nature, and foreign to the design of this piece, which is historical and not polemical, I shall content myself with replying, that the clergy have given their voice against Methodism, and fortified the minds of their flock against it, because it swerves from the religion of Christ; because it leads its disciples to conduct and sentiments far different from those which the Saviour enjoins on his children; because its effects are entirely opposite to those produced by Christianity: three reasons which might furnish matter for a long work, though I shall treat them briefly.

1st. Methodism is in itself widely different from the religion of Christ.

What is the final object of Christianity? To give us strength, to furnish us with means for accomplishing the great end for which the Creator has placed us in this world; to lead us by the hand till we obtain eternal salvation, after a life of watchfulness:

for this purpose all the truths of Christianity, beautifully connected together, are as brilliant lights to illuminate our path; as landmarks to direct, and, if need be, to support us.

Now, what is the practice of the Methodists? From amongst all the articles of faith they select some favourite points, detach them from the connected whole, and present them to the adoration of the faithful: these points are their watchword, their rallying signal; all who do not adopt their phraseology are denied the name of Christians; those, on the contrary, who repeat it are the elect, the righteous, that is to say, they are Methodists.

The salient points of their system are these:

Mankind is corrupt through the sin of the first man. The child is already in a state of condemnation at the moment in which his first cry is heard.

God was irritated against this guilty race, and required blood to placate him; the second person of the Trinity came to die on earth, took upon him the sins of men, and appeased the wrath of the Most High.

The man who believes is washed and justified; he is passed from death unto life. His faith is a gratuitous gift.

The elect is saved by irresistible grace; his conversion is a miracle; when it takes place he is immediately regenerated.

Good works are altogether unavailing to conversion.

He who is once regenerated perseveres to the end; salvation is the inheritance of which he is assured.

The spirit of God communicates itself to his mind by an internal revelation, of which his own feelings are the witness.

The second death, eternal death, is the portion of the unregenerate.

The unregenerate are all those who are not Methodists.

The followers of Whitefield believe in absolute predestination to life or to death, independently of the conduct of the individual.

When we read the discourses of the Saviour, when we study, when we feel the gospel, how remote do we find it from the creed of the Methodists, regarded altogether! I will point out some of the discrepancies.

The gospel represents Jesus as seeking after all the lost sheep of his fold;

Methodism represents him as seeking only those who are elected.

The gospel shews that the separation of the sheep and the goats does not take place until the last judgment;

Methodism points out in this world which are the sheep—the faithful, and which are the goats—those who are delivered up to Satan.

The gospel describes redemption as embracing the whole of the human race;

Methodism shews its own disciples alone as redeemed by blood.

To excite our vigilance, the gospel represents the seductions and perils of the world under the image of an enemy roaming about and ready to devour us if he find us sleeping, or heedless, or given up to the influence of the passions;

Methodism persuades its adherents that this enemy respects and flees from them.

The gospel enjoins repentance for our sins as a perpetual duty. The Christian ought to deplore his misery, his weaknesses, and to seek pardon for them in the name of Jesus Christ;

Methodism imposes that duty on the world; that is to say, on all men except themselves; for they are regenerate, and the change has been effected in them instantaneously, miraculously: it is not a progressive act; they know and they proclaim the day, the hour, the minute of their regeneration. Let the man of the world weep; let him, with David, offer unto God a broken and a contrite heart; as to the Methodist, he is born again; he is a new man; he has sinned, but his sins were of former days; since divine grace has surrounded him, as a *light from heaven shined round about*

Saul on the way to Damascus, he has been the subject of light and of knowledge, joy has been his inheritance; contrition and grief belong to them on whom grace has not fallen.

The gospel commands us to be ever watchful, ever on the alert, because *we know not what hour the Lord doth come*, and he will take with him those only whom he shall find ready, with their loins girded and their lamps burning. The Saviour attached so much importance to this injunction that he reserved it for the termination, the crowning, as it were, of his instructions; and to render it more efficacious, he clothed it in the vivid colouring of an intelligible and impressive parable;

Methodism often talks of the sins of its disciples, but they are the sins committed prior to their conversion, which, being complete and without reserve, takes place once for all, and they are transformed into the image of Christ.

The gospel exhorts us to *work out our own salvation with fear and trembling*;

The Methodists, whose salvation is wrought out and perfected, have only to labour for the salvation of others; therefore they employ itinerant commissioners, men, women, girls, no matter which, who go about the world, not like the apostles carrying *neither purse, nor scrip, nor shoes*, but well attired, loaded with guineas, and, six days of the week out of the seven, refusing none of the sweetest enjoyments of life.

The gospel declares that to *enter into the kingdom of heaven*, we must do the *will of our Father which is in heaven*; that *eternal life* is promised to the redeemed, on the condition that *by patient continuance in well-doing they accept the covenant, and seek for glory and honour and immortality*; laborious efforts must be made; the Christian is a wrestler, and he must strive;

Methodism teaches that good works and sanctification are produced necessarily by faith in Jesus Christ; and as the Methodist possesses that faith, he is no longer required to *work out his own salvation*, and to tremble for his own sake; he has to work and to tremble only for the sake of others.

The gospel frequently mentions dis-

trust, backsliding, and the possibility of losing the gift of God; St. Peter plainly expresses this in his 2nd Epistle, ii. 20, 21: *For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them;*

Methodism teaches that the sins committed in a state of grace cannot cause us to fall away, or exclude us from salvation.

Such, on the first head, are some of the arguments which have prevented the pastors of Geneva from falling into the snare, and exchanging the gospel for Methodism.

2dly. Conduct and sentiments of the Methodists.

If we examine the conduct and sentiments of the Methodists, we shall see how important it is to preserve ourselves from them.

Charity is the basis of the Christian life. *This do, and thou shalt live*, said the Saviour. *Charity thinketh no evil*; faith without charity is unavailing; these are the declarations of the Holy Spirit, 1 Cor. xiii. The Methodists condemn whatever is inconsistent with Methodism; we hear them say without emotion, with the most perfect calmness, "we are certain of our own salvation, but the multitude are doomed to destruction; you yourselves are doomed to destruction." Intolerance and a condemning spirit characterize these persons.

Humility, that sentiment which inspires the painful thought that we have not improved the divine grace and assistance; humility, that Christian virtue, is practically blotted out from the catalogue of virtues; Methodism sounds the trumpet to proclaim its deeds; if a missionary be sent out, or a Bible or little tract given away, reports and memorials must announce the circumstance to the world. If the Methodist does not walk about, like the Pharisees of Jerusalem, with broad phylacteries, laden with portions of the sacred books, yet he is never without the Bible in his

pocket; he watches for the moment when he can pull it out and publicly display it; every where, in his own house, in the street, in stage coaches, in all his conversation, he is every minute pronouncing the name of the Lord, and the words piety and faith are ever on his lips; he prays with the ostentation of those who prayed at the corners of the streets; his eyes are habitually turned towards heaven, and on his countenance is written, *God, I thank thee that I am not as other men*, and with this sentiment, he believes that he goes down to his house justified.

Even the women, in this sect, lose the reserve and modesty which are their natural characteristics; instead of keeping at home and serving as examples of private virtues, witnessed only by God and their little circle of friends, like the peacock spreading its admired plumage, they go about attracting attention, in what they call doing the work of the Lord, or revealing his counsel. They thus acquire an unshrinking self-possession which sometimes amounts almost to audacity; girls of 13 or 14 years of age lecture their pastors, and unblushingly accuse them of not being Christians; young ladies likewise write epistles to clergymen, filled with passages of Scripture improperly applied; or go to those ministers at their own houses to oppose them in what they consider the glorious fight of faith; in their presumptuous ignorance they give a repetition of what they have heard addressed to the president of their religious assembly, and youthful maidens thus take upon them to catechise and instruct their own instructors. Children gravely and shamelessly deny the Christianity of their parents, and pronounce sentence of damnation upon them: we often hear them quoting the irreverent speech of the *Dairyman's Daughter*, who interrupted her father as he prayed and wept by the side of her death-bed, by saying, "Rather, weep not for me, but weep for your own sins."

How ostentatious is this sect in their Jewish observance of the Sabbath; in their prohibition during that day of the most innocent pleasures! Religion amongst them assumes not the appearance of a friend, a sister, a mother, anxious and zealous for our

happiness, but rather that of an austere officer forbidding the most blameless recreations to those under his command. What ostentation in that multiplicity of religious services which occupies every hour of the day and evening of the Sunday; in those readings of the Scripture which last for hours, notwithstanding the enfeebled attention, the wandering thoughts and the weariness which are the necessary result; in those endless prayers, filled with the useless repetitions which Jesus Christ forbids! The Christian, obedient to the precept of his Master, conceals himself whilst he is doing good; he loves and prays in the privacy of the heart; Methodism places itself on the house-top, crying aloud, "How is it with thy soul? Turn hither and behold me, a pattern of the Christian life;" this alone would prove that it is erroneous.

Could the pastors of Geneva conscientiously ally themselves with the Methodists? Or, can they avoid applauding themselves for their resistance, notwithstanding it has subjected them to so much calumny and ill usage?

3rdly. Effects of Methodism.

Christianity is a chain of love formed to bind together all the children of men: it is a social religion, which holds every member of society respectable, because each has a soul formed in the image of God; it reproaches not with the appellation of Greek or Gentile; the Samaritan acts as neighbour even to his enemies; Methodism, on the contrary, divides mankind, placing a great gulf between the two parties, which cannot, without the aid of a miracle, be passed over.

Methodists, and those who adhere not to the Methodists, these are the great divisions; these are the two castes between the members of which no concord can subsist, until the distinction be completely done away. *Methodism* or *condemnation*, such is the ultimatum of these zealots. Christianity unites, Methodism causes division; Christianity forbears, Methodism condemns; Christianity blesses all mankind, Methodism blesses them only who march under its standard, whilst it casts suspicion on others. Christianity draws together in kindly union those who have been enemies; Methodism separates even the mem-

bers of the same family: since the English have transplanted it into Geneva, disunion has taken place amongst old friends, children have been alienated from their fathers, and women from their husbands; minds have been distracted, and fanatics have committed suicide; judging of the tree by its fruits, its root is full of venom. Methodism is anti-social, since it is of an exclusive spirit, and in this respect it is notoriously anti-Christian: though moved with tenderness for the unknown Pagan, living at the extremity of the earth, for whose conversion to its own principles it makes exertions, it beholds with pitiless eye the Christian who is suffering and dying at its door if he be unable to adopt those principles.

Heaven be praised, the eyes of men are opened in many places: various cantons of Switzerland, prepossessed in favour of men who introduced themselves as friends of Christianity, and as such were eagerly welcomed, were in a short time undeceived. The South of France, Lyons, Colmar, Strasbourg, Sedan, Rouen, Paris, saw what was the effect of the labours of those continental missionaries who profess to preach the gospel, whilst they are treading under foot its fundamental laws, by speaking evil of its ministers, exciting distrust, doing mischief and occasioning disquiet, in the name of the Prince of Peace, the best friend of man. The Church of England well knows that the Methodists are restless neighbours and comfortless companions: they introduce themselves into a house with the apparent gentleness of the lamb, but soon their pride makes itself manifest, and they dispossess the father of the family of his legitimate authority. Who then can wonder that the pastors of Geneva should strive to preserve their flock from this leprosy, or to cure those who have been infected?

Conclusion.

When the Methodists commenced the execution of their plan on the Continent of Europe, they went first to Geneva, for reasons which I have elsewhere alleged; their pretext being, the scanty faith of the pastors of that church; a pretext which, whilst it obtained for them the credit of zeal, gave no uneasiness to the Protestants

of the surrounding places, who felt secure in what they denominate their *orthodoxy*. Thus the clergy of the *Canton de Vaud*, and of the neighbouring parts of the country, flattered themselves with the vain hope that the torrent would not overflow the boundaries of the Canton of Geneva; an idea, by the bye, of which we were never the dupes, and one which indicated little sagacity or knowledge of mankind. The illusion was of short duration: those called *orthodox* were treated with little consideration either at Geneva or Lausanne, as they have likewise been treated in England, notwithstanding the Thirty-nine Articles. The Rev. George Rooke, an Episcopalian preacher at Geneva, was subjected to great uneasiness in the exercise of his functions by Dr. C. Chrisholm and M. Huber, of S. Gall, who styles himself Huber, of London; they wished to reduce him to the necessity of giving in his resignation that they might substitute Mr. Brazier, a man of violent zeal, who had been introduced to their notice by Mr. Zachary Macaulay, the principal Editor of the *Christian Observer*. These two Methodists, Chrisholm and Huber, who called themselves the guardians of the English Church on the Continent, failed not in their correspondence to attack Geneva, and to speak with irreverence, as well as incorrectness, of the religious principles professed there; but they were answered in a forcible manner by the Rev. Messrs. Rooke and William Jones, and by Mr. William Coxhead Marsh; the latter replied in the following terms to the offensive charges against Geneva, and against the mode of educating the English youth in that place:—"I cannot refrain from noticing the unjust reflections of Dr. Chrisholm on the pretended danger to which the religious principles of the English youth are exposed at Geneva. Being myself the father of a family, I have had occasion to ascertain that there is not any place of education in which the morals of the young people are less exposed to danger, or their religious principles less likely to be injured."

In consequence of this judicious resistance, Mr. Rooke is still the officiating clergyman at the English Church at Geneva, and Messrs. Chrisholm and Huber quitted the party

and the country in which their improper interference had made them marked men.

Experience has proved that all the churches of the Continent are liable to the assaults of the Methodists, whatever the faith of their pastors may be. The clergy of the *Canton de Vaud*, and M. Curtat himself, have to contend earnestly against them. The superintendants of the Reformed Churches of the *departement du Gard* assembled numerous to assist at the dedication of some temples erected in their country, and they strongly exhorted each other to unite firmly together, and to warn their parishioners against the introduction of that extravagant doctrine, which it had been attempted to inculcate by obstinate perseverance, by intrigue, and by the distribution of money. It is proved, then, that the attack on the faith of the Genevan clergy was but a feint to conceal and favour the first attempts of the sectaries, and to calm the minds of those whom they did not intend to assail, till after they had been able to judge of the effect of their assault on one of the principal Reformed Churches of the Continent. They who, for various reasons, rejoiced to see Geneva engaged with powerful adversaries, were blind to the real state of things; indifference, or some other feeling little creditable to them, prevented their seeing that this was but the opening of a vast plan which would endanger the Reformation, at a moment in which the Romish Church seemed actuated by renewed ardour, and was resorting to its ancient and favourite weapons. Instead of rendering themselves with their own hands, the Reformed ought to link themselves in firm concord, that they may oppose a formidable front when assailed by the Jesuits and the Romish Church.

As to the repeated charges against the faith of the Genevan clergy, no one is now ignorant that the perfidious eulogies of D' Alembert were the signal for an attack, which, it must be owned, was not repelled by the pastors in a categorical and decisive manner. It is known also that J. J. Rousseau made their evasive answer a subject both of his witticisms and grave reproaches, when, imagining he had reason to complain of some of them, he wrote against all the pastors

in his *Lettres de la Montagne*, blaming them for being silent respecting their faith, neither denying nor assenting to what had been said on that important article, and for appearing of one mind only for the purpose of attacking others. We know that the Romish priests of our day avail themselves of these sallies of ill-humour in a wrathful antagonist; for when they wish to injure, they feel no objection to seek arguments and proofs from the writings of men whom on every other occasion they condemn; they make sharp their arms amongst the Philistines whom they curse; such is the policy of hatred and passion. Every weapon is judged fit to strike with, especially if its stroke will leave a scar.

Since the year 1806, as we have already said, the Church of Geneva has discontinued the custom of requiring all the clergy to sign an uniform confession of faith, for reasons which this is not the place to set forth, but which have frequently been stated either occasionally, or in writings published for that express purpose; * notwithstanding which the enemies of our Church have incessantly been requiring our creed; which is like saying, "You have no longer a confession of faith, nevertheless we desire you to produce it."

Persons who would act with fairness towards the Genevan pastors should come to this place, should not only consult the enemies of those whose characters they wish to know, but hold direct intercourse with themselves; they should study their liturgy and their catechisms, listen to the instructions of their learned men, and the sermons preached in their churches; they should likewise seek private interviews with them to obtain just ideas on the subject, and I hesitate not to say, that if they would attend to what is said with candour and good faith, controversy would soon be at an end. But the termination of controversy is not aimed at; the rising sects increase and gain strength by

the aid of noise and abuse: they want to attract notice, to be thought of, to be talked of, that they may be continually acquiring new members, and thus avoid the fate of remaining in obscurity and expiring unknown. Without, then, professing to give a confession of faith, or constituting myself the judge or historian of the doctrine of my colleagues, I confess, alas! that there are amongst them some Methodists, Athanasians, some of those who are commonly called the *orthodox*, that is to say, those who believe entirely the creed of the first Council of Nice; and I may decidedly, without fear of departing from the truth, make the following assertions with respect to them all.

There is not one of the pastors of the Church of Geneva who does not affectionately confess Jesus Christ as his Saviour, his Mediator, his Intercessor. There is not one who does not say with the apostle, *Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved*; who does not say, it is by Jesus Christ that we are justified; he has redeemed us from the curse of the law; he has revealed to us the economy of reconciliation and of grace. There is not any Genevan pastor who does not *honour* the Son as the raiser of the dead and the judge of all the children of men; there is not one who does not know it to be his duty, and feel it his happiness to study his laws, to obey his precepts, and to make his name known and loved on earth; and to glorify by his words and actions the God of holiness and mercy.

What more can be required? Is not Jesus Christ the corner-stone of the building? Is not he a Christian who believes in Jesus Christ the promised Messiah, in Jesus Christ the prophet, priest and king, in Jesus Christ, Lord and Saviour to the glory of God? Is it needful to exact on difficult questions, on deep mysteries, an uniformity never to be met with, even on more simple and comprehensible subjects?

Compare Bossuet and the Council of Trent, and say whether uniformity of opinion exists amongst those learned men. Take indiscriminately ten Calvinists, ten members of the Church

* See *Coup d'œil sur les Confessions de Foi*, by M. Heyer, Geneva, 1818; *Considérations sur l'Unité de la Foi*, by J. Martin, 1822; *De l'Usage des Confessions de Foi dans les Communions Réformées*, by Etienne Chastel, 1823.

of England, ten Roman Catholics—in-
terrogate them on the disputed points,
on the union of the Son with the Fa-
ther, on the imputation of Adam's sin,
on the manner in which grace operates
and brings forth fruit; these persons
have all confessions of faith; with re-
spect to these subjects they are as
nearly as possible on a level; yet if
you make each of them write down
his particular thoughts on these deli-
cate and abstruse topics, you will have
thirty different expositions, not one
of them being exactly similar to any
other. On this account, will you have
recourse to a more inflexible rule?
What will you bring in aid of confe-
ssions of faith, when they prove insuffi-
cient? Can you prune and shape the
minds of men like trees in a parterre?
The attempt would be ridiculous, at
least, if it were not destructive, by
serving as a cause of division and war-
fare.

My brother, it is my duty to love
God, and to offer you the right hand
of fellowship; you interpret the gos-
pel according to your conscience and
your knowledge, I use the same pri-
vilege; it is God who will judge be-
tween us. For our part, let us bear
with each other, let us love one an-
other, let us unite our efforts the better
to endure the disappointments and
miseries of life, the better to perform
our work, and perfect our holiness in
the fear of the Lord. Let us not be
like slaves bruising themselves with
their chains: let us leave to the Church
of Rome its pope, its decrees, its
creeds, its councils, and its anathemas;
let us relinquish also its chimerical
pretensions to unity, which are con-
tradicted by the history of the Church.

The homage of the heart, charity,
the love of peace, these are the key-
stone of the arch to the Christian. *If
thou shalt confess with thy mouth the
Lord Jesus, and shalt believe in thine
heart that God hath raised him from
the dead, thou shalt be saved,* said St.
Paul to the faithful at Rome. When
the Ethiopian officer desired to be
baptised, Philip replied, *If thou be-
lievest with all thine heart, thou may-
est.* And he answered and said, *I
believe that Jesus Christ is the Son of
God.*

Do you profess to have more know-
ledge, and to act better than our

guides who were assisted by the Holy
Spirit? There is enough work for
the Christian to perform in this world
without spending his time in disputa-
tion; the Judge, at the great day of
account, will not inquire, "What
hast thou believed concerning such a
mystery?" But he will say, "My
son, what hast thou done? Here is
the law, hast thou obeyed it?"

When in Judea, he exclaimed, *Be-
ware of false prophets, which come to
you in sheep's clothing, but inwardly
they are ravening wolves. Ye shall
know them by their fruits. Every
good tree bringeth forth good fruit.
Every tree that bringeth not forth
good fruit is hewn down, and cast into
the fire. Not every one that saith
unto me, Lord, Lord, shall enter into
the kingdom of heaven; but he that
doeth the will of my Father which is
in heaven. Many will say to me in
that day, Lord, Lord, have we not
prophesied in thy name? And in thy
name have cast out devils? And in
thy name done many wonderful works?
And then will I profess unto them, I
never knew you; depart from me, ye
that work iniquity.*

May the Reformed, deeply imbued
with these principles, cease to contend
with each other! May the Metho-
dists at length become weary of calum-
niating the Church of Geneva, and of
assuming the office of infallible judges
of their brethren! May peace reign
in Zion; may the glory of God be
established therein, and the number
of his worshippers in spirit and in truth
be daily multiplied!

SIR,

THE value of Natural Religion is a
subject of great interest and im-
portance; and had I sufficient leisure
for the discussion, and were conscious
that I possessed abilities equal to it, I
should gladly bear my part in a friendly
controversy on the subject, not with
any wish "to run down and bring
into contempt the religion of nature,"
but in order to ascertain, if possible,
how far the discoveries of this religion
reach. But as I am not the man for
such a task, I shall content myself
in my intended reply to Mr. Sturch's
paper, (pp. 110—112,) with making a
few detached remarks on his observa-
tions; and this I shall do with free-

dom, but, I trust, without violating the respect which is due to his talents and character.

I have said, that "they who contend for the unity and perfections of God, the doctrine of a universal providence, and the future existence and immortality of man as inculcated by nature, have derived their conviction of them from Christianity, and from Christianity alone." And if Mr. Sturch is disposed to believe that they would have had the *conviction* of their truth which they now have, had not their lot been cast in a Christian land, I can only say, that he has my hearty consent. We know how they originally came by this conviction, and that they could have attained it by any other means we never can know. And for myself, I should not think favourably either of the understanding or the modesty of the man who should venture to say that had he been nursed in the lap of idolatry, and encompassed from his cradle with the superstitions of a Pagan worship, he should have felt any assurance of the truths above stated. And but for Christianity this might have been the case with all the modern advocates of natural religion.

Again, I said, that "If the ancient philosophers really believed in a future life, there is sufficient reason to think that their faith did not grow out of their reasonings, but that their reasonings were laboriously sought for to uphold a preconceived opinion." Mr. Sturch complains that I have omitted to state on what, except reason, this preconceived opinion was founded, and he has kindly endeavoured to supply the deficiency, and supposes that it might be the effect of the reasonings of superior minds on the perfections of God the Creator, and the circumstances of man his creature. It is a pity that these reasonings have not been handed down to posterity. I have this moment looked once more into Plato's seven arguments for the immortality of the soul, contained in his famous dialogue on that subject, and I do not find Mr. Sturch's reasonings among them. And that there had existed men in some earlier ages who reasoned as Mr. Sturch would now reason, is a supposition much less probable than that the opinion in question was the traditionary result of

some original revelation which had been communicated by God to the human race. But whatever may be the justice of this remark, I cannot but feel persuaded, that the expectation of a future life, was not generated by such reasonings as those of the ancient philosophers.

Cicero has certainly stated the argument for the being of a God in an able manner, in his second book, *De Natura Deorum*. But if he felt the force of his own reasoning, as Mr. Sturch and I have felt it, it is wonderful that he should have written many things which he did write in the remaining part of the treatise. And much more must be known concerning God than his simple existence, to make up the sublime views which are given of him in the volume of revelation. Thus much I readily concede to the advocates of natural religion, that the argument for the existence of a God is as conclusive as need be, and that from the predominance of good, which appears in his works, it is difficult not to conceive of him as benevolent. But when I wish to investigate the Divine character farther, I do not seem to proceed with certainty, but rather to lean upon reasonings which may prove fallacious. But Cicero, moreover, has expressed a lively expectation of a life to come. Mr. Sturch knows what has been said on the other side of the question; to which I shall only add, that this expectation does not appear to have been of any service to him when its influence was most needed. And this seems to hold true of the ancients in general.

But my zeal in a bad cause has, it seems, betrayed me into an error, which for my consolation is a common one, that of mistaking and caricaturing the opinions which I do not myself admit. I had said, that "If we are to believe what we are sometimes told concerning the religion of nature, its truths are emblazoned in the heavens in characters which all can read, and which none can misunderstand;" and I am called upon to inform your readers who they are who have advanced so strange and absurd a position. As Mr. Sturch was not personally attacked, I might, perhaps without impropriety, decline answering to

the call. Or, I might say in my defence, that I merely meant to convey the general impression which had been made upon my mind, by what I had occasionally read and heard on the subject of Natural Religion. But I will rather present to your readers a passage which accidentally met my eye the other day, and which will serve my purpose tolerably well. And I leave others to judge whether my observation can be considered as a violent caricature of the sentiments which it expresses. "God," says my author, "has spread before *all the world* such legible characters of his works and providence, and given *all mankind* such a sufficient light of reason, that they to whom his written word never came, could not (whenever they set themselves to search) either doubt of the being of a God, or of the obedience due to him," * All, then, if they pleased, could read and understand the legible characters of which the author speaks. And, for my part, I know of no truths which are intelligible to *all mankind*, but those which are too plain to be misunderstood. But the author shall proceed. "Since the precepts of Natural Religion are very plain and *very intelligible to all mankind*, and seldom come to be controverted, and other revealed truths which are conveyed to us by books and languages are liable to the natural obscurities and difficulties incident to

words, methinks it would become us to be more careful and diligent in observing the former, and less magisterial, positive and imperious in imposing our own sense and interpretation on the latter." If Mr. Locke has here given Natural Religion "an advantage over the Bible," the fault is not mine. Did I consider myself as having a right to call upon Mr. Sturch for an explanation of any thing in his letter, I should request him to tell me a little concerning "the language" in which the truths of Natural Religion are written, whether, for example, it may be learned without a teacher, or whether it will be necessary to call in the aid of some person of superior mind to explain what otherwise might be obscure and difficult, and to assist us in the interpretation of the volume which it is proposed to read; in which case this instructor might shew something of the spirit of those *usurping priests* who are so justly the object of Mr. Sturch's abhorrence.

But to proceed with my defence; I had made it a question, whether *without* a divine interposition the superstitions of Paganism could have been banished from the earth, and a purer religion substituted in their place. Upon this Mr. Sturch asks, "From this language would it not be perfectly natural to conclude, that with a divine interposition, this happy state of things has been effected, that superstition has actually been banished from the world, and a pure religion established in its stead?" The superstitions of which I was speaking have been banished from the earth, and Mr. Sturch will not choose to say that Christianity is not in itself a pure religion. That it would be corrupted in the hands of man, every reflecting mind would have anticipated. The corruptions, indeed, by which its beauty has been defaced are *gross enough*, but as they are not to be "charged on the religion itself," I do not see what reason I had to do more than to advert to them as I did. To dwell upon them more at large would not indeed have "suited the purpose of my letter" so well as it might have suited that of Mr. Sturch's reply.

I now proceed to an observation at which I am not a little surprised. I acknowledged that the great majority

* Mr. Locke, in this passage, makes no mention of a future life; but as he has said elsewhere, that if there be no hope of a life to come, the inference is, let us eat and drink for to-morrow we die, he could not, when speaking of obedience to the will of God, have altogether excluded the doctrine of a future existence from the discoveries of Natural Religion. Mr. Locke speaks of *searching* for the truths of Natural Religion, and I never supposed any man to say that they could be understood by those who would not take the trouble to learn them. But that which is intelligible to *all mankind*, must be *very easy to understand*. And I fear that had Mr. Locke been closely pressed with the question, how the *most rude and uncivilized of mankind* were to set about the search spoken of, he would have been obliged to confess that the precepts of Natural Religion, to which he alluded, did not differ much from those innate principles which he has so ably exploded.

of mankind are unable to judge of the evidences of revelation, and added, that it is not the *evidence* of a doctrine, but the *belief* of it, which is practically useful. "This language," says Mr. Sturch, "from the pen of a liberal Dissenting minister, is surely very singular and extraordinary." For aught I know it may be very singular and very extraordinary, but of this I am very sure, that what it expresses is true. And it is to me very extraordinary that any sensible man should call its truth in question. And had not Mr. Sturch's mind been haunted by the unsightly forms of those spiritual directors of whom he speaks, he could not surely have confounded two things which have no affinity to each other, or have attributed to me a sentiment which he might have known could not be mine. To submit to spiritual tyranny is *one thing*, and to rest in the judgment of those whom we consider as wiser than ourselves, in cases where we are conscious that our own judgment will not avail us, is *another thing*; and, much as it may "savour of the credulity of a child," is conformable to the constitution of nature, and the universal experience of mankind. With respect to the insolent demands of men who call upon you to prostrate your understanding before the dogmas which they choose to erect into articles of faith, I should certainly urge it upon the most illiterate Christian strenuously to resist them, believing it to be infinitely better that he should think for himself as well as he can, than that any man should assume the right of thinking for him. But I still maintain, that there are multitudes in every Christian country who are *altogether* incapable of deciding upon the truth or falsehood of the Christian religion. But if Mr. Sturch, who is himself a believer, would point out any principles which would enable them to determine the question, he would effectually refute me, and confer a benefit upon them. But it seems, if my remark is just, "Protestantism and every thing connected with it as at an end." This, did I believe it, I should be sorry for. But truth is truth, whatever becomes of consequences. There is, however, no ground of apprehension. As it has been judiciously observed, "The right of private judgment is unques-

tionable, but the ability to exercise that right is quite another thing." Nor is it at all necessary in order to refute the arrogant claims of the Church of Rome, to maintain that every Christian, whatever have been his means of improvement, is competent to judge of the evidences of revelation.

Mr. Sturch has the good fortune to possess two indestructible and divine religions, one of which he *believes* to be true, the other (Natural Religion) he *certainly knows* to be so. In this, Mr. Sturch, who does not seem to have distinguished very accurately between faith and knowledge, differs somewhat from that zealous champion of Natural Religion, the author of *Apeleutherus*, who, if I rightly recollect, when speaking of an important article of this religion, says, that *certainly* is entirely out of the question. Were I called upon to decide between Mr. Sturch and this anonymous author, I should pronounce judgment in favour of the latter, and should give it as my opinion that Mr. Sturch, in a moment of inadvertency, has mistaken a *strong persuasion* for *certain knowledge*.

E. COGAN.

SIR,
WITHOUT presuming to enter into controversy with such able writers as Mr. Cogan and Mr. Sturch, will you allow me to put a question to the latter, with reference to the last paragraph in his letter? (p. 112.) Mr. S. has there made a distinction between *knowledge* and *belief*, implying that the former is descriptive of his own mental feelings with reference to the evidences of Natural Religion, and the latter with reference to the evidences of Revealed-Religion: this, of course, seems to lead to the conclusion that higher regard is due to the former than to the latter. Now the question I wish to ask is, How any one can be said to *know* the truth of Natural Religion, or at any rate what part of the religion of nature can be the subject of this knowledge? To me it appears that *belief*, though proceeding on different grounds in either case, belief, which has been well defined to be "a state of mind between knowledge and doubt, with reference to the truth of a proposition," is the only appropriate term we can employ. Mr. Sturch, in pursuing a train of

reasoning on the attributes of the Deity, on our future destination, &c., may come to several conclusions which are satisfactory to his own mind, (conclusions, by the bye, the practical use of which I should be the last to undervalue,) yet how he can call these conclusions subjects of *knowledge*, any more than the conclusions of his mind on the other evidences mentioned, I am at a loss to conceive.

Could Socrates properly be said to *know* the character of the Deity, the future destiny of man, &c.? And are we only permitted to say we *believe* such a man as Wickliffe once lived in England, and that he translated the Scriptures? The latter phrase conveys what I should conceive to be a correct statement of the fact in both cases. Of course, in this view of the matter, I consider belief to constitute quite as reasonable a ground of action as knowledge. The relation which outward objects bear to the human mind is such, as that comparatively few can be said to be subjects of *knowledge*; but it is quite as irrational not to act upon the highest possible degrees of probability, as to distrust the evidence of our senses on things immediately before us. Whether, when a merchant sends a vessel to the East or West Indies he can be said to *know* there are such places, can only be decided by asking whether he has himself been there. If he has not, he merely *believes* the fact; and wherein, for practical purposes, is such belief inferior to knowledge?

B.

Dalton,

March 6, 1824.

Sir,
ALTHOUGH I cordially agree with your respectable correspondent Mr. Jevans, who, in your last Number, (p. 88,) has so forcibly proved that a translation of the Bible, in which the word *Lord*, when printed in our common translation in small capitals, should be rendered, agreeably to the original, JEHOVAH, "signifying being, or existence; leading us to consider our heavenly Father as the self-existent and eternal Being, and, of course, the great Author or first Cause of all other beings in the universe;" and that such an alteration would be most desirable; I cannot but remark, that even such an improved

translation, not being sanctioned by *our* HOLY ALLIANCE, our rulers in Church and State, would be but very partially received by the people. Till, however, the desirable object can be attained, I cannot but be of opinion, that other methods might be taken, by which the evil complained of might be considerably diminished. Your correspondent inquires—"How few persons know that the original word is Jehovah; and how can they know when it occurs, who do not read, but only hear others read?" Such questions remind me of a very shrewd one, put by that phenomenon, a plain-speaking courtier, in the reign of James I., who, on the monarch's remarking, "That it was impossible for an honest man to make his way at Court," bluntly asked him, "Whose fault's that, Sir?" A question full of point, and which so posed our *British Solomon*, that he, conscious of his inability to make a satisfactory answer, remained silent. Now, Sir, I hope I shall be excused if I, on a subject of so much importance, put the question, What are our teachers about, who read and explain to us the Scriptures every Sabbath? Ought not every Christian instructor, whether Trinitarian or Unitarian, from the learned prelate in the Established Church to the comparatively illiterate Methodist teacher, to inform, and occasionally remind his hearers, that the word *Lord*; whenever it appears in our translation in small capitals, ought to be read Jehovah? And I beg leave further to suggest, whether it might not be a great improvement in reading the Scriptures, if not only ministers from the desk and the pulpit, but all who take the lead in family, social or public worship, were in this respect to read them correctly, and thus fix the attention of their hearers on the distinguishing, the peculiar name of the *self-existent, eternal ONE GOD*?

The observations of your correspondent have struck me so forcibly, that I am determined to set the example in my own family, and whenever I may be called to assist in social or public worship. As to the ministers of our Episcopal Establishment, they have nothing to do but to obey their Lord Bishop, and the laws of their Church; it is, indeed, at their peril if they presume to alter our common

translation: the members in general of that Establishment will therefore, it is to be feared, long remain in ignorance on this important subject; but should the questions of your correspondent be repeated by Dissenting ministers of any description—"How few persons know how frequently the word Lord means Jehovah; how can *they* know when it occurs, who do not read but only hear others read;" they must not be surprised if we repeat the question of the old courtier,—“Whose fault's that?”—*Reverend Gentlemen?*

BENJ. FLOWER.

P. S. Might it not be beneficial to hearers in general were their ministers occasionally to remind them that the words printed in their Bibles in *italics*, are not in the original, but were inserted by our translators, in order to render the sense more obvious, although in some instances they weaken the force of the original, and in matters of controversy little stress is to be laid on them.

SIR,

March 8, 1824.

IT may be thought a degree of presumption in an obscure individual, to censure one whose Unitarian zeal and useful writings have procured her general respect amongst our body; nevertheless, I cannot forbear expressing the sentiments with which I read Mrs. Hughes's Protest, in your last Number, (p. 97,) against the paper of Philadelphus. Into the opinions advanced by that writer, I wish not to enter: your giving them a place in the Repository affords a presumption that you considered them a fair subject of discussion. They are, however, expressed with a modesty and seriousness, and breathe a spirit of benevolence, calculated, I should think, to conciliate the ingenuous mind; and which, to say nothing of the names of Priestley and Hartley, whom the writer calls to his aid, might have protected him from the stigma of “insignificance and absurdity.”

How, after reading the third paragraph of Philadelphus, Mrs. H. can find any indication of “utter indifference with respect to Scripture authority,” I cannot conceive. He there expressly says, “No speculation, as to the termination of pain with the present life, could be safely enter-

tained by a Christian philosopher, unless it can be shewn to be consistent with those passages of Scripture which have relation to the state of mankind after death.” Does this warrant Mrs. Hughes in placing him on a par with a professed reviler of Christianity? Throughout the paper, I can observe no disposition to receive the deductions of philosophical investigation, except so far as they accord with the declarations of revelation. As I believe that all such investigation will promote the ultimate discovery of truth, and that a comparison of its result with the Sacred Writings, will, in the end, most firmly establish *their* truth, by making them better understood, I view with horror every attempt to put down inquiry by assertion and invective. Such means I deem peculiarly unbecoming in the zealous professor of Unitarianism, which owes its progress to the extrication of reason from the trammels of authority, and the free exercise of investigation.

Had Mrs. Hughes fairly controverted the sentiments advanced by Philadelphus, none could gainsay: but the dogmatism with which she denounces the erroneousness of his views, is unworthy alike of a lady and a Christian. Her concluding paragraph is so illogical and inapplicable, that I am surprised it should proceed from her pen.

Perhaps I may do wrong in reflecting upon so respectable a person, under an anonymous signature: but, in truth, my name would add little weight to these observations. Moreover, I will confess that I should rather shrink from the odium of publicly censuring one so much looked up to.

If I know my motive in thus writing, it is not to give needless pain, or to gratify a censorious temper, but to maintain the free expression of opinion and unrestrained discussion—the surest supports of knowledge and of virtue.

VINDEX.

Thorne, Yorkshire.

SIR,

Feb. 18, 1824.

BEING in the habit of attending a weekly-evening meeting here, partly for the purpose of discussing any subject proposed the week before, the last we had was Luke xvi. 19, to

the end of the chapter, and not being able to satisfy ourselves with any view we could take of the passage, we concluded to apply to you, or some of your correspondents, for a more satisfactory view of the subject. This, Sir, will greatly oblige your constant readers.

L. K.

Correspondence on a Charge of Heresy against Sir Rose Price, Bart.

(Continued from p. 92.)

[From the *Royal Cornwall Gazette* of Jan. 31, 1824.]

"To Sir Rose Price, Bart.

"Trecife, January 26, 1824.

"SIR,

"I HAVE read the answer which you reduced me to the necessity of extorting from you by a public appeal; and upon the most careful perusal, I do not find in it the denial of a single assertion, or an explicit answer to a single question contained in my letter. I have called in the aid of friends, and they cannot help me in the discovery. With a perfectly satisfied mind, therefore, I might close the case: but your defence in some parts, and in its general tenor, assumes the form of an accusation, and to this I must reply. The mode which I shall adopt will be very different from yours: I will reply *seriatim* to every particular. The net which you have spread is so long and so entangled, that I dread the tediousness, not the difficulty, of the task. How ought I then to fear for the patience of those, who have little interest in the issue!—

"And first, let me begin with supplying an omission, an important link, which is wanting in the chain of the correspondence, whether from negligence or *contrivance* I leave the reader to judge. Your letter to the Rev. Mr. Townsend, dated Jan. 21, 1824, begins thus: 'Sir Rose Price has the honour of forwarding to Mr. Townsend his remarks,' &c. Remarks on what? By this general expression, the deficiency of a connecting link is concealed.—I will supply it.—These remarks are intended as a reply to certain resolutions forwarded to Sir Rose Price by Mr. Townsend from

the Committee held at the Hotel on the 13th inst., in answer to Sir Rose Price's letter of the 8th.—Mark this, readers!—I will not appeal to you with the epithets of 'independent and enlightened.' It has a suspicious appearance, when a pleader compliments his jury: I appeal to all honest men and true.

"At a meeting of the Committee of the Society for Promoting Christian Knowledge, held at the Hotel, Penzance, January 13th, 1824, Sir Rose Price's letter and the Resolutions of the last meeting having been read, Resolved that Sir Rose Price has mistaken the grounds on which the members acted in passing them, their proceedings having been founded solely and entirely on a communication of the sentiments expressed by Sir Rose Price to Mr. Le Grice and to Mr. Townsend at Trengwainton, on the 26th of December last.

"That with respect to the correspondence alluded to by Sir R. Price, it is our opinion that Mr. Le Grice would have been quite correct in shewing it to any individual upon communicating the circumstance to Sir R. P., (as appears by his, Sir R. P.'s, own letter,) but that four only of the members then present, and those *clergymen*, having been made acquainted with it, there is not the slightest ground for charging Mr. Le Grice with a breach of confidence.

"RESOLVED, THEREFORE, THAT THROUGHOUT THE WHOLE OF THIS PAINFUL BUSINESS, OUR SECRETARY (MR. LE GRICE) HAS BEEN ACTUATED BY THE MOST HONOURABLE AND CONSCIENTIOUS MOTIVES, AND THAT HE IS JUSTLY ENTITLED TO OUR BEST THANKS AND ACKNOWLEDGMENTS.—Signed by order of the Meeting, J. H. Townsend, Assistant Secretary."

"That I may coolly proceed in my task, I pause to calm the feeling which rises in my breast, while exposing such disingenuous conduct. In a statement which is so *managed*, *subtleties*, not arguments, are to be expected; and whether this prove to be the case, let the reader judge, while he accompanies me in the investigation.

"My very next step is to supply an omission. Sir R. P. says, that my letter of the 8th contained Resolutions appointing the Rev. Canob Rogers to

succeed Sir Rose Price as President. It contained something more: viz. their *reasons* for removing Sir Rose Price from the situation, and which are as follow:—

“Resolved, that as Sir Rose Price has avowed his disbelief of the essential doctrines of the Established Church, he has disclaimed the very title by which he became admitted as a member of this Society; and that as he *avows* his determination to disseminate his opinions to the utmost of his power, he confesses a determination to *thwart* the very designs for which this Society was formed; and that, therefore, his *refusal to resign* at the suggestion of the clerical members, is exceedingly inconsistent. Resolved, with feelings of regret, &c.’

“The above is an important omission, because the whole tenor of Sir Rose Price’s defence, or rather of the accusation which he makes in lieu of a defence, is to convey an idea that the Committee formed their Resolutions upon our correspondence; whereas they were formed upon Sir Rose Price’s *avowals* made to their delegates, the Rev. Mr. Townsend and myself, in a tone of high and eager defiance, and with an exulting declaration that the Church of England would not stand with its *present doctrines* above twenty years. And this is a future part of his letter Sir R. P. calls “a *private communication* made to two clergymen.” We waited upon him as delegates from a Society; he sends us back with a message of defiance, tells us at the very moment we entered the room that his *opinions were known every where*, that he had promulgated them every where, and that he would disseminate them to the utmost of his power; that he had sent for a book against the doctrine of the Trinity on purpose to put it in the booksellers’ windows, and that the Church with its present doctrines could not stand twenty years; that the King and the Aristocracy of the country (and here he named some respectable individuals, whose age and repose I will not disturb by putting them to the trouble of rectifying the assertion) would favour the Reform and would effect it. And these high threats thus hurled at men who called upon him officially, he calls a private communication!

“But he adds, ‘that we gave him to understand that we called upon him out of respect.’ Aye! certainly we did, and we hoped that the respect which we shewed to him would have led him to respect us; we hoped, that he would regard the *suggestion* to resign (so careful were we to avoid giving offence, that this word was particularly selected) made to him by a set of clergymen, as a token of respect; we wished to give him an opportunity of *resigning* as if in compliance with the professional feelings of a particular class of men; that his pride (if I may use the word) might not be wounded, and that our credit might be saved; and that the whole transaction might pass *sub silentio*.—Our first meeting was purposely composed entirely of clergymen, and upon Sir Rose Price’s resignation, which we hoped for, we had planned to propose a clergyman in his stead, in order to give the proceeding a professional air, if I may so express myself, and save Sir R. P.’s feelings. But what feelings was there occasion to save! He set us at defiance; he refused to resign; he accused; and refused to hear any explanation: and the consequences, which every one must deplore, have necessarily followed.

“I find that I am anticipating part of the subject, and that I must again refer to this point: but what can I do? I must thread every part of the labyrinth, and shall appear to be going backward and forward, when I am really advancing in the most direct course to the end. Let the reader bear in his recollection that my letter, which appeared in the Cornwall Gazette, was in answer to Sir R. P.’s, of January 8th inst., where I have made such remarks on his profession of attachment to the church and to loyalty, as naturally arise from the subject in discussion, and which he calls a mischievous and desperate attempt at revenge. Sir R. P. says in this letter that I pressed him, in an epistle of eight pages, to become our President.—I did so.—I endeavoured to remove his prejudices, which led him to conceive that our Society was ill calculated to effect the avowed object of its institution. I pointed out to him, by sending one of our Society’s books, the nature of the certificate which I must sign. He yielded to the argu-

ments of my letter, for it was not a letter of merely pressing solicitations; and he was elected. Does he reproach me with this letter? Why does he not publish it? Why has he not yielded to my solicitations on *this* point? I intreat him to send this letter to my bookseller, and I pledge myself to print it.—Pressing solicitations! If I am mistaken, I think our Society will acknowledge that I have zealously pleaded their cause by *argument* in this letter; and Sir R. P. must pardon me, if I think that this letter is kept back, *because it would do me credit*.

"He speaks of my 'shewing a private correspondence.' This assertion is so mingled with the whole charge, that I will leave it to the last.

"As to 'his expression of my assuming the opinions of a member of the infallible Church of Rome,' any person would imagine that he was combating opinions, which I had volunteered, instead of my being engaged in contradicting *his* opinions. If he challenges me to defend our Sacramental Service, and at the same time declares, as he actually does, that part of it (though he attends and partakes) is **POPEERY**, I must leave him to apply to my arguments what terms he likes. If our Communion Service be in part **POPEERY**, so far my support of the Church of England entitles me to the appellation which he uses, and I submit.

"He then proceeds in a manner so curious, and so *ingenious*, that I must select the whole passage. 'The confirmation of his Majesty's subjects (by which they become members of the Church of England) requires no more than a belief in the Apostles' Creed. On the contrary, the clergy at their ordination are required to subscribe to other creeds. I am persuaded, therefore, you have done wisely in appointing the Rev. Canon Rogers to be the President of the Society for promoting the knowledge you endeavour to convey.' Here I must save our late President from an error, and the reader from an error. The confirmation of his Majesty's subjects requires more than a belief in the Apostles' Creed; it requires that they should answer all the questions in the catechism, and that they should ratify and

confirm the promises made for them at their baptism. But the chief error is *that* from which I would save the reader, and that is the imagining from the confusion of sentences in this paragraph, that as far as a belief in the Apostles' Creed goes, Sir Rose Price might with propriety continue a member of our Society. Those who may be led into this mistake, should remember his positive declarations to the contrary; and I beg leave to observe, that Sir R. P., in our conference, so reproached the clergy with *professing* to believe a particular part of this creed, that it was the only time in which Mr. Townsend felt inclined to break through our determination of not engaging in any dispute.

"I come now to a very important point:—so important, that I must quote the whole passage. He says, 'If disapproving any of the tenets in the Liturgy is to be regarded as a sign of a man's being an Unitarian, then certainly I am one; and I mentioned many respectable persons, who, I believe, might be called so also on the same ground, though they constantly attended Church Service. To which Mr. Le Grice replied, Then you say you are an Unitarian. My answer was, No! I say no such thing—my tenets are different. I say, If for disapproving and not joining in all the Liturgy, as it now stands, a man is to be called an Unitarian, then I am one.' What, Sir! do you mean to say that you did not use the very identical expressions recorded in my letter, and others too *horrid* to be printed, but which I have related to my friends? Suppose that what you here say did form a *part* of our conversation, would you wish to infer, that this was *all* that passed? If you ever have occasion to apologise to those gentlemen whose names you used, you may fly to this *explanation*, and they may be satisfied; but I, Sir, am bound to tell you that your statement is *not correct*. On my word, I never said, 'Then you say you are an Unitarian,' for such an interrogation would shew that I *doubted* what was to be *implied* by your declaration, or that I had attached *my own* meaning to *your* words. Nor, Sir, did you appeal to Mr. Townsend on any such expression. (You appealed once to

Mr. Townsend on my misapprehending your message about choosing President.) You said openly and explicitly, 'I no more believe that Christ was God Incarnate, than I believe either of us to be: I am an Unitarian.' You then qualified, or, if you choose, *contradicted* the expression by saying, No! not quite an Unitarian, for they do not believe an Atonement, and I do. I think the Atonement was by Christ's obedience to all God's commands, and submitting to an ignominious death; but not through his blood, as your Church teaches. The expression of 'I am an Unitarian' was your own declaration, not extorted by any interrogation; and you qualified it by your acknowledgment of a belief in an Atonement.—After this qualification, you added words which drew from me this remark: 'Then you believe our Saviour to be the son of Joseph and Mary:' and you said, 'Yes!'—Your idea of an Atonement made by a man by obedience so far as to submit to a public and ignominious death, would, as stated in your letter, lead a person to believe (and would almost appear to be so intended) that your idea of the Atonement was in accordance with the doctrine of the Church of England: but so far from being so, you ridiculed our belief in language which drew from me this short reply: 'Our Saviour says, This is my blood which is shed for you.' What your language was, again I say, I will not print.—Nor will I print another remark of yours, to which I simply ejaculated, 'Oh! fie!'

"*If disapproving any of the tenets of the Liturgy!*" I never remember in any part of your discourse such an expression: and if such an expression among others had been used, is this the whole truth? That you declared yourself an Unitarian, (qualifying the expression by the acknowledgment of an Atonement,) and that you made the declaration unasked, that it was your own avowal, I declare solemnly; and knowing the equivocal meaning even of the term *Unitarian*, I then put the question, which was to put your meaning out of all doubt.—'Any of the tenets of the Liturgy!' And can you, Sir, think that this is an answer to my letter? Can you descend from the high ground of defiance, thus to at-

tempt to shelter yourself? Why quit your high ground, and thus enable me to look down upon you? If I could indulge those feelings which you attribute to me, why thus enable me to indulge them?

"What was the general import of your conversation, may be conceived from your concluding declaration,—'that you still received the Sacrament, and would prosecute any Clergyman who should refuse it to you:' but in my letter I referred to nothing that might be implied, I confined myself to facts, and this you call a mischievous and desperate attempt.

"And now I lift my shield against what you had selected as the sharpest arrow of your quiver; your warning to my neighbours 'not to admit me into their houses.' The arrow is sharp, nay poisoned, but alas! for you it misses of its aim, because the ground slides from under your feet while you shoot it. Instead of saying that I would proclaim in the street what I heard in the house, I intreated to be admitted into the house, that my voice might not be heard from the street. And here, Sir, you move me to ask, whether if I had warned the Rev. Dr. Pearson, his Majesty's Chaplain, his confidential Spiritual Minister, before you set off on your last journey to town, not to admit you into his house, because it was part of your plan to get at him in order to get at the religious sentiments of the King, whether I should not have acted right as a man and as a magistrate? When you stated that you knew what you said of the King to be a fact, I listened with attention, as I expected to hear the progress of your search. I said, 'You cannot know this;' and you replied, 'I know it for a fact.'

"You desire the Committee 'to inquire how Mr. Le Grice did not know your religious opinions in the year 1818.'—I answer, for the same reason that any common observer would not know them from your letter in the newspaper in 1824, about *Confirmation* and the Apostles' Creed and the Atonement: Though I might gather that your opinions were not strictly orthodox, I had no reason to know or even to imagine that you were so far gone as to believe, as you now profess to do, that our Saviour was mere Man,

and that the Gospels of St. Matthew and St. John are spurious. Your opinions in all their horrors* had not then burst upon me. I was willing to believe that as you with your family regularly attended Church and received the Sacrament, that you were well-affected to our Church, and that, if a few errors led you a little out of the way, a more intimate acquaintance with our Society, and its principles and its books, would set you fully right.—I used arguments in a letter of eight pages, not to solicit so much as to convince you, and when you permitted me to sign your certificate, I triumphed in the thought that I had made a proselyte.—You should not reproach me with my liberality; for I tell you now that at this moment, if you had kept your opinions to yourself, and had not become the champion of them, I should have been silent. I should have said, 'He is in error; but his secrecy shews that he doubts; he feels that he may be in error, and with such feelings all may be well at last.' So far from being eager to take the steps which we did: and what were those steps? (to request you to resign, and to elect a clergyman in your room;) we did not take them till we were shamed into doing so. Be it a credit to our forbearance or a stigma on our hesitation, let it be recorded, that we did not determine on suggesting to you to resign till we heard that a *Missionary Society in Penance* had come to a resolution not again to solicit you to be their Chairmen. Before I could have known this, even in March last, you quote my letter, in which I put it to your courtesy and honour whether you ought not to resign; you exhibit every proof of my long forbearance, and absolutely reproach me with my liberality. You ask how I came to suffer you to be President two years after I knew your opinions? How?—From motives, which I am sorry you cannot estimate, from delicacy and feeling. It was a burthen on my mind, which increased as you published your opinions: I confessed my feelings in March, (for after your avowals it was impossible to suppress them,) and in January I

was forced to obey the general voice. Why did I act differently in 1818 and in 1823? Why did I write differently? Publish my letters, and the public will be satisfied.

"Any person, any stranger, would imagine that you had simply expressed doubts to me on a passage in St. Matthew; nay, you assert that it was not a controversy entered into between two opponents, but an investigation entered into confidentially between two friends. Not opponents! then have I mistaken our characters for nearly three years. That we have been friends I do not deny; but on the foundation of our faith I have been your constant, decided and open opponent. Have you not told me in a voice that many might hear, that Ridley and Cranmer deserved to be burned for framing the Thirty-nine Articles? Is this the language of a confidential friend? I never met you latterly without expecting to hear something, which I was prepared and armed to oppose. Confidential! Will you say that you ever sent me a single argument that you have not used in company and every where? which you have not proclaimed on the house-top?—Our arguments have never been on doctrinal points, (you do not seem to understand, or wilfully misapply the term,) but on the credibility of the Gospels, two of which you wish to prove to be spurious, and why, it is easy to see, because they contain such convincing testimony of the divinity of Christ. We never disputed on a doctrinal point. This very passage of St. Matthew was brought forward by you as one of your triumphant arguments against the credibility of his Gospel: it was an argument that you had used at the table of a gentleman, long since dead, and sent him to bed with a mind ill-disposed for rest. It was an argument used triumphantly by you in riding along the high-way, before you threw it out as a challenge to me. And this you would now call a confidential investigation, and not between two opponents!—And as to its being confidential!—you sent it to me written by your clerk, your household clerk. I had no objection to this, for I wished every body to know that you had not got all the field to yourself, that you had an opponent; but I

* "I had not then heard your sentiments on the miracle at Bethesda."

desired you, if you employed your clerk to write your arguments against the credibility of the Gospels, that you would shew him my answers; and this led (for there was no previous stipulation, no *contract*) to a desire on your part to be informed to what persons I might shew yours, that is, if I might so express myself, that you might have fair play too. This was an *incidental* stipulation, and not with a view to secrecy; but solely with the view above-mentioned. I would not have entered into the combat with my hands thus tied; nor would I have entered into a *contract* which was to leave you with liberty to unsettle the minds of your neighbours, while I, the minister of the parish town, your natural *opponent*, was to have no means of shewing my endeavours to defeat your hostilities. Common sense dictates that a preliminary to such a *contract* must have been, that if I was not to shew my defence of the Gospels, you should not mention in conversation with members of my congregation your arguments against them.—There was no contract. I would have spurned at such a contract, which would have thus left the whole field with you; I should have been mean, dishonest, untrue to my trust, if I had agreed to such a contract. I have not transgressed against your *stipulation*; so that you can find no cause for accusing; but I will place myself on higher ground. Your opposition was open, and I regarded myself as your *open opponent*. You only put that in writing which was matter of your conversation, without caution and without disguise. I always regarded you as proud of your cause, and of your ability to defend it. You tell me in reply to my letters, that none of my arguments had convinced you, but rather strengthened you in your opinions: publish my letters, and expose your defeated opponent.—What will the world think when I tell them, that you have sent to my printer, and forbidden him to publish our *correspondence*? Would you have the world believe that ours was a private investigation of an insulated passage of Scripture? So far from it, that a great part, certainly the main drift of my correspondence with you, is to make you cautious in unsettling the

faith of your neighbours, and to check your unwearied hostility. What is nearly the conclusion of my last letter but one, in March last? ‘Oh! Sir, Peace! Peace to your neighbours, Peace to your family, Peace to yourself.’

“Vex not with horrid shrieks our quiet grove.”

“What is the conclusion of my last letter in April? It is as follows:—‘Suppose the question were put to me—What is the state of religion in your part of the country? Should I not be justified in the following statement? Ours is a religious neighbourhood: sectarians abound: but the clergy are active, the churches are filled, and religious peace prevails. Ours is a remote province: it has no communication with any other, and there seems every prospect of that melioration of manner and general improvement, which must result from such a state of society. We have only one person who interrupts this general peace, and we more regret this, as he is a gentleman of rank and fortune with a large family, likely to continue amongst us for many generations. The gentlemen of the neighbourhood are well-informed; their habits good; a general wish for harmony prevails: they particularly wish for religious peace, but delightful as Mount’s Bay and its neighbourhood are, we have, alas! our rock of offence.”

“I then proceed to your avowed wish to try your strength in *Parliament* towards a reform in the doctrines of the Church, &c. &c.; a new Act of Uniformity. Is this, Sir, the language of a man confidentially engaged in investigating a doubtful passage of Scripture—of a friend calming another’s doubts? It is the expostulation of a firm opponent. You have shewn no delicacy, no hesitation: whereas, I will venture to assert, from your own documents, which you have published, that I have shewn the zeal and earnestness of an opponent, with the feeling and forbearance of a friend.

“You seem not to recollect ever having said that the divines of the Church of England were the blind leading the blind: you said it to a neighbour, the father of a family, who

intimated you not to disturb his mind, but to attack divines, who had professionally studied such subjects: and it was the feeling excited by hearing your reply, which always stimulated me in my task, which I cheerfully undertook, of opposing you. I never sought opportunity; but I never shrank from it.

"With such a sentence ringing in my ears, and echoing at my heart, could it be believed that I would ever enter into a *contract*, which would put my light (however humble) under a bushel, and leave my neighbour and friend to think that the clergy deserved the reproach? There remains, I think, only one question to be answered, viz. 'When, and of whom I obtained possession of a certain book,' which bears on the first page this inscription—'The Gift of Ross Price, Esq.' I bought it at the sale of the books of the Rev. Mr. Thomson, with others of Evanson's works; which I knew Mr. T. possessed, and I attended the sale for the express purpose of buying these books, that they might not be dispersed in the neighbourhood. I do not see the drift of the question, but I hope I have answered it fully.

"But, after all, whether I have a book, or have not a book, whether I have been courteous or otherwise, what has all this to do with another person's conscience and conduct? Or what has my behaviour as an individual to do with the motives and measures of a society of men?

"You say that 'you have received a blow.' It may be so: but it is one which you have given to yourself. You have run headlong against the walls of the Church, and the severity of the blow is in proportion to your blindness and impetuosity.

"Your aim seems to be to make the public believe that your opinions had been untimely or improperly revealed. How poor is this! How inconsistent with your vaunt thrown out to Mr. Townsend and myself, with almost breathless eagerness, before we could fully deliver our message from the Committee, 'My sentiments' are well known: I promulge

them every where; and will disseminate them by every means in my power.'

"I am, Sir, yours, &c.

"C. V. LE GRICE,

"Secretary of Committee for Promoting Christian Knowledge.

"To the Editor of the Royal Cornwall Gazette.

"SIR,

"As my name has appeared in your paper in connexion with the late proceedings of the Penzance Christian Knowledge Society, I must beg the favour of your inserting a few words in explanation of what passed at a previous interview with Sir Ross Price, and also in vindication of the Society's measures.

Sir R. P., in his letter printed in your last paper, quotes me as allowing that, at the interview alluded to, he *disclaimed Unitarianism*; and I fully grant that he did so, *totidem verbis*, and, moreover, that he professed his belief in an *atonement*; but he ought in candour to have added (for on this the matter hinges) that,

this; in Sir R. P.'s great respect to the memory of Mr. Thomson for putting Evanson into his hands, and in his high praise of Rammohun Roy's book, which he has sent for to put in the bookseller's window. Evanson rejects the Gospels of St. Matthew and St. John, and his work was well described by the Rev. Samuel Greathed to me, (a learned Dissenter, with whom I had the honour and pleasure to be acquainted, when at Penzance,) as 'an attempt to subvert the doctrines of the Atonement and Divinity of Christ on principles equally subversive of the whole, as of any part of the Sacred Scripture.'—Rammohun Roy is a learned Hindoo, who, I understand, admires the precepts of the gospel, but rejects the doctrine of the Trinity, and the miracles of our Saviour. He appears to be a kind of Hindoo Rousseau. Sir R. P. declared, and triumphed in the idea, that Rammohun Roy is *unwaverable*. Let those who would know to the contrary, peruse a Defence of the Deity and Atonement of Jesus Christ, in reply to Rammohun Roy, by Dr. Marshman.—I beg leave to thank Mr. for his kind remarks, and to tell him that I shall not be drawn into any Socinian controversy. I shall have nothing to do with opinions; but with consistency of conduct connected with opinions."

"What these sentiments are, will be seen in my former letter and in parts of

in the course of the same conversation, he entirely overthrew the foundation of what appears, at first glance, so fair a structure. The Atonement resting as it does upon the *scriptural account of the person and sacrifice of Christ*, there can be no scriptural belief in the Atonement without a full and explicit admission of the *Redeemer's Deity*, which Sir R. P. unequivocally denied.

"On this ground, therefore, and because he avowed his determination in the presence of Mr. Le Grice and myself, of disseminating his opinions as widely as possible, the Society proceeded to remove him from the Chair, and appointed a new President. Nor do I see how, in consistency with its principles, it could have acted otherwise. I may add, that all due attention to *courtesy and honour* was shewn to Sir R. P. by the previous visit, and that individually and collectively the Committee expressed the pain they felt in being compelled to this act of duty.

"Respecting the point of doctrine which has been brought under discussion, I am fully of Scott's opinion, that it 'is of the greatest importance;' and will conclude with quoting his observation as to the manner in which it should be treated, earnestly recommending the whole Essay to the perusal of such of your readers as may be desirous of information on the subject.

" 'Either Trinitarians or Anti-trinitarians are idolaters: for they cannot both worship that God, who reveals himself to us in Scripture: but one of them must substitute an imaginary being in his place. It is not, therefore, a subject to be decided by sallies of wit, ostentation of learning, or attempting to render one another odious or ridiculous. A sober, humble, teachable mind, disposed to believe the testimony of God, is above all things requisite in such inquiries: this should be sought by *fervent prayer*: and the Scriptures should be *daily and diligently* examined with an obedient and reverential mind.'—(*Scott's Essays*.)

"I am, Sir, your obedient servant,

"J. H. TOWNSEND.

"*Murazion, January 26, 1824.*"

[From the *Royal Cornwall Gazette* of Feb. 7, 1824.]

"To the Editor of the *Royal Cornwall Gazette*,

"*Trengwainton, Feb. 8, 1824.*

"MR. EDITOR,

"In reply to what appeared in your last week's paper, I shall be as brief as possible. I solemnly declare, I never saw Dr. Pearson in my life; I never endeavoured to see him; I never went from Cornwall with the intention of making his acquaintance, and I had no such plan in my head. The mischievous object of this report will be evident to every gentleman whose opinion I value.—I declare again, in the most solemn manner, that my former statement is *correct*; and that Mr. Le Grice said, 'Then you say you are an Unitarian,' &c., and that I appealed to Mr. Townsend on THAT OCCASION ONLY. The Rev. Gentleman, in his letter to the public, has said:—'Sir Rose Price, in his letter printed in your last paper, quotes me, as allowing that in the interview alluded to, he *disclaimed Unitarianism*: I fully grant that he did so, *totidem verbis*.'—Mr. Le Grice acknowledges that he bought Evanson's work (which I presented to Mr. Thomson) at Mr. Thomson's sale, *about the year 1811*.—'That he *thought* HE MIGHT GATHER that my opinions were NOT STRICTLY ORTHODOX IN 1818—and that he triumphed in the thought THAT HE HAD MADE A PROSELYTE OF ME.' His avowal of this is all I can desire on that subject. No man of sense, I presume, permits another to publish his private opinions; and particularly a person whose acquaintance he has renounced.—Mr. Le Grice, it is true, waited on me FROM A QUARTERLY MEETING, at the desire of a few of the clergy, for which reason his communication was of course a confidential one—(a word which, I think, he made use of). He waited on me to suggest whether I would resign an office:—I gave him my answer, which was all, as a man of honour, he was called on to deliver to the annual meeting: whatever that answer had been, unless it had been a *recantation of tenets*, the result would have been the same, I AM CERTAIN.—The unconstrained manner in which I delivered my opinions, is a sufficient

proof that I regarded the interview as a private one.—Those whose opinions I value will now see the impropriety of my replying to any future letters on this subject which may appear in the public prints, and I remain, Sir, your obedient servant,

“ROSE PRICE.”

[From the *Royal Cornwall Gazette* of Feb. 14, 1824.]

“To Sir Ross Price, Bart.

“*Trereife*, Feb. 9, 1824.

“SIR,

“The truth of the facts which I have stated, and the justice of my numerous remarks in confirmation of them, remain uncontradicted and unimpeached except in two points, which do not really affect the main question, but which, as they might involve doubts of my veracity, I am bound to explain; and am thus compelled with regret once more to trespass on the wearied eye of the public:—I refer to your letter of Saturday last. I will set aside the latter charge first; that our view of the former, which is most material, may be more clear and uninterrupted:—it is really a matter of little consequence, as it refers only to the process, not the real matter, of a conversation; and I set it aside with this simple declaration, that the only witness present is ready to confirm the correctness of my statement. Now for the more material point. You say, ‘that you never saw Dr. P. in your life.’ I have never said that you did: and if you had seen him, I am convinced you would have had no information from him of the kind, to which we have alluded; but you add, ‘I had no such plan in my head.’—That you entertained the intention, and that you avowed it with your own lips, I pledge myself to shew by TESTIMONY THAT ADMITS OF PROOF:—and I leave you to consult ‘those whose opinions you value,’ on the propriety or ‘impropriety’ of accusing another’s veracity, and at the same time resolving to take no notice of any reply that may be made to you.

“I am, Sir, yours, &c.

“C. V. LE GRICE.”

[In the *Royal Cornwall Gazette* of Feb. 21, are letters calling upon the Editor to put an end to the contest,

and here, as far as regards this paper, the controversy seems to be at an end. The letter that follows from a correspondent in the West, will supply further particulars of this curious dispute. Ed.]

Since writing the above, we have received from a respectable correspondent a copy of a letter sent to the *Royal Cornwall Gazette*, but not inserted. Our correspondent does not censure the Editor of that paper, but, on the contrary, gives him credit for impartiality. He wishes to have his letter inserted for the sake of any of the readers of the *Gazette*, who may resort to our pages for a view of the whole controversy.

“To the Editor of the *Royal Cornwall Gazette*.

“SIR,

“February 13, 1824.

“Your impartiality and justice as an Editor, forbid the apprehension of your refusing admission to a vindication of a body of Christians misrepresented in the following observations of your correspondent, ‘*Orthodoxy*,’ in your paper of the 7th inst.; and as a constant, though distant, reader of your *Gazette*, I consider I have an equal right to claim ‘*fair play*’ at your hands, as much as any local friend. ‘*Orthodoxy*’ thus expresses himself: ‘But the Socinian, who scarcely believes that there is a God, is a very terrible animal, and we have small grounds to hope for his salvation, or that God will ever vouchsafe him sufficient grace to reclaim him from errors which have been so immediately levelled against himself.’ Here let me remark, the name Socinian is the party name affixed by their opponents to the Unitarian, though a very incorrect definition of the Unitarian’s opinions. As Christians are forbidden to use railing for railing, I will, in common justice to the aspersed, only lay before you and your readers positive proof of the absolute reverse of the insinuation of ‘*Orthodoxy*,’ that the Unitarian ‘scarcely believes that there is a God;’ whilst I shall abstain from imitating ‘*Orthodoxy*,’ in his language or assertions, remembering what the apostle has inculcated on all, ‘Though I speak with the tongues of men and of angels, and have not charity, I am become as

sounding brass or a tinkling cymbal.' The first proof I shall adduce is an extract from the printed preamble to the Rules of the (London) Unitarian Society, instituted in 1791, for Promoting Christian Knowledge and the practice of Virtue, by the Distribution of Books. It is thus declared: 'The fundamental principles of this Society are, that there is *One God*, the sole former, supporter and governor of the universe, *the only proper object of religious worship*, and that there is *one Mediator* between God and men, the Man Christ Jesus, who was commissioned by God to instruct men in their duty, and to reveal the doctrines of a future life.'

"The second proof is a quotation from the printed preamble of the Bristol Fellowship Fund Committee's Report, of February 1823, viz. 'The Bristol Unitarian Fellowship Fund recognizes, as the bond of union, the great principle that God, even the Father of our Lord Jesus Christ, is the only True God; *the only proper object of religious worship*;' and concludes 'with that knowledge which Christ himself declared to be life eternal, when, in praying to his Father, he said, And this is life eternal, to know *Thee*, the Only True God, and Jesus Christ whom *Thou* hast sent.'

"Can it, then, with even the semblance of truth, be said, I would ask, that the Unitarian *'scarcely* believes that there is a God!'

"Will '*Orthodoxy*' still do such injustice, as to repeat his harsh and offensive assertion?

"Now, Sir, in respect to '*Orthodoxy*,' 'small grounds of hope,' or, 'that God will ever vouchsafe,' &c., (in the same paragraph,) I will observe, we cannot, in this respect, again imitate your correspondent; for Unitarians do not presume to limit or confine the mercy of God to the few, or to those only who think as they do, nor do they presume to exclude any on account of their differences of religious opinions, from being the equal objects of that mercy, forbearance and forgiveness, promised to all who are the faithful followers of their great Lord and Master.

"Let not *this* weak, unknowing hand,
Presume thy bolts to throw,
And deal damnation round the land,
On each I judge *thy* foe."

For it may be asked, *What is 'Orthodoxy'—or who are we*, that should dare to prescribe or to limit, according to our narrow capacities and minds, *the power, the mercy of God, the Father Almighty?*

Or,—'Rejudge *His* Justice—be the God
—of God!!'

"From the influence of education, I once entertained opinions now designated orthodox. But on a calm review of them, have arrived at the conclusions, which, in common with the majority of Unitarians, I believe to be 'Truth;' but think no ill of any one, or body of men, for their understanding or believing differently from myself. Permit me, in justice to the accused, to state, Unitarians believe in and pray to the same God that Jesus Christ himself prayed to, and taught his apostles and disciples to address their prayers to, and to worship. They believe in the divine mission of Jesus Christ; in the miracles performed by him; in his life, death and resurrection; that he will come to be their judge; that 'he is the Christ, the sent of God.'

"If this creed be not so capacious as that of the Romanist, or of the Episcopalian of the Church of England, or that of the Presbyterian of the Church of Scotland, Unitarians only ask, is it derived from or sanctioned by the Scriptures? From the Scriptures alone would they take their creed; not from the writings of the Fathers, or from Luther, Calvin or Knox, or the *Thirty-nine Articles*.—No, nor from any authority, whether of popes, bulls, conclaves, convocations, synods, or from emperors or kings—but from the Bible alone. After the aspersion, circulated *now* far and wide in your paper, I think it but equity you should, Mr. Editor, do us the only justice in your power, to admit a contradiction to '*Orthodoxy*.' I am his well-wisher, and only regret he should have entertained such harsh and incorrect opinions of Unitarians. For many past years your constant reader,

"I remain, respectfully, yours,
"A. LAYMAN."

"P. S. My object being explanation, and not controversy, I have no intention of troubling you again."

*Plymouth,
February 14, 1822.*

SIR,
WE, who live "at the farthest limits both of land and liberty," "at the extremity of Britain," long famed for the tranquillity of its situation, to which our venerable forefathers repaired when Danes and Saxons and Normans tore our property and our lands to pieces in their turns, where we still boast of the remains of Druidical architecture, real and imaginary, and still indulge many of those sweet delusions which marked the childhood of intelligence, we have been of late roused from our lethargy by an event, until now, unknown in this *Thule of Albion*.

A gentleman of high rank and independent fortune has dared to impugn the doctrines of the Church established by law; and through the indomitable zeal of a flaming son of the Church, who has not learned to brook any opposition, has been dragged into public notice; and many of the columns of our newspapers have been filled with letters pro and con, which can have no other effect than to call the sluggish friends of an establishment to an examination of its doctrines, and those who are wavering in their faith, to tread in the path of truth. Since I know that our Unitarian friends in all parts of England are alive to the progress of our cause, and are satisfied that inquiry is the only thing we want, and that the more the minds of our countrymen are called to the examination, the more they will see as we see, and, in their religious exercises will be constrained to act as we are acting; I am gratified by such things as these, and will endeavour, in as few words as possible, that I may not occupy too large a proportion of your pages, to state the particulars of this Western controversy.

Sir Rose Price, who was High Sheriff for the county of Cornwall in the year 1814, resides at his seat of Trengwain-ton, near Penzance, and is a gentleman held in great esteem in that neighbourhood. He appears to have become acquainted with some of the writings of that eccentric but excellent man, Edward Evanson. It is not improbable that he may have known that mystery to the truth; since Mr. R. spent some time at Penzance about the year 1790. These writings called

his attention to the doctrines of the Church, and especially to that of the Trinity, in which he soon became an unbeliever. In his immediate neighbourhood lives the Rev. C. V. Le Grice, with whom Sir Rose kept up a friendly intercourse, and with whom he talked familiarly on points upon which he differed from the Established Church. In the year 1820, "a conversation took place between these gentlemen, on the difference that is observable in the accounts given of the resurrection of Jesus by Matthew and by Luke, which did not terminate until April in the year 1823." A correspondence was, during this time, carried on between them, which bore the character, not of a controversy, but rather a friendly inquiry between two neighbours. The *Dissonance of Evanson*, and his *Reflections on the State of Religion*, engaged their attention during this inquiry. These books, we are told, had been in the possession of Sir Rose, and by him been given to a clergyman of the name of Thomson, who appears to have held these writings in respect. But Sir Rose declares that he received the *Dissonance* from Thomson, and not Thomson from him; while Le Grice says of Sir Rose, that he regarded Evanson's *Dissonance* as the greatest blessing ever conferred on him.

Sir Rose, a man of a fearless mind, made no scruple of publishing his opinions upon matters of controversy, whenever a proper opportunity offered for doing so; which gave great displeasure to the beneficed clergyman, who thought, no doubt, that it was his duty to convince him of his error, and bring him back to the faith of Mother Church. He considered that one of the most effectual methods of doing this, or, at least, of having it believed that he had done it, was to persuade Sir Rose to become President of the Society of Cornwall for Promoting Christian Knowledge, a fixed rule of which Society it was, "That no one shall be President, or hold any office in it, who is not a firm believer in Christianity as by law established." Le Grice, therefore, took great pains to persuade Sir Rose to fill this honourable and very confidential post. To this he decidedly objected, assigning subsequently for his reason, "because I think it ill-

calculated to effect the avowed object of the Institution, which the excellent recent publication of Rammohun Roy, entitled, *The Precepts of Jesus the Guide to Peace and Happiness*, will prove to the conviction of many." But at length he was brought to consent, and filled the office during two years. This object of Le Grice's anxiety was effected at last, by a letter of eight pages, addressed to the Baronet, in which he was pressed hard to become President by L. G., who states, "that he did it for the sole purpose of removing the prejudice he entertained against the Society and against the Established Church, and that he thought his acceptance at length was an attestation of his being converted from his error." "He triumphed in the thought that he had made a convert of him."

In this transaction we cannot fail to perceive a sort of double dealing, well worthy the advocate of established error. He thought, if he could not convince, he should at least silence the foe, and prevent the mischief he might be doing. Still it seems that Sir Rose did not blink the question, but went on avowing his dissent from the opinions of the Church. He is charged with telling the clergymen who had taken alarm, "My sentiments are well known; I promulgate them every where; and I will disseminate them by every means in my power."

In January last, two of the clergy waited on the Baronet, as they said, in a private, confidential manner, to request him to resign his office as President; but as he had not accepted of the honourable post without much solicitation, he discovered his tenacity when invested with it: at least he did not choose to resign on the grounds which they offered to his consideration; because, he observes, "that his principles were well known, and that with the knowledge of those principles he has been raised by the clergy into his dignity." A meeting was called, in consequence of his refusal, of the Committee of the district, and he soon received a copy of their resolution to displace him, and appoint his friend Le Grice in his room, "in consequence of his avowed disbelief of the essential doctrines of the Established Church, and of his declared determi-

nation to disseminate his opinions by every means in his power."

Soon after this, the attention of the public was first called to the subject, by a long address of five columns of close, small print in a newspaper, under the signature of Le Grice; in which address, not without reason, he expresses "his dread of the tediousness of the task he had undertaken, and his fear for the patience of the public." The next week brought out a reply from the Baronet, dated 3rd February; that a rejoinder by L. G.; and this again a long letter from Sir Rose, in which he takes leave of the controversy, and declares, "he will have no further communication with him on the subject, as it is out of his power to read any reply to this letter." Sir Rose charges Le Grice with betraying a private correspondence, "which, as a man of honour, he was forbidden to produce in the support of his opinions, contrary to the true intent and meaning of the contract expressed in his letter, 8th April, the conversation being private with two clergymen in his own house, who begged him to understand 'that they waited on him out of respect, and hoped he would consider it as such.'" Notwithstanding which, L. G. stated, in his published letter, the substance of the conversation which then passed between them.

I am much at a loss, Sir, to select the parts of this correspondence which should be laid before your readers. To give it all, or even the substance of it, would be an abuse of your indulgence. I will, however, remark upon those points of the controversy which will be the most interesting to them.

Sir Rose is charged with declaring in the presence of the clergymen who waited on him, that he was a Unitarian: which he denies. He said, "He was not quite a Unitarian, that he believed in the doctrine of the Atonement, which the Unitarians do not." On this point the Baronet seems to be somewhat misty, and, in truth, will find few Unitarians who will unite with him, if his opinion, which is given by Le Grice in these words, be true: "I think the atonement was by Christ's obedience to all God's commands, and by submitting to an ignominious death; but not through his blood, as your church supposes."

His own words are, "In an atonement through the merits and death of Christ, I am a firm believer."

Now, Sir Rose confesses his persuasion, that Jesus was the son of Joseph and Mary; and how he can under any form entertain the idea of an atonement, does not, therefore, appear very clear. It must have been a great object gained at a small cost. In his letter, dated Jan. 8, 1824, he states, "that he will yield to no one in being well-affected to the King and his Government, and to the united Church of England and Ireland, *as by law established*;" but denies, "that it is permitted to any member of it to assume the opinions of the infallible Church of Rome, without contradiction, in support of the Church of England, which is founded with all humility as a fallible church."

Sir Rose is charged with using language respecting the Redeemer and the Trinity, too horrid to be printed; but we are informed, that in consequence of the facilities furnished by Le Grice, it is not too horrid to be repeated again and again at every pit's mouth and on every mountain top in Cornwall:—thanks to the patient wisdom of the Reverend Gentleman. Like the Attorney General in the state prosecutions, he thinks such words ought never to have been known, and should be carefully concealed from the public eye. They cannot be uttered by his tongue nor written by his pen; but he can lend them wings, that they may fly to the remotest habitations of men, and he will commit them to the care of the airy nymph,

"Quæ ingeminat voces, auditaque verba reportat."

Sir Rose had said among other things, "that the King does not believe the doctrine of the Trinity any more than he." On which Le Grice remarks, "That he had gone to London and got himself introduced to Dr. Pearson, the King's private chaplain and spiritual adviser, and through his means had become acquainted with the fact of the King's private opinions; which he would not have discovered, had Dr. P. been cautioned against the insidious design of the Baronet." To which the latter replies, "That he never saw Dr. P. in

his life, that he never endeavoured to see him;" but does not inform us in what manner he became acquainted with this important fact, which he seems to plead in justification of himself in his public capacity.

It is amusing, however, to see how the gentlemen of the Church have taken the alarm on this bold declaration of the Baronet. Other letters express the highest indignation at this liberty taken with his Majesty's private opinions, which, in truth, have long been the subject of general conversation, but appear not until now to have reached the distant recesses of Cornwall; and denounce Sir Rose as guilty of little short of treason in making this declaration. But Le Grice goes beyond them all: "Do you think you diffuse loyalty by asserting that you know it for a fact, that with respect to the Trinity, *the King is of the same opinion as yourself*? I am bound to say that *I do not, I cannot, I dare not, I will not believe* this assertion, and I will frankly confess; *that where your loyalty begins, mine would cease.*"

A Reformer observes on this passage in the Cornwall Advertiser, "The Reverend Gentleman has always been ranked among the *ultra or high Tories*; and as he prides himself not a little on his undeviating consistency, both in religion and politics, I must take his frank avowal of *conditional allegiance*, as that of the party to which he belongs. Therefore, the prime doctrine of legitimacy, that of the divine right of kings, must, henceforth, be regarded as abjured on the part of the Tories, by no less a person than the Rev. C. V. Le Grice, Secretary to the Penzance branch of the Society for Promoting Christian Knowledge! This is news to me. Hitherto it has been considered by the Tories a just ground for impeaching the loyalty of the Reformers, that they have held the doctrine, that a violation of the civil compact on the part of the Sovereign, by any gross invasion of the constitutional rights of the subjects, severed the bonds of allegiance, and rendered resistance to an authority thus made illegal, a mere question of prudence: but, according to the Rev. Le Grice, the Tories go far beyond this, and hold, that a

vation in opinion from what they conceive to be the doctrines of the Church by law established, would be a just cause for withdrawing their allegiance; and, of course, for deposing the offending monarch, and placing a more orthodox prince upon the throne. The principle has now been avowed, and must be regarded as extending to an invasion of civil rights as well as to an error in religious opinions. Thus, then, we find, on this fundamental point at least, Tories, Whigs and Reformers are agreed: **ALLEGIANCE IS CONDITIONAL.**"

This *prudent man* deprecates the spread of certain principles, while he is acting the highly imprudent part of making all these matters known to the world at large, who, without his impertinent interference, would have remained ignorant of the controversy, and free from all doubts of the true orthodoxy of the Church of England. Fearful of the evil which a single copy of Evanson's *Dissidence* might work, he went to the sale of Mr. Thomson's books, after his death, for the express purpose of buying the *Dissidence*, in order to destroy it; that it might not fall into the hands of other people, and poison their minds. And, while he is calling the public attention to the points in debate, and is raking up all the grievances of Sir Rose's conduct for the last three years, he concludes his letter of March last with these pathetic words: "Oh! Sir, Peace, Peace to your neighbours, Peace to your family, Peace to yourself."

"Vex not with horrid shrieks our quiet grove."

Did not the name of Le Grice make me much suspect, that he is descended from one of those sufferers for conscience' sake who fled from the persecutions in France, and from its "religion established by law," one might take this to be a translation of the lamentation of an ancestor, one of those Druids who found their last home in the wilds of Cornwall, dreading the searching eye of Christianity and the tongues of Gregory and his associates; and, who, in the agony of grief cried out for peace to themselves, to their neighbours, and to their pure and holy religion. No

shriek sounded so grating in their ears as the name of Christ and his gospel. But they were wiser than Le Grice, and sought security in their silence.

Sir Rose has ventured to prognosticate, "that the Church, with its present doctrines, cannot stand twenty years; that the King and the aristocracy of the country will seek reformation and will effect it;" and he is charged by L. G. "with endeavouring to get into Parliament, that he might attempt the overthrow of the Church altogether." Respecting such a line of conduct, he observes that, "Whoever shall presume to innovate, alter, or misrepresent any point in the articles of the Church of England, ought to be arraigned as a traitor to the State; heterodoxy in the one naturally introducing heterodoxy in the other: a crime which it concerns the Civil magistrate to restrain and punish, as well as the Ecclesiastical."

It can scarcely be doubted that such language as this, and what has been mentioned before, has given much concern to the good and quiet sons of the Church in Cornwall. It has been generally felt how *extremely imprudent* Le Grice has been; thus to call into public notice what it were wise to let lie at rest; that, while the multitude are doubting of nothing, the clergy may remain in that happy state so desirable to those who live on the labour of others, and are batten on the spoils of their forefathers' credulity. This conviction has called forth several earnest *supplicants*, whose arguments are so *plausible*, that there is reason to expect, the pen of Le Grice will now be laid at rest, as that of the Baronet already is.

One who styles himself *Orthodox*, tells us, "He should not despair of the conversion of a Papist, who truly believes in our Saviour's divinity: but the Socinian, who scarcely believes that there is a God, is a very terrible animal, and we have small ground to hope for his salvation, or that God will ever vouchsafe him sufficient grace to reclaim him from errors, which have been immediately levelled against himself."

A bystander, calling himself *Devout*, deprecates the measures that have been pursued, and intreats that

the theological combatants will retire from the field; and especially censures Le Grice for thus haling into notice a controversy which can have no other than an unfavourable effect upon *their religion and their church*. He would not have such things mooted, "as startle and distress the pious Christian," and thinks "they only tend to raise doubts in some minds and to confirm scepticism in others." He would have "the advocate of religious truth" shield from the knowledge of his flock the bare existence of works of blasphemy and impiety, rather than comment on their contents. He is offended at the vindictive spirit which is displayed in the letters of Le Grice, and treats him, when he next prays to be *delivered from all uncharitableness*, to resolve upon closing this uncharitable controversy.

Another nameless writer calls pathetically upon the Editors "to close their pages against this unseemly controversy;" is particularly offended that "the King's name should have been brought into the discussion;" and asks in God's name, "what has the King to do with the squabbles and passions of the little gentry of Penzance and its neighbourhood?" "Had these men amused themselves with discussing the taste of the King in music or his skill in horsemanship, it might have been well enough; but to talk of his Majesty as an apostate from that religion which he is bound by his oath to maintain, and to declare, of one's own knowledge, that such is the fact, this is, of all things, the most imprudent and unjustifiable."

These letters would furnish many reflections, which I shall leave to your readers. What we have most to regret, Sir, in this business is, that Sir Rose Price appears to think, a man may conscientiously declare himself a member of a religious community, the leading and avowed doctrines of which he does not believe. Had this line of conduct, which, indeed, was the rule of the Greek and Roman philosophers, been followed in all ages of the world, where would have been the Christian faith? Where the Protestant profession? Where any of the great truths for which good men have suffered imprisonment and death? Had this principle been ad-

hered to, Price would never have been gratified by the intellectual labours of Evanson, and Le Grice would have been now as deeply interested to support Druidical superstition, as he actually is to support the errors called Christian, which have, at length, driven them from even the retreats and fastnesses of Cornwall.

I. W.

Mem. The son of Sir Rose Price appears to have been the author of a recent popular pamphlet, and has lately received proofs of the gratitude of the Irish, as being "the warm-hearted advocate of the rights of Old Ireland, and the benevolent friend of her impoverished, insulted and degraded population." This occurred on his marriage with the Countess of Desart. Having spent only a few months in Ireland, he saw and he publicly deplored its miseries.

P. 8. March 1. Since writing the above, I have seen a pamphlet just published at Penzance, called, "The Unitarian Doctrine Briefly Stated," "by a Friend to Inquiry." This very calm but clear call to the public attention is attributed to a professional gentleman residing in that town, who was educated at Oxford and designed for the Church, but upon calm consideration did not choose to enter into it as a licensed preacher. His title-page tells us, "There is a time to keep silence and a time to speak," and he offers as a reason for appearing in this way before the public, that,

"It has happened in the course of a controversy to which public attention in our neighbourhood has lately been called, that the Unitarian doctrine has often been mentioned, and not unfrequently been made a subject of misrepresentation and obloquy. It has been alluded to in terms such as are commonly used to point out some detestable crime or most pernicious evil; as if it breathed nothing but blasphemy towards God, malice towards our neighbours, and disorganization to society, &c. It is, therefore, due to justice and truth, that this ignorance should, as far as possible, be removed, and the writer having had opportunities of becoming well acquainted with the principles of this class of Christians, thinks it no more than his duty to give a *fr*

statement of what he knows concerning them." He then proceeds to give a brief outline of the Unitarian doctrine, which he has done in very plain and distinct terms, in a work of twenty pages. I shall copy a passage from the 15th, which contains sentiments, from which, I for one, must declare decidedly my dissent:

"Unitarians may be, and often are, consistent members of the Established Church. It is not many years since a warm friend to their doctrine was found among her most pious and learned prelates. But whether or not this can be consistent with the engagements of ecclesiastical persons, the case of the laity appears to be very plain. The National Church is maintained out of the property of all, and all have, therefore, a right to the benefit of her services. Consistently with this sentiment, the framers of her liturgies have not been so illiberal as to require of those who partake even of her most sacred rights, a profession of any doctrines but such as are common to all Christians. The symbol called the Apostles' Creed, admits us to baptism, confirmation and communion. The Unitarian, therefore, does not cease to be a member of the Church of England, unless he systematically withdraw himself from her worship and communion: nor would he, should he even conjoin with his attendance at church, the supplementary services of a Unitarian chapel. A member of the Establishment is not, therefore, her slave, but retains his Christian freedom to worship God where and when he pleases."

The writer then endeavours to shew, that the Unitarian doctrine is not so essentially opposed to that of the Establishment as is commonly imagined, and that a man may still belong to this Church, while he adopts the *modal Trinity* of Dr. Wallis—of which he gives an account; and then claims candour towards Unitarians, because "their doctrine is a view of truth which, in its real essence, has been honourably allowed in the Church, and has received the sanction of the most venerable names." "Unitarianism, therefore, considered in its essence, is no heresy, but only one of those varieties of opinion which the Church of England has

acknowledged and authorized among her divines."

I would willingly remark on these declarations, and shew both how fallacious is the argument and how destructive of all honest and open profession and all fair prospect of the advancement of truth; but I have intruded, perhaps, already too far, and shall only add, that I doubt not this pamphlet, notwithstanding its capital error, will do much good in the West. I am told it has been followed by some other pamphlets. I hail them all as auspicious. The more of them on either side, the better. It has been hinted to me that this "Friend to Inquiry," became a Unitarian by reading Wardlaw's Defence of Orthodoxy, and before he had read any Unitarian works.

I. W.

SIR,
MR. GORTON (see p. 29) claims the gratitude of Christendom for his exposition of the Genealogies, (no longer it seems anomalous,) which had so long puzzled sincere Christians, and afforded matter of malicious triumph to Unbelievers.

In like manner has it fallen to my lot to communicate a discovery, if not of equal importance, yet of unquestionable interest; and I may, without vanity, expect to be congratulated on the light which has broken in upon me, and which I am about to shed upon your readers.

It is now pretty well agreed on all hands, that the precious composition, vulgarly called the Creed of St. Athanasius, was not the production of that saint, ingenious as he was, and teeming with subtilities, as we may admit his intellect to have been.

Whose then was it?

In brief, Sir, I perceive intrinsic evidence in the Creed itself, not only to negative its being the production of a human being, but to indicate the real author of it, who has been unaccountably successful in eluding discovery so long.

We should commence this inquiry by a distinct analysis of this far-famous Creed, developing its tendency, its consonance with the spirit of the gospel (Anglice, *glad tidings!*) it professes to illustrate, and the aptness of its various clauses for the design

and purpose which it was intended, and especially framed, to answer.

Whoever, Sir, pursues this course, with the patience and deliberation necessary, will, I must think, come with me to the infallible conclusion, that it is the work of that malignant wight, whom, were he mortal, our Milton and Byron have associated with their own contrasted, yet imperishable names. And, if it be asked, what could be his motive to bestow time and labour—for no small portion of both, it must be allowed, was requisite, even in his hands, for such a complicated performance—upon a subject so revolting? What more obvious than the answer? To bring Christianity into disrepute!

It is worthy of observation, too, that this Creed, which purports to be a summary of what Christians are to believe, omits the very essential orthodox article of the author's personal existence; wherein we may trace the art of its fabricator, who was too wily not to foresee that any direct mention of, or allusion to, himself, might have raised a suspicion of the truth, and caused the rejection of a document suspected of proceeding from such a quarter.

The singularity, the intrepid obscurity, the dashing involutions of this Creed, invest it with such a character, and render it so perfect a *unique*, that, had it been the work of any saint, martyr or confessor, that of any denizen of earth, in any age, it is next to impossible that the author of it should not have been equally known and celebrated.

Adverting, therefore, again to the internal evidence pervading it, and coupling that with the total absence of any contrary proof or rational presumption, I consider my point established, and scruple not to anticipate a very general, if not an universal, suffrage of thanks to me, for having thus set an important and long-contested, as well as troublesome, question at rest.

BREVIS.

P. S. It might also be observed, collaterally; that the Athanasian Creed supplies no feeble argument for the Devil's personality; in as much as all must now be convinced that *such* a

composition could only proceed from *such* a being. I have not quite forgotten the notice conferred on Mr. Burgh, and, if either University should be disposed to grant me a diploma for this communication, I would not decline the honour; and though I have hitherto reserved my name even from you, Mr. Editor, it should be freely at your service for such a purpose.

B.

—
Chesterfield,
March 5, 1824.

SIR,

IN my first paper on Isaiah ix. 7, (pp. 21—24,) I had occasion to allude to the reverence paid by the Jews to the four letters composing the name *Jehovah*. I called it *superstitious*; and, in allusion to its antiquity, stated that it was in use "*at least* as early as the time of Josephus;" to prove which, I quoted a passage from the second book of his Jewish Antiquities. "This," says Mr. Frend, (p. 109,) "is certainly a proof that in the time of Josephus, the same regard was paid to the hallowed name as prevails in the present day among his countrymen. But I was rather surprised," he adds, "that the authority of Josephus was appealed to, when a much better was at hand. For the writers of the New Testament, in their quotations from the Old, never use the hallowed name, but substitute for it the terms, the Lord—God—or the Lord God." That the writers of the New Testament never use the original Hebrew word, I was well aware; but I certainly never thought of adducing this fact to *prove* that the custom of not writing or pronouncing the name of *Jehovah* prevailed in our Saviour's time, and least of all, that such a custom was directly sanctioned by his example. My object was to adduce the earliest *positive* testimony which I could find in proof of its antiquity; and that I did when I quoted the passage from Josephus. Nor am I singular in the idea, that this is the most ancient *direct* allusion to the practice, which has yet been produced, notwithstanding Mr. Frend's expression of "surprise that the authority of Josephus was appealed to, when," what he deems, "a much better was at hand;" for Whiston, in his note upon this very section, gives it at his

opinion, that the practice in question "is never heard of till this passage of Josephus." If Mr. Frend can produce a more ancient testimony to the existence of this practice, I shall hail the discovery as one of no small importance to the cause of sacred literature; and I do not despair that such a testimony may still be found, although it has not been my good fortune to meet with it. But, "Our Saviour himself," says Mr. Frend, "when he quotes the *very* words of the first commandment, uses the terms, the Lord thy God, and not the word by which the hallowed name is expressed." I merely notice, in passing, the inconsistency into which Mr. Frend is inadvertently betrayed, when he says that our Saviour "quotes the *very* words of the first commandment," and, at the same time, admits that he has substituted a *very different* word for that "by which the hallowed name is expressed." But, supposing the above remarks of Mr. Frend to contain a fair representation of the case as to the main circumstance, what do they tend to prove? Simply this: that our Lord followed the example of the Seventy, in rendering the word יהוה, by the Greek word *Kyrios*. The Septuagint was the only Greek version of the Old Testament in use at the time when the Gospels were written; and, as this version was originally intended for the Alexandrian Jews, and was generally used during the time of our Saviour, by those Jews who spoke the Greek language, it seems natural to suppose that, when he had occasion to quote passages from the Old Testament, if he did not in all cases adopt the exact words of this translation, he would adhere as closely as possible to its peculiar phraseology, which had the authority of long-established usage in its favour. But as the word Jehovah was of Hebrew origin, and had no corresponding term in the Greek language, why, it may be asked, was it not retained by the Seventy? And, as the Seventy have not retained it, why did they use *Kyrios* as its representative, in preference to any other Greek word? To the former of these questions it may be replied, that, when a word presents itself to a translator to which no equivalent term can be found in the lan-

guage into which he is translating, he naturally adopts some word in common use, which approaches most nearly in meaning to the original word; and to the latter inquiry, the only satisfactory answer which presents itself to my mind is, that *Kyrios* was sometimes used by the Greeks instead of *Θεός*. "Etiam apud Græcos *Κυριος* pro Deo dicitur." (Schleusner.) The Seventy might, indeed, have selected *Δεσποτης*, as the translator of the Book of Proverbs has done in one instance, (ch. xxix. 25,) or *Θεός*, (see Gen. iv. 4; Exod. iv. 2, &c.) or any other word expressive of great power or dignity; and why they did not, I confess myself quite at a loss to determine. *Kyrios*, however, is, at least, as good a translation of יהוה as *Θεός* is of אלהים. In the formation of the latter, there is a peculiarity which we should in vain attempt to transfer to the Greek or any other language, except by coining a new word; and, though we find *Θεός* substituted for it in the Septuagint, this word is no less objectionable as a translation of אלהים than *Kyrios* is of יהוה. The truth is, that, in the translation of both words, their etymology is totally disregarded by the Seventy; and the terms *Kyrios* and *Θεός* are selected only because they were words already in general use, and because they appeared better adapted than any other Greek words for the purpose of the translators. That the Seventy gave a decided preference to *Kyrios* is evident, from their frequent use of it in passages where the word יהוה occurs in the original; and that the Evangelists adopted the same word under the same circumstances, because they had the authority of the Septuagint in their favour, and because a deviation from established usage in this particular might have led to inconvenience, is a position which appears to me quite incontrovertible. But, at all events, I cannot allow that the use of this word by the Evangelists, Matthew, (xxii. 37,) Mark, (xii. 29, 30,) and Luke, (x. 27,) in their accounts of a conversation of our Lord with "one of the Scribes," is any proof that Jesus objected to the introduction of the name of Jehovah, when used with proper solemnity and

reverence. Indeed, I cannot conceive how a proper answer could have been given to the question proposed by the Scribe, without the introduction of this name: for, if Jesus, on this occasion, used the language commonly spoken by his countrymen, (which, if not pure Hebrew, was at least a dialect of the Hebrew,) the words of the Evangelists are as much a translation of those used by our Saviour, as the Greek of the Septuagint is a translation of the original Hebrew. But, supposing that the language of Palestine in the time of our Saviour was Greek, that the dialogue recorded by the Evangelists was held in Greek, and that the quotation was made in Greek; even this does not, in my opinion, prove the point which Mr. Frend appears anxious to establish. Let any person be at the trouble of comparing the quotation, as given by the Evangelists, with the Septuagint Version; and he cannot fail, I think, to be convinced that they are in substance one and the same translation. Whether *Κερα* was the identical word used by our Saviour or not, is quite immaterial. But if it was, it is perfectly clear to my mind that he must have used it as equivalent to Jehovah in the original; not because he felt any repugnance to the pronunciation of that sacred name, (which is a completely gratuitous assumption on the part of Mr. Frend,) but because, in making a quotation in Greek, he would, for obvious reasons, adopt the language of the Greek Version already in general use, rather than have recourse to a new translation. Besides, according to Luke's account of this conversation, Jesus introduces the passage by two very pointed questions: "What is written in the law? How readest thou?" (x. 26); and it can hardly be supposed that, in referring to what was already written, and what the Scribe must have been perfectly familiar with, that Jesus would do otherwise than quote the very words of scripture, either in the original, or in some public and well-known version.

But I have called the Jewish practice of avoiding to write or pronounce the word Jehovah, *superstitious*; and, if I have erred in using this epithet, I have the authority of great

names to plead in extenuation of my fault. "This *superstitious* fear of discovering the name with four letters," says Whiston,—"this *superstition*, in not pronouncing that name, has continued among the Rabbinical Jews to this day." "Josephus," he adds, "durst not set down the very words of the Ten Commandments; (Antiq. B. III. ch. v. § 4;) which *superstitious* silence, I think, has yet not been continued, even by the Rabbins. It is, however, no doubt, but both these cautious concealments were taught Josephus by the Pharisees, a body of men at once very wicked and very *superstitious*." "The *superstition*," says Kennicott, "which long ago prevented all the Jews from pronouncing that awful name, increasing more and more, has, in the later centuries, prevented some of the Jews even from writing it." And again, "The Jews, after having all of them for many ages (perhaps from the Babylonish Captivity) avoided pronouncing the incommunicable name *JEHOVAH*, became at last, some of them, so *superstitious*, as not to write it." If any further justification of the term *superstitious*, as applied to this practice, should be deemed necessary, the reader is referred to the following ingenious remarks upon the subject, by the last-mentioned writer.

"The original cause of this *superstition* (the not pronouncing the name Jehovah) probably was, that Jehovah was the name of the God of the Jews, in contradistinction to all the deities, or false gods, of other nations; as being the name of the necessarily-existent Being. And the Jews, perhaps, had learnt at Babylon, amongst other heathenish superstitions, to conceal the true name of the god of their country, to prevent its destruction. For the Heathens had very early a *superstitious* notion, that a country or city could not be taken, till the tutelar god or presiding genius was invited out of it, by invoking him in his real name. The Jews, finding this a sacred custom observed by other nations, absurdly adopted the same precaution; and resolved, that the true name of their God should also be a secret, by declaring it unlawful to pronounce it. That such a custom did obtain in the world

very early, is evident from those celebrated lines in Virgil; *Æneid.* 2, 351, &c.

‘*Excessere omnes, Adytis Ariasque relictis,
Dii, quibus Imperium hoc steterat —*’

“On which words Servius remarks: ‘*Romani celatum esse voluerunt, in cuius Dei tutelâ urbs Roma sit; et jure Pontificum cautum est, ne suis nominibus Dii Romani appellarentur, ne exaugurari possent: et in Capitolio fuit Clypeus consecratus—Genio Urbis Romæ, sive Mas sit sive Fœmina.*’ Macrobius gives a whole chapter upon the words of the poet just cited, and says, ‘*De vetustissimo Romanorum more, et de occultissimis sacris vox ista prolata est: constat enim omnes urbes in alicujus Dei esse tutelâ, moremque Romanorum fuisse, ut cum obsiderent urbem hostium, certo carmine evocarent tutelares Deos: propterea ipsi Romani et Dæum in cuius tutelâ urbs Roma est, ut (et) ipsius Urbis Latinum Nomen ignotum esse voluerunt; caventibus Romanis, ne quod sæpe adversus urbes hostium fecisse se noverant, idem ipsi quoque hostili evocatione paterentur.*’ Lib. 3, Cap. 9. This, then, being the custom of the Romans at other sieges, and no such evocation having been practised at the siege of Jerusalem; ’tis probable, that their omission of that custom at a siege so remarkable, was occasioned by their ignorance of the true name of the God of Jerusalem.”

If this be the real origin of the custom alluded to, we shall search in vain, I fear, for those “good reasons” in its favour, to which Mr. Frend alludes. A practice arising from such a motive, although it may have encouraged the Jews to defend their city to the last extremity, when it was besieged by the Romans, and may thus have excited them to deeds of the most persevering and heroic valour, could not produce any permanently good effect upon their moral and religious character; but would have a natural tendency to harden and deprave their minds, and render them proud and supercilious in their conduct towards other nations. These, however, form but a small part of the bad effects resulting from the practice in question. If we were

careful to trace its influence upon the state of the Hebrew text, the word *superstitious*, I apprehend, would be found to express but feebly and imperfectly the injury which the Sacred Writings have sustained in consequence of its extensive prevalence among the Jews.

With regard to the familiar use of the name of the Deity, by which, as Mr. Frend observes, “our nation is disgraced above all the other countries of Europe,” there can be but one opinion among the friends of genuine, practical religion. That this name is frequently introduced in a very wanton and thoughtless manner into common conversation, by persons styling themselves Christians, and often coupled with the most dreadful oaths and imprecations by the profane and irreligious, are facts of the greatest notoriety, which we should in vain attempt to palliate or justify: but, I cannot see that this general abuse of the sacred name of God, bears at all upon the main point at issue between Mr. Frend and myself. To use *any* name appropriated to the Deity in a light and trivial manner, is, no doubt, highly censurable and deeply criminal; but, “as we find the term *Jehovah* in the original Scriptures, without any caution to pronounce it but seldom, surely we ought to pronounce it whenever we find it: why else was it put there?” See a paper in the last number of the *Monthly Repository* by Mr. Jevans, (p. 82,) in which that gentleman has treated the subject in a very sensible and judicious manner, and brought together a number of pertinent and interesting remarks on the improper translation of the word *Jehovah* in our common English Bibles. “What a moral lustre and dignity,” says he, “would it give to the word of God, to have this most expressive of all terms scattered about four thousand times over its sacred pages! Such a translation would be far superior to any one now existing in the English language; and its value would, I persuade myself, soon be felt and acknowledged by a discerning public.” In the spirit of this remark I cordially agree with the above-mentioned writer; and, in the hope that the Version of the Bible now in common use in this country, may sooner or later be

superseded by such a translation, I take my leave of the subject, convinced that a strict adherence to the phraseology of Scripture, in this as well as every other particular, can be attended with none but the most beneficial and happy effects.

R. WALLACE.

A Friendly Correspondence between an Unitarian and a Calvinist.

(Continued from p. 109.)

I to N.

2d October.

I DO not exactly admit that I have changed the ground of the discussion. It commenced on your part with an allusion to certain opinions of mine on doctrinal points, which opinions you appeared to think led to laxity of conduct, by their supposed tendency to lower the importance of personal religion. I denied that they had any such tendency, and would have been very willing to enter patiently into a thorough examination of all that can be adduced from Scripture, both for and against the doctrine in question, in order that we might, if possible, have come to a right understanding upon the subject. I was not, indeed, sanguine in hoping that you would accede to such a proposition; because I have long observed in you a disposition to shun inquiry, and to resolve the matter by a reference to your own feelings. The only way in which, as a Protestant, I could meet such an attempt was to say, "If you are determined to supersede all reasoning, by putting in a claim to the possession of the Spirit, I must even do the same; and it then stands thus between us—that the Spirit has wrought contrary convictions in our respective minds." When this is urged upon you, you shrink very naturally from abiding by the consequences of such a mode of communicating truth, because you see that it is a many-edged weapon which will cut all ways, and prove every thing of which any individual says he is convinced by the Spirit. You, therefore, find it expedient to refer to texts of Scripture, and to reason upon them. I do the same. This goes on a little while; but presently you come down again with your experience, which, as a sledge hammer, is to pound my opi-

nions to powder. The blow misses its aim, and I am led to take up the hammer, which strikes the anvil and makes a noise, but does not alter the shape of the iron, which we wished to fashion according to our respective fancies. I saw clearly that we might go on in this way, and make a great noise to the end of our lives, without, in any degree, deciding the matter at issue. I suspected from the first how it would be, and was therefore by no means surprised at the turn which the discussion had taken. You had, however, dropped an expression which indicated that, notwithstanding my heresy, there was some ground to hope that I might be in earnest in seeking for the salvation of my soul. I never had a doubt of your sincerity, although I, of course, considered you as holding erroneous opinions, and, therefore, finding that you were beginning to think with me that those who differ in opinion upon doctrinal points, may, nevertheless, both get to heaven, I thought that, seeing there was little probability of modifying our opinions by discussion, the best thing remaining to be done was to exhort each other to prosecute the great object which each of us admitted to be of paramount importance; namely, to reduce our knowledge, whatever might be its amount, to practice, in the persuasion that, in so doing, we shall eventually get rid of error, and acquire a clearer insight into the sacred mysteries of the gospel.

You now tell me that believers actually do enter into rest. I admit most gladly that they do, in so far as they are sincere believers; but as there are degrees of faith,* so are there also degrees of rest. Although I estimate my own attainments as very low indeed, so low as not entitling me to speak of them, I nevertheless can say that even I have experienced a measure of peace. You probably can say more than this, and sure I am, that as we advance in the knowledge and love of God, our peace will increase. "The

* "Oh! woman, great is thy faith." "If ye have faith as a grain of mustard seed."—"Lord, I believe; help thou my unbelief."—"Him that is weak in the faith receive you."—"The poor of this world rich in faith."—"O ye of little faith."

path of the just, like the shining light, shineth more and more unto the perfect day."

In brief, if this correspondence shall have had the effect of rendering us more tolerant towards each other, it will have answered a valuable purpose. I do not call upon you to give up any opinion which you may have formed, merely at my dictation; but I do earnestly exhort you to direct your attention to those passages which speak of the loving-kindness of our heavenly Father, and of the promised extension of the kingdom of his dear Son. We live in times when almost all sects of Christians are actively engaged in spreading the knowledge of the glorious gospel, and when their hopes run high, as to the near approach of the days when God's ancient people shall be gathered in, and the fulness of the Gentiles be collected into the fold of the good Shepherd. Surely our Saviour has at length challenged the performance of his Father's promise:—"Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." These expectations which, by the providence of God, have of late been so generally excited in the Church, afford a sort of rallying point—a neutral ground, where all who call Jesus Master, may meet, and give to each other the right hand of fellowship.

"Charity, which hopeth all things, prayeth also for all men. For whatsoever the mind of man apprehendeth as good, the will of charity and love is to have it enlarged in the very uttermost extent, that all may enjoy it, to whom it can any way add perfection. Because, therefore, the further a good thing doth reach, the nobler and worthier we reckon it, our prayers for all men's good, no less than for our own, the apostle, with very fit terms, commendeth, as being a work commendable for the largeness of the affection from which it springeth; even as theirs, which have requested at God's hands the salvation of many with the loss of their own souls—drowning, as it were, and overwhelming themselves in the abundance of their love towards others, is proposed as being, in regard of the rareness of such affections, more than excellent. But this extraordinary height of desire,

after other men's salvation, is no common mark. The other is a duty which belongeth unto all, and prevaileth with God daily." (*Richard Hooker*.)

N to I.

3rd October.

I am as well assured as you are, that God is every thing that he ought to be, and does and will do all that is right, in time and eternity; and, therefore, I leave to him the destinies of man, and all intellectual beings.

I do not believe that man, in his fallen state, is capable of discerning the true meaning of the terms under consideration.

I am happy in believing that you will go to heaven, although you should die in the possession of your creed.

I accept your reproofs. After the warnings I have had, my short-comings fill me frequently with indescribable awe. I am not satisfied with myself, as to my convictions or spirituality; neither do I perceive in you a knowledge of your state as a partaker of the fall, or spirituality or earnest striving with God for thorough vital experience, as I perceive in those persons whom you think in error.

I feel that it is an awful subject that we have in hand. Neither of us prays over the discussion as he ought.

I to N.

DEAR N.

3rd October.

1. The first sentence of your present communication expresses all that I can desire of you, and more than I expected. I am quite content to leave you in possession of the impression under which that sentence was written, and I sincerely hope that it may abide with and comfort you. Be assured I shall never obtrude my speculations upon you, unless any sudden occurrence should throw me off my guard.

2. The Scriptures are addressed to man in his fallen state, with a view to his recovery, and are able to make him wise unto salvation. If they were not intelligible, our Lord would have scarcely expected the unbelieving Jews to search them. Nor would Paul have commended the Bereans for suspending their judgment regarding the doctrines which he taught, until they had ascertained their consistency with

the toror of the law and the prophets—the only inspired writings which they possessed. “The law of God,” says David, “maketh wise the simple; and to him who ordereth his conversation aright will I shew the salvation of God.” And again, “The secret of the Lord is with them that fear him.”

3. Your hopes in my behalf are in the spirit of Christian charity; mine for your salvation are very lively. For myself I see cause to be exceedingly humble, and very, very far from confident.

4. I also accept *your* reproofs. It is almost superfluous to add, what is above stated, that I am deeply sensible of the dulness and weakness of my affections for spiritual things. I mix so little with the world, (professors included,) that I have not opportunities for comparing my feelings with theirs: but I will honestly confess, that the very few with whom I meet, fall very short of my ideas of spiritual-mindedness. One meets with the same sort of temper and disposition as is to be found in those who mind earthly things, although conversation may turn upon those that are spiritual. It is now the fashion to be evangelical. But although I may not have been so fortunate as to find many who are renewed in the image of their minds, I presume not to question your acquaintance with such persons. May their numbers daily increase.

5. The subject is indeed important, but while I admit that it may not have been treated in our correspondence with becoming seriousness, my conscience acquits me of wilful levity.

If you and I should live to enjoy the consolations of religion, we shall, with quite as much seriousness, manifest rather more cheerfulness of spirit than at present.

I.

N to I.

4th October.

It is agreed we pray for all men, wishing that there may be no sinners against the Holy Ghost, and that such persons as he that said, “Don’t give me any of your damned godly books,” do not mean what they say.

In the time of our Lord Jesus Christ, many who partook of the common mercies of the Almighty, were

not led to repentance; and when, through Christ’s miracles, they saw more of God’s mercy and goodness, they were filled with rage and madness. The more they saw of God, the more they hated him. “Now have they both seen and hated, both me and my Father.”

Our Lord Jesus Christ said, that such persons would not be forgiven in the world to come. Had you been present, would you have told them they would, and that they would be blessed in heaven to all eternity?

Which attends most to his own interests, he who leaves these matters to God, and prays most earnestly for himself; or, he who, while he is stipulating in favour of sinners against the Holy Ghost, does not agonize in prayer for himself as much as the other does?

Every one who goes to God, God will meet graciously.

On the subject of what, I trust, God has given you, will you say, “My own arm hath gotten me this”?

I to N.

DEAR N. 4th October.

What a strange compound is man! You attacked my opinions; I feebly defended them. I mean that in deference to the delicacy of your feelings, I contented myself with a few generalities. I said what, without any immediate shock, I thought might lead you to reflect a little, and examine the ground on which you stood. I knew that the pride of the human mind would not permit you to surrender your forts; but I thought it not very improbable that some year or two, or perhaps five or six years hence, you might possibly abandon them, and leave who pleased to occupy such indefensible positions. You, however, winced, and cried out at the firing of a few crackers. You said they disturbed your devotions; I therefore left off firing, and said, “You are there and I am here; and as we are both contented with our situations, let us occasionally advance to some neutral ground, and shake hands, or telegraph ‘All’s well.’”

I would willingly refer the case to any rational man, (for by the law of the land no man is allowed to be a judge in his own cause,) whether,

without actual prostration, I could possibly have expressed myself in more conciliatory and deferential language than I have adopted in my late communications with you. I congratulated myself upon the signature of peace, upon the terms of the *status quo*, with a separate article relating to commercial objects, providing for the free exchange of all except a few prohibited articles. But how vain are human wishes, and human hopes and expectations! The parchment was engrossed, the seals were brought forth, mine was actually affixed, yours was apparently in your hand, when lo and behold, to my utter astonishment, appears upon the table a *contre-projet*, opening up the whole question at issue. I am called upon to give up all my points, and, like a poor fellow applying to the Bishop of Peterborough for orders, I must reply in five lines to each article of the *projet*. My dear Sir, do you not know that a child may in five words put a question which a philosopher could not answer in as many days or weeks? Papa, who made God?—Nobody, my dear.—Who made the Devil?—God, my dear.—Papa, why does not God kill the Devil?—Ah! that's a puzzler.—You ask, "Had you been present when Jesus Christ said that such persons (meaning such as sinned against the Holy Ghost) should not be forgiven in the world to come—that they should, and be blessed to all eternity?" The only answer which I can, just at present, return to such a question is, that as, without a personal knowledge of the Lord Jesus, I nevertheless love and respect his character too much to gainsay his words, sure I am, that if I had enjoyed the distinguished honour of seeing his mighty works and hearing his wise discourses, this feeling of love and respect would have been so greatly increased, that it is very improbable that I should have ventured to contradict him, although it is possible that, like his disciples, I might have requested him in private to explain his meaning. In the absence of the great Teacher, I must do, as all humble inquirers after the truth have done, diligently and patiently and candidly weigh and compare one saying with another, knowing that "no lie is of the truth;" that is to say, that the Scripture in general, and, by way of

eminence, the gospel of Christ, cannot contain contradictions. This, however, is a work of time; and I must, therefore, since you have put the question thus directly, crave your indulgence for a short space, in order that I may frame my answer. If I am forced to resort to my artillery, blame me not. Of one thing be assured, that your person shall sustain no injury, whatever may become of your fortifications.

Yours affectionately,

I.

[To be continued.]

Mr. Adam's Letter to the Committee of the Baptist Missionary Society, on his renouncing Trinitarianism, with his Remarks on Mr. Ivimey's Letters in the Morning Chronicle.

(See Mon. Repos. Vol. XVII. pp. 682—690.)

Calcutta,
Sept. 7, 1821.

SIR,
PERMIT me to request the insertion in the Monthly Repository of the following letter, addressed to the Committee of the Baptist Missionary Society, to which I shall also crave leave to subjoin some additional remarks.

"DEAR BRETHREN,

"A considerable change having taken place in my religious sentiments, I deem it a duty which I owe to you and to myself, after my mind has arrived at a full conviction on the subject, to give you the earliest information respecting it. The change to which I refer respects the doctrine of the *Trinity*, on which, at the time of my departure from England, I conscientiously held the sentiments which I professed. Since my arrival in this country, however, the discussions in which I have been engaged, in the discharge of my duties as a Missionary, with the natives, both idolatrous and monotheistical, have convinced me that the doctrine referred to can be defended against those who reject Christianity, only by the same arguments which support all idolatry; and a renewed and diligent examination of the Sacred Scriptures has terminated in a no less firm persuasion, that it is equally indefensible against those who draw their objections and arguments from that source. I therefore

consider that I can no longer be justified in teaching it to the heathen, or in professing it amongst my countrymen as an essential part of Christianity.

"Such a declaration may, perhaps, in your judgment, be necessarily, as it is in fact too commonly, accompanied with a rejection of other doctrines, which I, notwithstanding, consider highly important, if not absolutely essential to the scheme of Christian truth. In order, therefore, to prevent all misunderstanding, (which I am particularly anxious to guard against,) I beg to assure you that the supreme, undivided, independent Deity of Jesus Christ, and the distinct personality of the Holy Spirit, are the only doctrines belonging to my former system of belief, which I feel compelled to reject; and that although my first doubts respecting them were suggested by conversing with intelligent Hindoos on the principles of *natural reason*, (the only ground which it is possible to assume with such opponents,) yet it is not on that ground alone that I have finally rejected them. On the contrary, both in rejecting these and in retaining such as are commonly considered either inseparably connected with or dependent upon them, I most unequivocally admit the entire subordination of reason to revelation. Proceeding upon this principle, I believe Jesus Christ to be the only begotten Son of God, that eternal life which was with the Father, by whom also God made the worlds. I believe in his miraculous conception, in his two-fold nature, as the Son of God and as the Son of man, in the sinless purity of his life, in his meritorious sufferings and death, in his resurrection from the dead, in his ascension to heaven, in his exaltation to the right hand of God, and in his prevalent intercession with the Father. I implicitly receive the doctrines and laws which he taught as a prophet; I trust in the atoning sacrifice which he offered as a priest; I submit to the government which he exercises as a king; I anticipate with joy and gratitude the sentence which he will pronounce as my final judge; and I believe that both on account of the original dignity of his nature, the high offices which he has sustained,

and the stupendous work which he has accomplished, he will be an object of eternal veneration and praise to saints and angels in heaven. In short, I consider that as there is only one God and Father of all, who is above all and through all and in us all, so there is only one Lord, one Mediator between God and men, the man Christ Jesus; and on the supposition that the latter both in his original and in his assumed nature, is a being derived from, dependent on, and inferior to, the former, whose son and servant he is declared to be, I perceive in the whole scheme of redemption a fitness and intelligibility, a glory and beauty, which render the doctrines of the gospel doubly dear to my heart.

"With respect to the doctrine of the Spirit, although I am unable to discover any satisfactory evidence in the Scriptures for its distinct personality, yet I believe in the necessity of divine influence to renew the mind, by removing the natural bias to evil, and implanting in its stead a ruling desire for pure and spiritual enjoyments. I also believe, that salvation is to be ascribed to the free and sovereign favour of God through the faith which is in Christ Jesus, a faith which, as it is produced by divine influence, so it works by love, purifies the heart, overcomes the world, and brings forth in the life and conduct those fair fruits of the spirit by which the peculiar genius of Christianity is discovered, and its doctrines recommended to the acceptance of unbelievers.

"Having thus fully explained my views on these points, I trust that the candour which you know so well to exemplify, joined with the particularity of my statements, will effectually prevent all misconception on the subject. It will give me much pleasure to receive and consider any remarks with which you may favour me, the more especially as proceeding from those whose characters I esteem and whose piety I wish to imitate, although I feel compelled to differ from them in some of their doctrinal sentiments. In the mean time, as I no longer profess doctrines which are commonly considered fundamental and indispensable, and as on this ground you may, probably, object to

apply to my support any part of the public money entrusted to you, I shall from the date of this letter, until I hear from you to the contrary, discontinue drawing from your funds the sum which I have regularly received since my arrival in India.

"If, in the public accounts of the Society, you should find occasion to refer to the subject of this letter, I must beg as an act of kindness, what you, I am persuaded, will be disposed to grant from a principle of justice, that you will publish the whole of it. The *official* mention of my change of sentiments on *such* a subject, in any other language than my own, or the publication of a *part only* of my statements, I would sincerely deprecate as likely to create misapprehensions and prejudices, which may be prevented by an opposite course.

"With fervent prayers for your prosperity as a Society, and for your happiness as individuals, and earnestly intreating a continuance of that friendly and affectionate regard which I have ever experienced from you,

"I am, dear Brethren,

"Yours very affectionately,

"W. ADAM.

When I was writing the above letter, I knew that no language I could employ to express the necessary meaning, would be altogether acceptable to those to whom it was addressed; but, after the guarded and conciliating manner which I adopted, I did not expect those broad charges of a proud and indocile spirit which have been brought against me both in private and in official communications. I am willing to leave the letter to make its own impression upon every honest and candid mind—an experiment which those with whom these charges originated do not appear to have been desirous of attempting, notwithstanding the permission they received to publish it. Upon the immediate subject of this letter; I wish only to add, that it does not *now* correctly express my religious sentiments. The simple humanity of Christ's person and the unpurchased mercy of God, are doctrines which, since writing it, have fully recommended themselves to my understanding and my heart, by an accumula-

tion of evidence which it is my chief wonder how I could so long resist. I shall probably have occasion to refer again to the above letter in the animadversions which I now proceed to make upon the letters addressed by Mr. Ivimey to the Editor of the Morning Chronicle, respecting Rammohun Roy and myself, and since inserted in the Number for November 1822, of your Repository. To Mr. Aspland, I beg to make my sincere acknowledgments for the spirited manner in which he replied to Mr. I.; but there are some points on which he did not possess that information which I shall endeavour to supply. Whether Rammohun Roy is or is not a Christian, I shall leave to himself to declare, as he informs me that, if his other engagements permit, he intends to address you upon this subject.

1. The writer in the Morning Chronicle states that I was "awakened by the arguments of" Rammohun Roy. In this he is perfectly correct. It was he that first shook my belief in the doctrine of the Trinity. It was he that first made me doubt its truth. This I thankfully acknowledge; and if he had never rendered me any other benefit, if he were to be my enemy the remaining part of his life, I should still have abundant reason for gratitude to him during the remaining part of mine. Mr. I. says, with a sneer, that it is not for him to deny that I became a Unitarian through Rammohun Roy, and seems to consider it derogatory to a Christian Missionary, and much more, of course, to the minister of Eagle Street, to learn any thing from such a person. To say that Rammohun Roy is not perfect either in knowledge or in virtue, is saying only what is true of all mankind; but saying this, I do not hesitate to add, that there are few who might not derive some accession to their information from the stores of his erudition, and some additional incentives to goodness from his shining example. Mr. I. is now well advanced in years, and would seem highly to estimate his own attainments; but profound and extensive as they no doubt are, let him be assured that he has yet to learn the value and loveliness of truth—a value which is not diminished in the esti-

mation of an honest inquirer, a loveliness which is not hid from an ardent one by the language in which it is conveyed or by the colour of him by whom it is communicated.

Let me not, however, be misunderstood as to the amount of the debt which I owe to Rammohun Roy on this account. Nothing that the writer in the Morning Chronicle has stated, nothing that I have admitted, can justify Mr. I. in describing me "as the disciple of Rammohun Roy." I acknowledge no "mere man" as my master in religion, but I glory in my discipleship to that heavenly Teacher whom Mr. I. charitably supposes it is now my business to "insult." Rammohun Roy did, indeed, first shake my belief in the Trinity, but after I began to doubt its truth, I said little to any one. I read and thought much in private, as in the view of my Omniscient Judge; and it was only when, by a diligent and conscientious perusal of the Christian Scriptures, I became convinced that the Trinity was not a doctrine of revelation, and was opposed to those doctrines which all admit revelation does teach, that I communicated my change of sentiments to him and others without fear and without reserve. Since then, whilst I have enjoyed his cordial sympathy and received his zealous aid in my endeavours to diffuse a knowledge of Unitarian Christianity, I have been, in succession, pitied, excommunicated, hated, and calumniated by Christian Missionaries; although, one would think, that those who had themselves experienced doubts on the same subject, would have learned forbearance towards others in similar circumstances. I say this advisedly, for I had the best means of knowing that at least two other Missionaries were vacillating at the same time with myself, between Orthodoxy and Heterodoxy. These gentlemen have, in a manner, I am willing to hope, perfectly satisfactory to themselves, got rid of all their qualms and scruples. The only circumstances which, to an impartial observer, might seem to cast a doubt upon this are, the spiritual pride of which they appear lately to have acquired a large accession, and the ignorant vituperation which they bestow upon those who differ from them,

and to whose opinions they had themselves begun to approximate.

Mr. I. says, "It is possible he may have learned the sentiments from those who call themselves Unitarians in this country," i. e. England. Mr. I. is so recondite that I have to search for his meaning. Does he wish to say that I may have learned the sentiments referred to from the *works* of those who, in England, call themselves Unitarians? Or, does he intend to assert that I, when in England, may have learned these sentiments from the *persons* who call themselves Unitarians? If the former, I have only to tell him that he is mistaken, and that in the course of the investigations upon which I entered, in addition to the Scriptures, I referred exclusively to the works of Trinitarian divines. If the latter, then it follows that I was a Unitarian at the time I left England. I dare him to the proof of this. I dare him to shew, by evidence, that I ever acted hypocritically in any matter, much less that I continued a hypocrite in religion during three or four years of my life. Let Mr. I. either pay some more attention to the usages of language, or have some more regard for the characters of those whom, if he will not admit them to be fellow-Christians, he, at least, cannot deny to be fellow-creatures, and who, although they may happen in his estimation to be heretics, are not quite so indifferent to their good name as to permit it to be sacrificed either to a blunder in language or to an assertion without proof.

2. The Committee of the Baptist Missionary Society, it appears, "thought it right to dismiss" me "as a Missionary." They did so, but it was by a resolution, dated February 14, 1822, communicated to me in a letter from Mr. Dyer, one of the Secretaries, in reply to the one addressed to them, which I have transcribed above, and sent for publication, and which is dated Sept. 7, 1821. In that letter I had virtually dismissed myself, by relinquishing the salary which I had drawn since my arrival in India, and which, as it amounted only to 50 S. R. per month, could be received even by them in no other light than as a link, and the only one, too, except that of principle, intended to keep up

the connexion between them and myself. In that letter I stated, that I should discontinue drawing the above sum from their funds, *until I should hear from them to the contrary*; thus intimating my willingness to act as their Missionary, if they had no objection to my publicly professing and teaching what I sincerely believed. This, I am well aware, was a degree of Christian moderation, which it was too much to expect them to exercise; but by not accepting this overture, they have brought on themselves all the obloquy of dismissing a Missionary who had offended them only by following the dictates of his conscience; while I enjoy the pleasing satisfaction of having been honest in my avowal of the truth—honest in relinquishing their salary, which, if I had waited for their dismissal, I might have retained a twelvemonth longer, and honest to the engagements which I had made by offering still to labour as their Missionary, if they would accept of such services as I could conscientiously give.

3. From Mr. Ivimey's practice, it would appear not to be inconsistent with serving the cause of reputed Orthodoxy to impose on the inacquaintance of an adversary with the particular facts of a case. In vindicating himself for applying to me the term Socinian, he describes a Socinian as one who "avows his determined opposition to the doctrine of the proper divinity of the Son of God, and denies that his death was an atonement for sin," and who "declares that Jesus Christ was a mere man, and that he had no existence before he was born of the Virgin, &c." Now, Mr. Ivimey, if he is as "well acquainted with *all* the transactions of the Baptist Missionary Society," as he professes to be, must have known of the letter given above, in which, while I deny the Supreme Deity of Christ, I at the same time avow my belief in his two-fold nature as the Son of God and as the Son of man, in his pre-existence, and in his atoning sacrifice; and yet Mr. I. describes me as rejecting those doctrines which I had affirmed that I believed in the only authentic document which could have reached him on the subject. Was this *just* to me? Was this *fair* to his opponent? Was this

consistent with that sacred regard which is due to *truth*?

4. It appears from Mr. I.'s account that I have "awfully disappointed the expectations of the Society by which" I was "sent to India." If the members of that Society expected that my sentiments and feelings, my convictions of truth and duty, should always remain in every respect the same, then they expected not only what was highly undesirable, even had I continued a Trinitarian, but what was in fact impossible, enjoying, as I did, the advantages of increasing years, and necessarily exposed, as I was, to new impressions and associations. If the members of that Society expected that, to please them, I would resist the force of truth, and silence the voice of conscience, and thus become a hypocrite and dissembler; then they expected what certainly contained no impossibility, but what was no less certainly opposed to far higher claims than any which they could have upon me; they expected what I never promised to do, and what, if I had been so culpable as to promise, I should have been still more so in performing. But if, which I am willing to suppose, they expected that I should profess and teach only what I sincerely believed to be the truth of God, and that I should be faithful, diligent and persevering, according to the knowledge and strength and means which I possessed, in preaching the glorious gospel of the blessed God, then am I bold to affirm that their expectations have not been so "awfully disappointed," as Mr. I. thought fit to represent. The propagation of that gospel, in all its genuine purity and native excellence, amongst the inhabitants of this country, is and will be the object of my unceasing endeavours. But Mr. I. charges me with "insulting" Jesus Christ. I have of late, oftener than once, been called upon to rebut such a charge: but I can truly affirm, that its frequent repetition, instead of weakening, only strengthens the deep feeling of horror which it first excited. Believing, as I do, "that Jesus Christ was holy, harmless, undefiled, and separate from sinners;" that he was "a man approved of God, by signs and wonders which God did by him;" and that under God "he was the author and finisher of that

faith," the regenerating influences of which will be experienced by all the future ages and nations of the world, it would be a mere waste of words if I were to attempt to vindicate myself from the charge of "insulting" him. Even Mr. I. must consider such an attempt unnecessary, for he evidently employs it only as an *argumentum ad invidiam*, without reflecting on the serious nature of the charge which he brings. Viewed, then, as an argument, it shews the strong prejudices of the person who can employ such reasoning; and if we regard the design, it discovers the bad passions of the man who can stoop to such abuse.

5. I come now to a charge which only Mr. I. could have the effrontery to subscribe with his name. I hope that no other Baptist minister is to be found between Caithness and Cornwall who has sufficient contempt for the favourable opinions of good men, sufficient despite for the restraints of decency and religion to do it. If any others are to be found, I can only mourn over the evil signs of the Baptist denomination, "lament their errors and aberrations" from the paths of practical piety, genuine humility and honest dealing, and use my best endeavours to expose them, as I now do to expose Mr. I. To do this effectually, I transcribe the climax in which he collects all the high crimes and misdemeanours of which I have been guilty. "Is it not a rational cause for lamentation," he asks, and while the word *rational* was distilling from his pen, bigotry was distending his heart—"Is it not a rational cause for lamentation, when men who were once members of our churches; who were educated for the ministry at our expense; who were introduced to the public as ministers through our influence; who owe every thing they are, as public men, to our friendship; should have imitated the worst part of the worst man's conduct? 'He that eateth bread with me hath lifted up his heel against me.'" Let us first examine the charge, in order that we may understand it, and then its proofs. I am, in Mr. I.'s opinion, one of those who "have imitated the worst part of the worst man's conduct." Who then was "the worst man"? By comparing the passage from the Psalms given above, with the context in which it is quoted by our Lord himself,

(John xiii. 18,) it will appear that Mr. I., by these terms, means to describe Judas Iscariot. What was "the worst part of" Judas's conduct? It was undoubtedly the betrayal of his Lord and Master into the hands of his enemies. *In this sense*, I am accused of "having imitated the worst part of the worst man's conduct." Such is the charge. Now for the proofs.

Before proceeding, however, to a separate consideration of the particulars which Mr. I. enumerates, let it be admitted that they contain nothing but what is true, in the most unqualified sense. Let it be admitted that I *was* once a member "of our churches;" that I *was* educated for the ministry "at our expense;" that I *was* introduced to the public as a minister, "through our influence;" that I *do* owe every thing I am, as a public man, "to our friendship." What then? Why, notwithstanding these obligations, I have presumed to exercise the right of private judgment,—impelled by the force of accumulated evidence, I have altered my opinion on a subject which involves, in Mr. I.'s view, no less important alternatives than eternal happiness and eternal misery; and because I *will* not relinquish this right, because I *cannot* resist this evidence, and because I *neither will nor can* commit my conscience, in so weighty a matter, to Mr. I.'s keeping, *therefore* it is that I am accused of having "imitated the worst part of the worst man's conduct." And yet this is the man who prides himself on his "acquaintance with the right of private judgment, and the advantages of unfettered discussion." With such an illustration of Mr. I.'s professions, I may be justified in considering, that "private judgment and unfettered discussion" are not greater strangers to the apostolic head of the Romish Church, who is "infallible," than they are to the elect Pastor of Eagle-Street Meeting, who is "never in the wrong."

But Mr. I.'s premises are not correct to the extent which his words express. It appears I owe every thing I am, as a public man, "to our friendship." In truth, I find it nearly as difficult to recollect the period when I enjoyed Mr. I.'s "friendship," as the Hindoo does to remember the deeds of his pre-existent state. I did, indeed, once see him in London, and was in his company perhaps altogether tw-

or three hours, during which he condescended to exchange with me at least a hundred words. I happened to meet with him afterwards at Edinburgh, where about an equal degree of intimacy prevailed. Beyond this, his "friendship" for me and mine for him never went.

Again, I was introduced to the public as a minister "through *our* influence."—Now, I certainly feel very highly obliged to Mr. I. for this exertion of his influence; but I have of late received so many uncourtly rubs from that part of "the public," to which he did me the honour of introducing me, that I must confess my obligations to him, on this account, are not so weighty as I sincerely wish they had been.

Further, I was educated for the ministry "at *our* expense." Here a simple statement of facts is required. *Before* I was connected with the Baptist Missionary Society, I had studied several years at the Grammar School of my native town, and had passed one session at the University of St. Andrew's. *After* I was connected with that Society, at their expense I studied about fourteen months at Bristol, six months at Glasgow, and three months at Edinburgh. Here my education ended, in so far as it was carried on at their expense; and for the aid which was thus afforded me, I shall ever feel grateful to those members of the Baptist Missionary Society who would disdain on this, or on any other ground, to lord it over my conscience; but to those, if such there be, who, like Mr. I., can employ such an argument for such a purpose, I am not ashamed to say that I find it extremely difficult to keep alive any feeling of gratitude. It may not be altogether improper to remind Mr. I. that there are or have been certain Missionaries who, from Independents or Congregationalists, have become Baptists. Did Mr. I. ever tell the public at whose expense Mr. Judson, Mr. Rice, Mr. Bruckner and Mr. Harle, received their education? Did he ever bring against them the charge of imitating "the worst part of the worst man's conduct"?

Finally, I was once a member "of *our* churches," and, because I have ceased to be so, therefore Mr. I. reasons, I have imitated "the worst part of the worst man's conduct." Was

ever such an indictment supported by such evidence? Admitting, however, which Mr. I.'s argument clearly requires, that Baptist Churches are *secret* associations for some, *concealed* purpose, which, having once entered, it is unlawful ever to leave, and that I have betrayed "*our* churches" by ceasing any longer to be a member of them, then, according to Mr. I., this betrayal of "*our* churches" is worthy to be described as an imitation of the betrayal of Jesus Christ by Judas; from which it follows, that as I unfortunately bear a strong resemblance to Judas, so *we* and "*our* churches" deserve to be placed in comparison with the Son of God and the Saviour of the world. Did ever Unitarian so "insult" Jesus Christ as to place himself on a level with that divine Teacher? Apologizing for the length to which my remarks have extended, I am, &c.

W. ADAM.

Calcutta, Sept. 9, 1823.

Islington,

March 4, 1824.

SIR,
THE *Eclectic* or *Calvinistic Review* for January 1824, notices the volume of Sermons by Mr. Toller, recently published, together with the prefixed Memoir, by the Rev. Robert Hall. The obnoxious paragraph of the biographer, lamenting the awfully prevalent spirit of *free inquiry* at Daventry Academy, where Mr. Toller was educated, on which I animadverted in your last miscellany, (pp. 83—88,) is extolled to the skies. This is what was to be expected, in perfect unison with the character of that periodical publication, the avowed organ of a party. But with this ebullition of zeal against *free inquiry*, the Reviewers are not contented. They proceed to do what the good sense of Mr. Hall withheld him from doing—attacking Dr. Doddridge for suffering *free inquiry* to be indulged by his students for the ministry! They, indeed, denominate him "the devout and holy Doddridge;" but *devout* and *holy* as he was, he, it seems, set first of all the pernicious example, which Messrs. *Ashworth* and *Robins* imitated, so as to endanger the salvation both of their pupils for the ministry, and also of the flocks afterwards committed to their care in different parts of the country. This attack upon

Doddridge reminds me of a passage in the sarcastic Letters of Robert Sandeman, where he declares, with all due modesty, that *Watts's Works* only shew "a pious path to hell!"—expressions which roused the indignation, as well as excited the reprobation, of every candid and enlightened mind. And in some MS. letters of the great and good Dr. Lardner, in my possession, he mentions a friend who had just come from Dr. *Watts's* funeral, in Bunhill Fields, where an individual sighing, at the closing up of the grave, exclaimed, "There lies poor Dr. *Watts*." A popular London minister standing near, added, "Yes, and it is a pity that *the good Doctor's Works* were not buried along with him!" Such are the precious fruits of a high, impetuous and dominant orthodoxy. Nothing good can be expected from it. *Do men gather grapes of thorns or figs of thistles?* Warring with all the principles of the understanding, and extinguishing the kindest emotions of the heart, it is as hostile to the genius as it is destructive of the spirit of Christianity.

In looking over the Rev. Robert Hall's *Terms of Communion*, I have stumbled upon an admirable passage in behalf of *free inquiry*, which constitutes the best reply to himself and to his Reviewers. It is strange that so respectable a writer should thus contradict himself; but the fact is, that the *biographer* of Mr. Toller expresses the sense of a party, whilst the *Free Communionist* is advocating with his own characteristic energy, the cause of liberality throughout the world. "Truth and error, as they are essentially opposite in their nature, so the causes to which they are indebted for their perpetuity and triumph, are not less so. Whatever retards a *spirit of inquiry* is favourable to error; whatever promotes it, to truth! But nothing, it will be acknowledged, has a greater tendency to obstruct the exercise of *free inquiry*, than the spirit and feeling of a *party*. Let a doctrine, however erroneous, become a party distinction, and it is at once entrenched in interests and attachments, which make it extremely difficult for the most powerful artillery to dislodge it. It becomes a point of honour in the leaders of *such parties*, which is from thence communicated to their followers, to defend and

support their respective *peculiarities* to the last, and, as a natural consequence, to shut their ears against all the pleas and remonstrances by which they are assailed. Even the *wisest* and *best* of men are seldom aware how much they are susceptible of this sort of influence; and while the offer of a world would be insufficient to engage them to recant a known truth, or to subscribe an acknowledged error, they are often retained in a *willing captivity* to prejudices and opinions, which have no other support, and which, if they could lose sight of *party feelings*, they would almost instantly abandon. To what other cause can we ascribe the attachment of *Fenelon* and of *Pascal*, men of exalted genius and undoubted piety, to the doctrine of *Transubstantiation* and other innumerable absurdities of the Church of Rome? It is *this* alone which has insured a sort of immortality to those hideous productions of the human mind, the shapeless abortions of night and darkness, which *reason*, left to itself, would have crushed in the moment of their birth!"

"The difficulty of reforming the *corruptions* of *Christianity* is great, in a state of things where the fear of being eclipsed, and the anxiety in each denomination to extend itself as much as possible, engage, in spite of the personal piety of its members, all the solicitude and ardour which are not immediately devoted to the most essential truths, where correct conceptions on subordinate subjects are scarcely aimed at, but the particular views which the *party* has adopted are either objects of indolent acquiescence or zealous attachment. In such a state, opinions are no otherwise regarded than as they affect the interest of a party: whatever conduces to augment its numbers or its credit, must be supported at all events; whatever is of a contrary tendency, discountenanced and suppressed. How often do we find much zeal expended in the defence of sentiments, recommended neither by their evidence nor their importance, which, could their incorporation with an *Established Creed* be forgotten, would be quietly consigned to oblivion! Thus the waters of life, instead of that unobstructed circulation which would diffuse health, fertility and beauty, are diverted from their channels, and drawn i-

pools and reservoirs, where, from their stagnant state, they acquire feculence and pollution!"

With respect to "the holy and devout" *Doddridge* being involved, along with Messrs. *Ashworth* and *Robins*, in the impeachment of their judgment as *tutors*, the following testimony is at once full and decisive: it shews the folly of the charge, whilst it ought for ever to set the clamours of bigotry at rest. It must be remembered that the pious and sensible *Job Orton* was, for several years, an assistant of *Dr. Doddridge* in his Academy, so that he possessed every possible means of forming an accurate opinion on the subject. "He never expected nor desired, (says Mr. Orton, in his Memoirs of Doddridge,) that his *pupils* should *blindly* follow his sentiments, but permitted and encouraged them to *judge for themselves*. To assist them herein, he laid before them what he apprehended to be the truth, with all perspicuity, and impartially stated all objections to it. He never concealed the difficulties which affected any question, but referred them to writers on *both sides*, without hiding any from their inspection. He frequently and warmly urged them not to take their *system of divinity* from any man or body of men, but from the *word of God*. The *Bible* was always referred and appealed to upon every point in question, to which it could be supposed to give any light. Of his *honesty* and *candour* in this respect, the world has had a sufficient proof in his *Theological Lectures*. He resolutely checked any appearances of *bigotry* and *uncharitableness*, and endeavoured to cure them by shewing the guilty persons the weakness of their understandings, and what might be said in defence of those principles which they disliked, reminding them, at the same time, of the *great learning* and excellent character of many who had espoused them."

This upright mode of tuition was adopted by *Dr. Ashworth*, and his successor, Mr. *Robins*, as well as by their successors, the *Rev. Thomas Belsham*, who, on his change of sentiment, honourably relinquished the theological chair, and also by the *Rev. John Horley*, who has presided over the beloved flock of *Doddridge* for near half a century. Against this

latter gentleman, indeed, the senseless cry of *heresy* was most unjustly and wickedly raised, whilst his pupils bore an irrefragable testimony to his candour and fidelity. In the same admirable manner, the venerable *Dr. Abraham Rees*, and the late *Dr. Andrew Kippis*, himself a pupil of *Doddridge*, conducted their academical institution at Hoxton. Neither their heads nor their hearts could foster a narrow spirit within the breasts of young ministers, nor did they dare to betray the cause of their Divine Master by an odious and intolerant bigotry. *Dr. Doddridge* was calumniated for his liberality during his lifetime, but the more intelligent of the *Independents*, to which denomination he belonged, held his labours in due estimation. In his last illness a most affecting letter was addressed to him, where his distinguished merits as a *tutor* are thus happily recognized:—"Stay, *DODDRIDGE*! O stay, and strengthen our hands, whose shadows grow long. *Fifty* is but the height of vigour, usefulness and honour.—Don't take leave abruptly. Providence hath not directed thee yet on whom to drop thy mantle. Who shall instruct our youth, fill our vacant churches, animate our associations, and diffuse a spirit of *piety, moderation, candour* and *charity*, through our villages and churches, and a spirit of prayer and supplication into our towns and cities, when thou art removed from us? Especially, who shall unfold the Sacred Oracles, teach us the meaning and use of our Bibles, rescue us from the bondage of *systems, party opinions*, empty, useless *speculations* and fashionable *phrases*, and point out to us the *simple, intelligible, consistent, uniform* religion of our *Lord and Saviour*?" Well might *Dr. Kippis* remark, that with this letter *Dr. Doddridge* was so affected, that there was reason to be apprehensive that his tender frame would have sunk under the emotions of his gratitude and joy.*

* The author of this incomparable letter was his beloved friend the *Rev. John Barker*, then a popular minister at *Salters' Hall*. He left behind him two excellent volumes of *Sermons*, and was usually styled the *silver-tongued Barker*, from his fascinating delivery. In his correspondence with *Doddridge*, eulogiz-

Such a tutor was Dr. Philip Doddridge, revered by all denominations for his erudition, candour and piety. With bigots, his truly Christian liberality is the stumbling-stone and the rock of offence. However high their pretensions to Orthodoxy, these religionists forfeit all claim to the name of Protestant Dissenters. Their conduct is glaringly offensive. Catholics and Churchmen look down upon them with contempt. More odious than legitimate Popery, away with this bastard Protestantism from off the face of the earth! Give me back Popes and Councils, Bulls and Anathemas, with all the paraphernalia of proud Infallibility! They have, at least, the praise of consistency! But we who pride ourselves on free inquiry, on candour and on liberality, when we contend with our adversaries either of the Church of Rome or of the Church of England, ought never to turn our backs upon the first principles of our profession. Shame, shame on such professors of Christianity! The name of *Protestant Dissenter* should be resplendent in the annals of the Cross, never for a moment suffering its lustre to be tarnished by the foul breath of intolerance and bigotry. Pre-eminent, indeed, are the obligations to gospel charity! Even that haughty prelate Samuel Horsley, though reclining upon the downy couch of preferment, yet knowing that he had sinned grievously against her claims in his controversy with the formidable heresiarch Priestley, pacified his perturbed conscience at the close of the contest with this memorable declaration: "Whatever of *intemperate wrath* and *carnal anger* hath mixed itself on either side with the zeal with which we have pursued our fierce contention, may it be forgiven to us both, is a prayer which I breathe from the bottom of my soul, and to which my antagonist, if he hath any part in the spirit of a Christian, upon his bended knees will say, Amen."

The reader will excuse my taking leave of this subject, by mentioning my much-respected relative, the late Dr. Caleb Evans, President of the

Baptist Academy at Bristol. Under him I had the felicity to be educated. As theological tutor, he trod in the footsteps of Doddridge, whose liberality was the theme of commendation to all his students in divinity. I well recollect his checking some pupils in whom he discerned symptoms of uncharitableness and bigotry. When a worthy brother minister published an Hudibrastic Poem, entitled, *The Socinian Champion*, which was admired by many in his connexion, he disapproved both of its design and tendency, wisely reprobating the infidel maxim of Shaftsbury, that ridicule was the test of truth! Indeed, the best controversial piece Dr. Evans ever wrote, was a *Reply to Dr. Priestley's Address to the Professors of Christianity*; yet he never failed to speak of his talents and virtues in terms of the warmest admiration. And in his last publication, on the *Doctrine of the Atonement*, he has these words in the Dedictory Address to his Congregation:

"It has never been my custom, as you well know, to give hard names to those that differ from me even on subjects of the highest importance, and you will not, therefore, expect any thing of the kind in this publication. *The wrath of man will never work the righteousness of God*, and I hope I have learned to tremble at the word of my Divine Master. *Who art thou that judgest another man's servant?* Railing accusations may be as easily applied to the support of error as of truth, and can only tend in either case to inflame, never to convince or persuade. We ought as sincerely and cheerfully to admire the virtues of those that may differ from us the most widely, as we would wish to detect and avoid their errors."

Upon these enlarged principles, Dr. Caleb Evans conducted the Particular Baptist Academy at Bristol, which, under him, in conjunction with the Rev. James Newton and the Rev. Robert Hall, attained to an unexampled prosperity.

Sincerely do I hope and trust that the theological tutors of our academical institutions may imitate the illustrious Doddridge in his career of candour and impartiality, which formed the glory of his character and rendered him a blessing to the religious world! He kept pure and translucent

ing the exercise of candour, moderation, and free inquiry among Protestant Dissenters, he adds, "We must come to this or come to nothing!"

streams which make glad the city of our God. If aught of good hath accrued from the humble labours of the writer of this article, either as minister or as tutor, especially of those whom, during a period of upwards of twenty years, were trained up by him to the Christian ministry, it is under the blessing of heaven ascribed to his having been early smitten with the admiration of this excellent man, distinguished as he was for unwearied diligence, diffusive benevolence and ardent piety. His bust, recently executed by his *great-grandson*, he esteems the choicest ornament of his habitation. Endeared by the transcendent worth of the original, and emanating from the skill of an immediate descendant excelling in that department of the arts, he not unfrequently contemplates it with an affectionate veneration. Indeed, he bequeaths it to his children and to his children's children, and, should the frail memorial endure, to his latest posterity! *Righteousness alone is immortal!*

I conclude with the avowal of that truly Christian prelate, the late *Dr. Richard Watson*, Bishop of Llandaff: "An intolerant spirit has abated much of its violence amongst ourselves. We pray God that it may be utterly extinguished in every part of Christendom, and that the true spirit of Christianity, which is the spirit of *meekness, peace and love*, may be introduced in its stead! If different men in carefully and conscientiously examining the *Scriptures*, should arrive at different conclusions, even on points of the last importance, we trust that God who alone knows what every man is capable of, will be merciful to him that is in error. We trust that he will pardon the *Unitarian* if he be in an error, because he has fallen into it from the dread of becoming an idolator, of giving that glory to another which he conceives to be due to God alone. If the *worshiper of Jesus Christ* be in an error, we trust that God will pardon his mistake, because he has fallen into it from a dread of disobeying what he conceives to be *revealed* concerning the nature of the Son or *commanded* concerning the honour to be given him. Both are actuated by the same principle, *the fear of God*, and though that principle impels them

into different roads, it is our hope and belief that if they add to their *faith, charity*, they will meet in *heaven*."

J. EVANS.

SIR, Bolton, March 16, 1824.

I AM desirous to correct a mistake which has crept into the last number of the *Monthly Repository*, (p. 120,) respecting the congregation assembling in Bank Street, Bolton, which is there called *Presbyterian*. Whatever was the import of the word in the last century, it denotes, in the present day, the profession of sentiments very nearly allied to the unintelligible opinions of Calvin. So far from such tenets being now entertained by the Society, they have pleasure in the recollection, that they were among the first congregations in Lancashire who declared themselves in favour of the Unitarian doctrine; and in such belief they have continued ever since. As long as nearly a century ago they were favoured with the services of an excellent preacher, whose name and opinions have been long known to the Unitarian public, by his admirable little treatise on "The Sovereignty of the Divine Administration." I allude to the Rev. Thomas Dixon. He was succeeded by the Rev. Philip Holland, whose two volumes of *Discourses* sufficiently shew that his sentiments were the same as those of his predecessor: and those also of his colleague, in the latter two years of his ministry, the late Mr. Hawkes, of Manchester. After this period, for more than thirty years the Rev. John Holland, unceasingly continued to advocate and enforce the doctrines of Unitarianism. A precarious state of health, from which he has now, in a great measure, happily recovered, induced him to resign the pastoral office, under a conviction that he could no longer attend satisfactorily to its various duties; and his place was filled, during a short period, by my immediate predecessor, the Rev. Noah Jones.

It is only necessary to mention these circumstances to remove an impression which has lately become somewhat prevalent, from circumstances to which it will be needless to allude, and to shew that the Society is still the same as it has been, for almost a century, decidedly Unitarian.

FRANKLIN BAKER.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—Pope.

A Memoir of the Rev. T. N. Toller.
By Robert Hall, A.M. London,
Published by Holdsworth. 8vo.
Pp. 71. 1824.

THIS Memoir is prefixed to a posthumous volume of Mr. Toller's Sermons, which we hope to notice in some future number. A biographical narrative, having such a subject, and proceeding from such an author, may well be considered as meriting a distinct review.

Thomas Northcote, son of John and Mary, Toller, was born at South Petherton, in Somersetshire, in the year 1756. Both his parents were eminently pious: and, like many Christians, and Christian ministers, of high attainments, he always thought himself indebted, under God, for his first religious impressions, to the tender solicitude of his mother for the promotion of his eternal welfare. At the early age of fifteen, he was sent to the academy at Daventry, in Northamptonshire: here he passed five years; four of them, under the tuition of Dr. Ashworth—the last, under that of Mr. Robins.* He began to supply on October 1, 1775, a Dissenting congregation at Kettering: and his services proved so acceptable, after repeated visits, that he was invited to take up his permanent residence with them; with which invitation he complied in June of the ensuing year, and was ordained pastor, May 28, 1778. On this office, the weight and responsibility of which were not a little increased by some dissensions among the people for a short time before his visits to Kettering, he entered with fear and trembling, and with that unfeigned distrust of his own sufficiency, and heartfelt conviction of the importance of his charge, which are the surest omen of success.

Little variety must be looked for in

the subsequent sketch of Mr. Toller's life. As he seldom travelled, or mingled in the scenes of public business, as his habits were domestic, and his disposition retired, years glided away without presenting an occurrence of sufficient magnitude to entitle it to a permanent record. Through a long series of years, he persevered in the exemplary discharge of his spiritual functions, among a people, who, in proportion as his talents unfolded themselves, regarded him with increasing love and veneration, as well on account of his ministerial qualifications, as his amiable, prudent and consistent deportment.

In the year 1793, he entered into the married state with Miss Elizabeth Gale, of Cranford, in the neighbourhood of Kettering. By this lady he had two children, John, who died in his infancy, and Thomas, who still survives him, and, under the most pleasing auspices, succeeds his father in the pastoral office. This happy union was of short duration. Not long after the birth of her second child, Mrs. Toller betrayed symptoms of consumption, and, after a lingering illness, expired on the 15th of September, 1796.

For some time previously to this event, the health of Mr. Toller himself had been much impaired: and serious apprehensions were entertained of his being far advanced in a decline. By an excursion to Cambridge, however, in the course of which he met with the most flattering attentions from all quarters, his spirits were revived, and from that time the indications of disease gradually vanished. He continued a widower till the year 1803, when he took for his second wife Elizabeth, the eldest daughter of Mr. William Wilkinson, of Northampton: by her he had five sons, all of whom, together with their mother, survive him.

In the year 1799, the congregation assembling in Carter Lane, Doctors' Commons, London, under the pastoral care of the Rev. Thomas Tayler, wanting a supply for one part of the day, applied to Mr. Toller, and offered

* Mon. Repos. Vol. XVII. 196, 198. XVIII. 605. Mr. Robins was successor to Dr. Ashworth, as theological tutor at Daventry; not his "assistant." Mon. Repos. V. 362, &c.

him, for one service only, a salary considerably beyond what he then enjoyed. To this invitation he gave a decided negative. In the beginning of the following year, the congregation at Clapham gave him a similar invitation, which he also declined. The two congregations then united their invitations, offering a large salary, on condition of his undertaking a single service at each place. This joint application he refused. The people of Kettering, hearing of these repeated attempts to remove him, became justly alarmed: a few of them waited upon him, informing him of the uneasiness they felt at these attempts to effect a separation. They assured him of his entire possession of the hearts of his people, and declared that, though their situation did not permit their making such proposals as the other parties, they would do all in their power, and most gladly rectify any circumstance which gave him uneasiness. His reply was, that if he found his services still acceptable, no pecuniary advantages should ever tempt him to relinquish his charge. At the same time, he intimated that, as the two congregations still persisted in their application, he wished his people publicly to express their sentiments on the subject, that he might be armed with conclusive reasons for declining invitations so earnestly and repeatedly urged. This gave occasion to three separate addresses, from the young people, from the members of the Benevolent Society, and from the congregation at large, each expressive of the high esteem they entertained for his character, their sense of the benefit derived from his ministry, and their extreme reluctance to resign advantages which they so highly prized. To these addresses a most affectionate and appropriate reply was made by their pastor, in which he assured them of his unalterable attachment, together with his final determination to accede to their wishes; and thus ended the last attempt to remove Mr. Toller from his station.

It was during the year 1813, that his friends determined to carry into effect an idea which had before been suggested, that of raising a sum of money to be presented as a testimony of their esteem, as well as with a view to lay the basis of a permanent pro-

vision for his family. As soon as he had intelligence of the design, he naturally and freely suggested some objections to the measure. The apprehensions and scruples, however, which arose from his extreme delicacy, were overruled; and a sum amounting to nearly a thousand pounds* was contributed, with a promptitude and alacrity, which did equal honour to those who conferred, and to him who received, the favour.

Through the larger portion of his life he was occasionally liable to great depression of spirits; but about seven years previously to its close, in consequence of a sudden interruption of the profuse perspiration which had constantly attended his public exercises, and which was thrown back upon the system, he sunk into such a state of despondency as disqualified him, for some time, for the discharge of his ministerial functions. He survived this affliction several years: but from that time the circulation of his blood appears to have been less regular, and the depression of his spirits more frequent than before. Symptoms of a tendency to apoplexy, made their appearance. Near the close of the year 1820, one attack of this nature left him so weak and shattered in constitution as to convince him he should never be able to resume his full pastoral duties again: and his son was, accordingly, chosen as his assistant. On Sunday, February 25, 1821, Mr. Toller preached in the morning, with all his usual animation; from Isaiah, lxiii. 7—13, and remarked, at the end of the sermon, what encouragement this passage affords the widow and the fatherless to put their trust in God; finishing his last public discourse with these words:

“To thee our infant race we leave,
Them may their father's God receive;
That ages yet unborn may raise
Successful hymns of humble praise.”

He spent the evening surrounded by his family, and conversing with his children in a strain of cheerful piety, and after a night of sound repose, arose as well as usual the next morning. About noon, leaving the parlour, he was found a few minutes after in an apoplectic fit, or a seizure reason-

bling apoplexy. Several medical men repaired to the spot, but life was extinct.*

His remains were interred in the burying-ground belonging to the meeting-house, on Thursday, the 8th of March. On that occasion, the Rev. John Horsey, of Northampton, engaged in prayer; the Rev. Benjamin Edwards, of the same place, delivered the funeral oration; and the Rev. Robert Hall, of Leicester, endeavoured to improve the providential event by a suitable discourse. A considerable number of the clergy in the vicinity, and nearly all the Dissenting ministers of the county, attended the procession, which was rendered deeply affecting by the tears of a vast assembly, consisting of all the respectable inhabitants of the town, who felt on this occasion that they had lost a father and a friend.

Of the personal character of Mr. Toller, it may be observed, in general, that it was marked by none of the eccentricities which are supposed to be the appendages of genius, and that it consisted of a combination of amiable and pleasing, rather than of striking qualities. Candour, in all the modes of its operation, was a conspicuous feature. His tenderness in whatever concerned individual reputation was remarkable. He felt as much solicitude about the character of the absent, as the feelings of the present; the wanton depreciation of their intellect or their virtue gave him visible pain, and where he could not speak favourably of either, he was silent. Having no passion for display, he was never tempted to sacrifice his friend to his jest: his gayest sallies never inflicted a pang, nor occasioned a blush. He possessed a high relish for the pleasures of society. An inexhaustible fund of anecdote, which he was wont to relate with a dry and comic humour, rendered him, in his livelier moments, a most fascinating companion. A great versatility of features combined with much power of imitation to give a peculiar poignance to the different incidents of his story. His imitations, however, were *specific*, not individual. "Speak evil of no man," is an injunction of which he

never lost sight; and, without assuming the severity of reproof, he well knew how by an expressive silence to mark his aversion to scandal. He was an ardent lover of peace; and few men have been equally distinguished by an unaffected sweetness and serenity of temper. Deeply convinced of the vanity and imperfection of the present state, he was much of a practical philosopher; yielding where resistance was unavailing, and beguiling the sorrows which he could not remove. He exhibited the most decided indications of piety. Devotion appeared to be his habitual element. Seldom has religion presented more of the lovely and attractive than in the character of Mr. Toller: if it did not inflame him with the zeal which marked more activity and enterprising spirits, it melted him into love, clothed him with humility, and decked him, in an eminent degree, with "the ornaments of a meek and quiet spirit."

With such habits of temper and deportment, it was impossible that he should not fulfil to great advantage the duties of domestic life, and signally enjoy its comforts.

It was not his practice to devote much of his time to ministerial visits. In justification of this part of his conduct, he was accustomed to quote the apostolic injunction, "Is any sick among you? let him *call* for the elders of the church," &c. He possessed, or fancied he possessed, little talent for the ordinary topics of religious conversation; and his extreme aversion to the ostentation of spirituality, rendered him somewhat reluctant to engage in those recitals of Christian experience, in which many professors so much delight. There adhered to his natural disposition a delicacy and reserve, which rendered it impossible for him to disclose, except in the most confidential intercourse, the secret movements and aspirations of his heart towards the best of Beings.

Of societies formed for the propagation of Christianity in foreign parts he was more disposed to admire the zeal that animated the exertions than to anticipate the success; having entertained an opinion, that the final triumph of the gospel over Paganism was destined to be effected by the renewal of those miraculous gifts which

* Mon. Repos. XVI. 181.

attended its first promulgation.* But the Bible Society, by the simplicity of its object, and the comprehensive catholicism of its constitution, so consonant to the unbounded liberality of his views, commanded his unqualified approbation; and having been chosen one of the Secretaries for the Northern Auxiliary Branch, in the county of Northampton, from its first formation, he directed the entire force of his mind to it; attending regularly, as long as his health would permit, the various meetings held in the vicinity. The sensation produced by his speech at the first meeting at Northampton, where his Grace the Duke of Grafton presided, will never be forgotten.

Mr. Toller's addresses to the Supreme Being, in public worship and in family devotion, were copious, without being redundant, fervent without extravagance, elevated, without the least appearance of turgidity or pomp.

What he was as a preacher, may, in some measure, be conceived from his single sermons,† and from the volume now submitted to the public. Hence we may judge of the general nature of the subjects which he selected, of his manner of treating them, and of the characteristic features of his style. His discourses were never vapid, tedious or uninteresting: nor was the effect of them injured by his delivery. A certain intensity of devotional feeling, a deep and solemn pathos, accompanied with tones expressive of the greatest sensibility, sustained the attention of the audience in full vigour.

For the present, we decline to notice the copious remarks of the biographer on Mr. Toller's preparations for the pulpit, and addresses from it: this topic will be more conveniently

discussed, when the posthumous sermons themselves are reviewed. We are desirous that, in the first instance, our readers direct their thoughts exclusively to the life and character of the late minister of the Independent congregation at Kettering. These, we trust, will be very gratifying and salutary themes of contemplation; and it is not until after they have produced their appropriate effect upon the mind, that we wish to select from the Memoir any extracts which we cannot bring forward with unmixed pleasure.

The following passage (p. 3), completely approves itself to our judgment and our feelings: it is a charming sketch of the character of a tutor in the academy at Daventry:

"Among many other mental endowments, he [Mr. Robbins] was remarkable for delicacy of taste and elegance of diction; and perhaps my reader will excuse my observing, that the first perception of these qualities which the writer of these lines* remembers to have possessed, arose from hearing him preach at Northampton on a public occasion. It is to be lamented that he has left none of those productions behind him, which a correct and beautiful imagination, embodied in language of the most classic purity, rendered so impressive and delightful. The qualities of his heart corresponded to those of his genius; and though long before his death, his bodily infirmities obliged him to relinquish a commanding station and retire into obscurity, he retained to the last such an ascendancy over the minds of his former pupils, and such an interest in their affections, as nothing but worth of the highest order can command."†

* There is some incongruity in this transition of the biographer from the first person to the third. "Delicacy of taste," however, and "elegance of diction" strongly characterise Mr. Hall's style, and perhaps are the most prominent of his intellectual and literary excellencies. The Memoir before us, has "careless beauties," but is altogether a very attractive composition.

† It was not the reviewer's happiness to be one of the pupils of Mr. Robbins, whose conversation, nevertheless, he had frequent opportunities of enjoying, and from whom he personally experienced a candour and a kindness, never, he trusts, to be forgotten. In the manners of this

* An opinion not peculiar to Mr. Toller.

† Of these a very small number appeared from the press: nor has Mr. Hall mentioned them. We recollect to have seen one, of considerable excellence, on "the Evidences of Christianity." Two others have come to our knowledge; a Funeral Sermon for Mr. John Hennell, 1809, and a discourse of the same class, for the Rev. S. Palmer, of Hackney, 1814.

The sentences (43, 44,) that we proceed to extract, will gratify and impress every reader of sensibility :

"His [Mr. Toller's] most affecting illustrations (and the power of illustrating a subject was his distinguishing faculty) were drawn from the most familiar scenes of life, and, after he became a father, not unfrequently from the incidents which attach to that relation. An example of this will afford some idea of the manner in which he availed himself of images drawn from the domestic circle. His text was Isaiah xxvii. 5 : *Let him take hold of my strength, that he may make peace with me, and he shall make peace with me.* 'I think,' said he, 'I can convey the meaning of this passage so that every one may understand it, by what took place in my own family within these few days. One of my little children had committed a fault for which I thought it my duty to chastise him. I called him to me, explained to him the evil of what he had done, and told him how grieved I was that I must punish him for it : he heard me in silence, and then rushed into my arms, and burst into tears. I could sooner have cut off my arm than have then struck him for his fault : he had taken hold of my

strength, and he had made peace with me.'

With one further quotation we conclude : it is Mr. Toller's address to the Duke of Grafton, at the first meeting of an Auxiliary Bible Society at Northampton—(pp. 26, 66).

"I am confident I shall not offend your Grace, if I venture to affirm, that you never appeared in a situation more truly dignified than at the present moment. As a member of the great senate of the nation, (unquestionably the most illustrious civil assembly in the realm,) you appear under the honourable title of a British peer; but *here* under the still more dignified character of a Christian believer : *there* you take your seat as one of a body of legislators to an individual empire ; but *here* as a friend to a perishing world : *there* you are the subject of a venerable, but alas ! disabled earthly sovereign ; *here* you appear as the loyal subject of the 'blessed and only Potentate'—'King of kings and Lord of lords, who only hath immortality' : *there* you are stationed as a counsellor, consulting the well-being of the country ; but *here* you preside at the head of a band of advocates in the cause of human salvation, nor would an angel from heaven think himself demeaned by occupying the chair which your Grace fills, on an occasion like this ; for if there be joy in heaven over one sinner who repents, what must be the emotions of those benevolent spirits, in witnessing the proceedings of this day, which have for their object the repentance and salvation of millions ?"

[To be continued.]

OBITUARY.

Died, Nov. 11, 1823, at his residence in Washington County, Alabama State, North America, aged 56, the Hon. HARRY TOULMIN, late a Judge of the District Court of the United States for the Mississippi District. The subject of this memoir was the eldest son of the late Rev. Joshua Toulmin, D.D., and was born at Taunton, in the year 1766. He was from an early period destined for the ministry, and was carefully educated with that view, by his excellent father. At a proper age he was placed at Hoxton Academy, where he pursued and completed his studies, under Drs. Rees, Elppis and Savage, who then superintended the institution. At the age of twenty-one he received and accepted an invitation

to undertake the pastoral office at the village of Monton, in Lancashire. Here he continued only about a year, when he removed to Chowbent, in the same county. His sphere of usefulness was there greatly enlarged. He was in the midst of a very populous neighbourhood, and his services in the ministry were highly and deservedly valued. He frequently addressed a congregation of eight hundred hearers. The time of his residence at Chowbent, was distinguished as the era of politico-religious persecution. The French Revolution took place, and was followed, in this country, by the strenuous efforts of Government to suppress every independent expression of public opinion. The ingenuous mind of Mr. Toulmin could ill

brook the coerced silence imposed in this reign of terror. He became obnoxious to the partizans of the ruling powers, and was threatened with personal injury. His place of worship was at one time attacked while he was engaged in the pulpit, but his coolness and energy prevented the commission of any act of serious violence. On another occasion, a tumultuous assemblage surrounded his house, determined to drag him forth: he was absent at the moment, but being informed of the state of alarm into which his household was thrown, he hastened homeward, and, disregarding the solicitations of his friends, rode fearlessly into the midst of the riotous multitude. Awed into silence by the intrepid energy of his manner, the rude rabble listened to his calm, but forcible vindication of himself, and at length, forgetting the rage into which they had been hurried, they quietly dispersed, blessing the man whom they came with intent to destroy.

Various reasons concurred to induce Mr. Toulmin to emigrate with his family to America, which he did in the year 1793. He had some time before married Ann, daughter of Mr. Laurence Tremlett, of Totness, in the county of Devon, by whom he had several children, of whose number two died soon after their arrival in America. His first settled transatlantic residence was at Lexington, Kentucky, where he occasionally officiated as minister; but gave his principal attention, as became a settler, to agricultural pursuits, employing his leisure hours in the study of law and medicine. His proficiency in both these pursuits was considerable. The latter he ever continued benevolently and successfully to exercise in his neighbourhood; the former was, it may be presumed, early known and properly appreciated, for he was offered the situation of Secretary to the State and Government of Kentucky. In this office Mr. Toulmin continued till the removal of the Governor, when he again changed his residence, transporting his family to the Mississippi Territory, near the Alabama State. Here he extended, with successful results, his agricultural speculations, and was shortly after honoured with the office of Judge of his District, which he held for many years, discharging its laborious duties with credit to himself and benefit to the community. His qualifications for this high office were evinced by his undertaking, at the desire of the Government, to revise and digest the laws of the Mississippi Territory. This important task he accomplished, much to the satisfaction of his employers, and his abridgments were published, in a cheap and accessible form, for general information. About

the year 1813, Mr. Toulmin lost his wife, and, after the lapse of some time, took for his second, a lady who had emigrated from England at the same time with himself. This union was productive of the greatest happiness, both to himself and to the children of the former marriage. He now enjoyed to a great degree that kind of happiness which is most desirable to an active and virtuous mind. An extensive cultivator of land; the holder of a public function of high importance; and the head of a numerous family of children and dependents, his establishment was almost patriarchal. He had become, in his political principles, thoroughly American; and his letters to his friends in this country breathe strongly the spirit of republican independence, and abound in expressions of continued satisfaction at his emancipation from the thralldom of European governments, and of admiration of the excellent qualifications of the public institutions of his adopted country. Nor was this high estimate materially affected by his own removal from office, which was neither called for by any demerit, nor handsomely effected. On this topic he writes thus in the year 1821: "Of this, [the very moderate remuneration for his public duties,] I am all at once deprived; and this rather unexpectedly; for I did think that long, faithful and arduous services gave me a title to a re-appointment; [the office having ceased by law, on the conversion of the Mississippi Territory into a State,] but it was no such thing. All offices in the new State in the gift of the federal Government, were distributed among the partizans of the Secretary of the Treasurer, (similar to the English Chancellor of the Exchequer,) who aims to be President, a few years hence. But I was not of that class. . . . Remember that intrigue, that ambition, that sycophancy, that corruption, prevail in republics as well as in monarchies, for both are governed by men; and the main difference is, that in republics, these passions and the men who are governed by them, can be checked and controuled by the people; and often are so."

Mr. Toulmin was not without his share of domestic afflictions; some years before the death of his first wife, he suffered heavily from the loss of his eldest daughter, an amiable and excellent young woman, who was married to Colonel (now General) Gaines; but the heaviest trial seems to have been the loss of his son Joshua, a fine and interesting youth, whose progress in every useful branch of study, and the excellent qualities of whose mind and heart, endeared him to all who

knew him. On this event, the letters of the sorrowing parent were filled with the deepest expressions of feeling, tempered by those consolations to which the Christian philosopher knows so well how to have recourse. During the last three years of his life, Mr. Toulmin's health had visibly declined, and he was a decided and suffering invalid, for six months previous to his dissolution. His brother, Mr. John Butler Toulmin, hearing of his increasing infirmities, hastened to see him, and arrived at his residence on the 10th of November last; the day before his death. He witnessed the closing scene, and in a letter written on the following day, thus sketches the public character of his brother: "His usefulness and benevolence was exemplary. He was always endeavouring to benefit his fellow-creatures. He had, by a long course of study, acquired an extensive medical knowledge, which was devoted gratuitously to the benefit of his friends and neighbours. As a political character he was firm and independent; his talents too, were of a high order, and commanded the respect of all. He had lately been elected to the General Assembly of this (the Alabama) State. It is to meet next week. He had set his heart upon attending it, for he thought he could do much good in the revision of bad laws, and in simplifying the mode of proceeding hitherto adopted in courts of justice. Had he been well, he would have done good, for he would have been the leading member in the House of Representatives. But all is now over, and his reward will be hereafter." His private character was distinguished by mildness and benevolence, by primitive simplicity, cheerful phrasantry and extensive hospitality. His attachment to his English connexions was unabated by time or distance. Though he relinquished the exercise of the pastoral function, as the consequence of his emigration to a new country, he was never backward in the practice of the most valuable Christian virtues. To these were joined inflexible firmness and integrity, which never suffered him to be blind to public delinquency, however speciously disguised. He was an accurate and attentive observer of passing events, and an indefatigable inquirer, when any curious facts presented themselves. Residing in that part of the United States which is still disgraced by the permission of slavery, he, like all others, had a property in human beings, but he had too high a regard for them as fellow-creatures, to allow them to feel their bondage oppressive, and was consoled by the reflection, that his Negroes were better off than persons of the labouring classes in England.

Mr. Toulmin had a large family of children, several of whom are married and settled in different parts of the United States, all of them, as might be anticipated, respectably filling the situation allotted to them by Providence. His death leaves a void in his family which will long be painfully felt; nor, as a public calamity, is it lightly appreciated by the population of an extensive and improving district.

W. H. S.

1824. Feb. 2nd, in *Air Street, Piccadilly*, in his 75th year, Mr. JOHN SIMCO, bookseller, a worthy, honest man, long known and respected for his love of antiquities, and his curious catalogues of topography and biography (from 1788 to the present time). Mr. Simco particularly devoted his attention to the sale of books and prints relating to topography and biography. He was patronized by F. Barnard, Esq., his Majesty's Librarian; Sir R. C. Hoare, Bart; the late Mr. John Townley; Mr. Nassau; and many other eminent collectors; for all of whom honest Simco collected many a curious article. Mr. Simco carried his love of collecting antiquities beyond the grave; by bequeathing to Dr. Williams's Library, in Red Cross Street, an *inlaid copy* of Wilson's History of the Dissenting Churches, in eight volumes, folio, illustrated with an immense number of portraits of ministers and other persons connected therewith; to the Society of Antiquaries, a Port-Folio of Views of Churches and Palaces in Holland, Germany, &c.; and he offers to the Trustees of the British Museum his interleaved copy of Bridges' Northamptonshire, in 4 vols. folio, full of Engravings, with three port-folios of Drawings of Churches and Monuments in Northamptonshire, beautifully executed. Also, his Lysons's Environs of London, illustrated in 11 vols., and 4 vols. of Drawings, and his History of St. Albans, and History of Derbyshire, 3 vols. folio, illustrated with Prints and Drawings, upon condition of their paying his executors a certain sum of not half what they cost him. The remainder of his Books he orders to be sold by Mr. Evans, and his Prints and Books of Prints by Mr. Sotheby.—*Gent. Mag.*

We can confirm the fact of Mr. Simco having bequeathed his illustrated copy of Wilson's Dissenting Churches to Dr. Williams's Library; and we can add, from our own knowledge, that during his lifetime, he was a liberal benefactor to the same institution. The Library owes to him some valuable manuscripts, and a large collection of rare Funeral Sermons. The Trustees, we know, feel grateful to his memory, and hope that his example

will induce many who have manuscripts, valuable books, &c., which they wish to preserve, to deposit them in the Library, which is becoming increasingly important to the Protestant Dissenters.

March 16, at *Walsworth*, WILLIAM TUFORD, Esq., in the 73rd year of his age. He was interred at Worship Street, by the Rev. Dr. John Evans, who, on the subsequent Sabbath, preached his funeral sermon, from 1 Cor. xv. 55—57. The character of the deceased was thus delineated at the conclusion of the discourse: "*Mr. William Tuford* was a native of Cranbrook, in Kent, and settled in London at an early period of life. For many years he was a respectable silk-manufacturer in Spitalfields. Latterly he withdrew from business, and his retirement was occupied in promoting measures of benevolence and piety. With a sound understanding, and a placid disposition, he blended a beneficent heart. For upwards of forty years he had been member and deacon of the General Baptist Church, meeting at Worship Street. Having been originally in the Wesleyan connexion, he often wished to see the zeal of Methodism engrafted upon the more enlarged views of rational Christianity. Though a *Necessarian* and a *Materialist*, he never suffered these tenets to relax his moral conduct, or to bedull his views of futurity. Indeed, in his opinion, the doctrine of Necessity rendered him more resigned to the dispensations of Providence, whilst Materialism led him to put a greater value upon the resurrection of the just. Upon these controverted topics he loved to argue, but never with asperity. Knowing the worth of truth, he sinned not against the claims of charity. His favourite doctrine was *Universal Restoration*, or the final restoration of all lapsed intelligences to the favour and enjoyment of their Maker. This he deemed the noblest triumph which could be effected by the gospel of Jesus Christ, at once conducive to the glory of God, and to the everlasting interests of mankind. Nor was his a speculative religion. He was kind as a father, husband, brother, friend, and, indeed, in all the exemplary, social relations of life. His attendance upon public worship was constant, and a more attentive hearer never occupied the house of God! Firmness of principle and uniformity of practice marked his earthly career. He remained to the last steadily attached to the religious opinions he had professed, and thence derived support in his last illness and dissolution. He had enjoyed good health, resulting from habits of temperance and moderation. But old age,

the incurable disease, approached, and soon laid him in the tomb! The last work in which he was engaged was a work of charity. The *General Baptist Chapel* at Cranbrook, opened 1808, has a debt of £700 upon it, which the Trustees (of whom he was one) wish to have liquidated. He had just issued a circular, with an engraving of the building, and requested me to preach a sermon in its behalf, when a collection was made, together with a subscription among friends, honourable to their liberality. But, alas! he never lived to know the result of the plan which he had meditated on this occasion. The day on which the account was to be delivered into his hands, intelligence was announced of his being in a dying state. I immediately visited him, stayed with him, and found him calm and composed; acquiescing in the will of his Maker, he lifted up his hand and said, with a most impressive look, '*I am happy and resigned!*' From his first attack the cure was deemed almost hopeless, but his equanimity never forsook him. His grow weaker and weaker, and was at length mercifully released from the burden of mortality. His last message to his friends at Worship Street was, '*I shall never again join with you here on earth, but trust to meet you in heaven!*' He was married twice; first, by the celebrated John Wesley, to *Miss Susannah Fensholt*, a pious, worthy woman, by whom he has left an only son, who, together with his second wife, a widow lady, *Mrs. Sarah Walker*, as well as an only brother, *Mr. Isaac Tuford*, of Cranbrook, remain to cherish his virtues and revere his memory.

"It is sincerely hoped that the work of charity which this good man undertook, respecting *Cranbrook Chapel*, will be taken up by some liberal friends of rational Christianity, and completed. It is a case of extreme urgency, and efforts in the cause of God and truth pass not unrequited. Seconded by other labourers in the vineyard, it must be crowned with final success. Not to be weary in well-doing is the test and glory of the Christian profession."

Lately, at *Kilohanning*, the Rev. Dr. STEVEN, formerly Pastor of the Scots Church, Crown Court, well known as one of the characters in one of Burns's Poems.

Lately, in *Southampton Street, Strand*, the Rev. J. LEWIS, D. D., Rector of Meeth and Newton Petrock, Devonshire, author of the popular *Classical Dictionary* and other works.

Memoir of M. Carnot.

(From the *Revue Encyclopédique*.)

The subject of this article was regarded by his contemporaries, as he will be regarded by posterity, and the whole of his life was known to all Europe; yet the time is not come for writing his history. His name is so essentially connected with a great series of facts, that it cannot be isolated for the purpose of mere biography: to write properly of Carnot, it would be needful to write the account of the Revolution; but although we possess an immense collection of writings on that portion of our annals, none of those which bear the name of *history* is free from errors; and the secular witnesses still remaining, far from seeking to rectify those errors, suffer the number of historical falsehoods daily to increase, and do not oppose the misrepresentation of the most important facts. When the generation contemporary with the Revolution shall have disappeared, the narratives of that great event will remain as they have been written in a succeeding period, and posterity will know no more than it is the will of the historians to teach them. Truth, however, will not be entirely destitute of an asylum; some memoirs will elude the vigilance of its enemies, and will compose another history, incomplete and mutilated, but sincere. At that epoch, far distant, and even problematical, it will be possible to consider Carnot as a public man; and it is in history itself, in the great mirror of events in which he took part, that we must seek for the features which characterize him. At the present time we should confine ourselves to representing him as a citizen and a man of great mental attainments. We cannot, however, refrain from calling attention to one of the moral qualities which ever regulated his political conduct—that moderation, that calmness of soul, which rendered him inaccessible to ambition. This fine quality was sometimes less useful than estimable; it more than once prevented the talents and extensive views of Carnot from being serviceable to the cause he had embraced. His character cannot be seen and appreciated except when he acts alone. During the short time in which he was in the war department, he seemed almost inactive, there was no bustle in his offices, the press was not made to labour hard; and yet a powerful impulsion was communicated to the immense military forces of France at that period. No man possessed more completely the art of effecting much with little apparent means, a species of talent and address never understood or coveted

by an ambitious man. In a well-regulated republic, Carnot would have arrived, according to the natural order of things, at the highest functions of the State; he would have presided over the national destiny. As disinterested, as devoted a patriot as Washington, and possessed of greater talents for war, he would not have defended the cause of freedom less ably than the illustrious American. But his knowledge and his admirable qualities lost their effect by his association with colleagues less skilful and more aspiring; he had no influence in the most important deliberations; he was unable to present the direction of affairs from falling into the hands of audacious ignorance and opinionated mediocrity. Had ambition led him to rule the Directory, and to take the place to which his talents should have raised him, Bonaparte would not have subjugated France, and the face of Europe would not have become what we now behold it. Let us add a few touches to this sketch of his public character. When the government of Antwerp was devolved upon him, the treasury of that place was empty, and it was necessary to have recourse to a temporary coinage. In such cases a fictitious value is almost always given to the coins that are struck; those struck by Carnot's order, possessed their intrinsic value, so that their circulation could cause no loss, whatever might be the events of the war and the conditions of the peace.

Carnot was born in 1763, at Nolay, a small town in the department of the Côte-d'Or. His father was a lawyer in great repute. At a very early age he entered the corps of engineers, and before his twentieth year, the young officer had composed the *Eloge de l'Autan*, crowned by the academy of Dijon. The composition of poetry was likewise his recreation from more serious labours. Impelled by a sense of duty to the studies connected with his profession, and led by his taste to literature as well as mathematics, he was equally successful in the cultivation of both. In 1783, he brought out his *Essai sur les Machines*; and twenty years later, after the storms of the Revolution, his work entitled, *Principes Fondamentaux de l'Equilibre et du Mouvement*. These principles are more metaphysical than analytical, more calculated to satisfy minds accustomed to the severest reasoning, than to furnish means of application. In 1802, he published his *Traité de Géométrie de Position*, the most remarkable and most useful of his mathematical works. Four years after, his *Réflexions sur la Métaphysique du Calcul Infinitesimal* appeared, of which a new edition has lately been pub-

All these works display a mind that is patient and exact, but little anxious to pursue the beaten road, and delighted to encounter difficulties. It is well known that the Institute of France had not a more active or laborious member than Carnot. Before he had withdrawn from public affairs, it was in literary occupation that he sought repose from the cares and labour imposed on him by his functions. Besides the works we have named, he composed several pieces inserted in the collection of the Institute. But none of his writings excited so much attention as the *Traité de la Défense des Places*. To this day many of the military have not forgiven him for publishing it, and some of them have attacked it with a violence which they would not have shewn in merely opposing errors: the sciences themselves, and still more the arts, are sometimes infected with party-spirit.

Carnot had to encounter the enmity of all who had enriched and elevated themselves by the Revolution; his whole life may be said to have been a continual

impeachment of them. Fouché, who had become minister in 1815, hesitated not to proscribe him. In a country not his own he might have been put in possession of what he had never asked at the hands of his compatriots; but his generous soul could not accept the gift of the stranger. Content with his little patrimony, he used no speculation for increasing it, and he terminated his career in honourable poverty. Revered by the strangers amongst whom he had found an asylum, cherished by numerous devoted friends, admired by every noble mind, his exile was not without its pleasures, nor the termination of his life without consolation. The inhabitants of Magdeburg, his last abode, will long preserve the remembrance of a guest so worthy of the esteem they shewed him. They were deprived of a longer enjoyment of his society by his death, which took place at the beginning of August in the present year. He was 70 years of age.

INTELLIGENCE.

DOMESTIC.

Resolutions of the Protestant Dissenting Deputies relating to the Corporation and Test Acts.

At a General Meeting of the Deputies for protecting the Civil Rights of Dissenters, held at the King's Head Tavern in the Poultry, on Friday, 19th of March, 1824,

W. SMITH, Esq., M. P., in the Chair :

Resolved unanimously (on the recommendation of the Committee)—

That considering the long interval which has elapsed since the agitation of the question of general religious liberty in Parliament, and the consequent want of interest in, and acquaintance with the subject which prevails both in and out of Parliament, it is expedient that it be immediately brought under public consideration by an application to Parliament on the subject of the Corporation and Test Acts, and that such application be renewed temperately but perseveringly from time to time, with a view to enlightening and directing the public mind, making the friends of the cause acquainted with and interested in the merits of the question, and preparing the way for that gradual, but ultimate, success which has in so many instances at-

tended persevering exertions in causes founded in truth and justice.

That the Petitions now recommended by the Committee be adopted, signed, and presented to both Houses of Parliament without delay.

That some member of the House of Commons be requested to follow up the Petition by a motion on the subject.

That the Committee apply to such members of both Houses as are considered favourable, requesting their assistance, informing them of the decided intention of the body of Dissenters, seriously to make and renew applications to the Legislature on the subject, and communicating to such members proper explanatory statements of the case.

That the Committee immediately solicit the co-operation of deputations from the body of ministers in London, and the other societies in London formed for, or interested in the promotion of civil and religious liberty, in order to establish union and obtain an accession of talent and energy in the common cause.

That printed statements of the case of Dissenters, and of the reasons on which they ground their claims upon the Legislature, be with such co-operation prepared and circulated.

That the Committee take such other measures for interesting and informing the public mind by temperate discussion,

(either through the daily and periodical press, or by the publication of useful and judicious tracts and addresses,) as shall be desirable for the promotion of the cause.

That the Committee be fully authorized at once to take from time to time all such steps as may be expedient for effectually following up these objects, and that they report from time to time to the general meetings,—calling special general meetings if necessary.

That these resolutions be signed by the Chairman, and printed and communicated to all congregations of Dissenters throughout the kingdom known to the Committee, and that it be recommended to them to form some plan of communication and co-operation, through local or district societies, with the body in London, and to send up petitions as early as possible, but, at all events, in the ensuing session, taking measures at the same time for interesting in their cause such Members of Parliament as may be more immediately connected with them.

That these resolutions be also officially communicated to the body of ministers and to the different Dissenting bodies associated there for the promotion of religious liberty, and be also inserted in the different magazines connected with or in circulation among Dissenters.

(Signed) Wm. SMITH,
Chairman.

A Sunday-Evening Lecture was begun in January, and will be carried on till the end of July, in Essex-Street Chapel, by the Rev. HENRY MATTHEWS, lately Curate of St. Paul's parish at Bedford, with occasional assistance.

THE Half-yearly Meeting of the *Somerset and Dorset Association* will be held at Ilminster, Somerset, on Wednesday, April 21st. The Rev. Samuel Walker, of Crewkerne, is expected to preach in the morning, and the Rev. H. Acton, of Exeter, in the evening.

G. B. W.

Bridport, March 24, 1824.

Ecclesiastical Preferment.

Rev. HOMER SCOTT to be Archdeacon of Australasia, New South Wales, with an annual income of £2,000.

Unitarians' Marriage Bill.

In consequence of the almost unanimous declarations of the Spiritual and Lay Peers in the debate of last Session, that though relief ought to be granted in

some form to the Unitarians; with regard to the present Marriage Service, there is no reason whatever for altering the law as respects Dissenters in general; and in consequence also of the little disposition manifested by the Dissenters themselves to co-operate with the Unitarians in the attempt to obtain a measure of general relief; the Committee of the Unitarian Association, with the countenance of their Parliamentary advisers in the Upper House, have framed a Bill for the benefit of "persons scrupling the doctrine of the Trinity, commonly called Unitarians." This Bill was introduced into the House of Lords by the Marquis of LANSDOWNE, on Thursday the 11th instant, and is to be read a second time this day. (March 29th.) It is understood that His Majesty's Ministers, (we would hope, without an exception,) are favourable to the *principles* of the Bill, and, we believe, we may state that it will not be opposed by the *majority* of the Bench of Bishops. If, as we trust, it passes the second reading, it will go before a Committee of the House. What alterations will be made in it there, it is impossible to foresee; but we fully expect that clauses will be introduced by the episcopal bench limiting and guarding the privilege of solemnizing matrimony, and that the same legal responsibility will be imposed upon such Unitarian ministers as shall be allowed to perform the religious part of the Marriage Service as now attaches to the Clergy of the Established Church. Both places and persons are, we apprehend, to be specially licensed for the solemnization, and the licence will be more restricted than many wish and expect; to be confined, for instance, to a certain number of chapels in a district, to chapels previously licensed for Dissenting worship for a given term, and to chapels exclusively appropriated to religious worship and charitable education; and with regard to persons, to be granted only to ministers of chapels allowed to be licensed, such ministers not carrying on trade or any other calling than that of a schoolmaster. The limitations are designed, professedly, and we cannot help thinking sincerely, to guard the sanctity of the rite, to prevent clandestine practices and to secure the legal proof of marriages. No clauses will be introduced, we would persuade ourselves, that will defeat the object with regard to the body of Unitarians. If some trouble be imposed upon them, or a less amount of privilege be granted than may have been anticipated, let it be remembered that the relief of conscience is the great object in view, and that the relief in this particular inst-

will be a large step in the road of religious liberty. We cannot believe that the Unitarians will be again disappointed; but should this be the case, we shall console ourselves with the persuasion, that relief is not absolutely denied, but only deferred.

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*The Unitarian Chapel at Willington,
Delamere Forest, Cheshire.*

IN a journey to the North, I lately visited this place, having several times preached in the neighbourhood, while I acted as a Missionary.

At Willington, there is a small congregation of Unitarian Christians, consisting almost entirely of poor people, nor is there one among them who is rich in the things of this world. This congregation has been raised by the gratuitous labours of a worthy and sensible man, who is the minister, of the name of Edward Astbury, who has brought up a large family, and got the little property he possesses, (and it is very little,) by the labour of his hands, and he has now several grandchildren to provide for, who are orphans. This good man gave the ground on which the chapel is erected, and also the burying-ground, out of the hard-earned fruits of his labour. The poor members of the congregation gave their labour in digging and cutting the stone out of the forest, for the erection of the chapel; they also levelled the ground, removed the rubbish, &c. The team-work in bringing the materials to the spot, &c., was given by a farmer, the only one belonging to the congregation, the rest being labourers. By these means a decent and comfortable chapel has been erected at the small expense of 160*l.*, but the walling in of the burying-ground, and several other things which must be done, will occasion a further expense of 15*l.*, making the whole expense 175*l.* Towards the defraying of this, the poor congregation raised 15*l.*, which was not a small matter for people in their circumstances to do. In Lancashire and Cheshire, 160*l.* has been collected towards defraying the debt incurred, and 2*l.* was sent for the purpose from the Framlingham Fellowship Fund, making in all 117*l.* and leaving, when what remains to do is finished, a debt of 60*l.*, which these poor people have no means of defraying.

Having known Mr. Astbury and his people some years, and often visited them, I beg leave to present their case to the attention of the Fellowship Funds and the Unitarian public. I know it to be genuine, and have stated it in as concise and naked a manner as possible.

I am persuaded it needs no dressing up nor recommendation. It can only be necessary it should be known, in order to its obtaining the patronage of liberal Unitarians, and to the aid being given which will free this poor congregation from their pecuniary burden. The chapel is in a neighbourhood where the population is increasing in consequence of the inclosure and cultivation of Delamere Forest, and it is two miles from a parish church. The congregation is in a promising state, and is likely to increase, especially if the debt can be removed.

R. WRIGHT.

Troubridge, March 13, 1824.

P. S. Any contributions for the above case may be remitted to Mr. James Johnson, Tanner, Foregate Street, Chester; or to Mr. Smallfield, Hackney.

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MISCELLANEOUS.

THE newspapers state that on the 7th instant, died at Aberdeen, JAMES MOIR, aged 101. He was brother-in-law to the veteran M'Dougal, who supported General Wolfe, after he received his mortal wound on the plains of Quebec. The wife of James Moir was buried on the 7th, aged 81; and her husband died within an hour after she had been laid in the grave.

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Irish Catholics.

The Aggregate Meeting of the Irish Catholics was held April 29th, at Dublin, Sir Thomas Esmonde, Bart., in the Chair; when Resolutions were unanimously agreed to, condemnatory of the injustice of the penal code, as it affected the Catholic body in all its branches. The Petition on the General State of Ireland was read to the Meeting; it enumerated a variety of abuses in Church and State, complaining of the Magistocracy, and of the mode of administering justice in the inferior Courts. The Petition, after enumerating a great variety of grievances, prayed a radical remedy—it entreated Parliament to call on the Established Church to lessen their incomes one-fifth—to disable Orange-men of Ireland from holding places under Government—and, finally, to grant emancipation to the Roman Catholics. This Petition was referred to the Catholic Association, for revision and correction.

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West Indies.—Negro Slavery.

ON Wednesday, March 17, Lord BATHURST, in the House of Lords, and Mr. CANNING, in the House of Commons, produced papers and gave information, with relation to the measures taken by

the Government, in consequence of the Resolutions of the House of Commons in the last session of Parliament with respect to the amelioration of the condition of the Negroes. Amongst the papers were circulars issued for the consideration of the Colonial legislatures, recommending various regulations on behalf of the Slaves. But the most important document submitted to Parliament was an Order of Council, for improving the condition of Slaves in Trinidad. This island has no legislative assembly, and therefore the Government has resolved to begin the experiment of amelioration here; intending to issue a separate order for the island of St. Lucia, more conformable to the French law, and afterwards an order for Tobago, Demerara and Berbice; under the expectation that if these measures succeed, they will be voluntarily adopted by the assemblies of the other colonies. Trinidad, to which alone the Order in Council at present applies, contains only 23,000 Slaves, out of 700,000, which the Colonies together comprise. The friends of humanity may lament the narrow operation of this merciful decree, but they must rejoice in this wise and effectual commencement of a philanthropic reform. The Order appoints an officer, to be called The Guardian Protector of Slaves. Compulsory labour on the Sabbath is prohibited, and Sunday markets are to be utterly abolished. The whip is to be wholly laid aside in the case of female Slaves, and to be used only under regulations with regard to the males. In Slave-sales the husband and wife are not to be separated, nor both from their children, if under seven years of age. Encouragements are held out to Slave-marriages, and facilities afforded for the purchase of their freedom by the Slaves themselves: such Slaves as shall obtain a certificate of their competency from some religious teacher, are to be admitted evidence in criminal cases not affecting the life of a White; and, finally, measures are proposed for the security and transfer and bequest of Negro-property. His Majesty's Ministers have thus far redeemed the pledge which they gave to the country, and, having done thus much, they cannot help doing more and, indeed, we firmly believe that they intend to do all that they deem practicable and safe on behalf of the long and deeply-injured Negro-race.

A measure of more dubious policy is also resolved on by the Government, namely, an Ecclesiastical Establishment for the West-India Islands. This is to consist of two bishops, one for Jamaica, and the other for the Leeward Islands, having his seat alternately at Barbadoes and St. Vincent's; one archdeacon for Jamaica, and two for the Leeward Islands;

and a certain number of clergymen for such vacant parishes as are applying for residents, under whom, and subject to whose controul, are to be schoolmasters for the Slaves. During the continuance of the present Governors of the islands, the presentation to livings is to remain in their hands, subject to the approbation of the bishops; but on the expiration of their governorships, the bishops are to have the entire patronage. The expense of this establishment is to be provided for, at present, out of the interest of the Half Million voted for New Churches, and hereafter out of that branch of the Crown Revenue, known by the name of the Four Per Cent. Duties; so that the Planters are exempted from any immediate charge on this account. It is stated that the bishops are to have each an allowance of £4000 per annum, with a retiring pension, after twelve years' residence, of £1000 per annum. Mr. Sumner, Prebendary of Worcester, is nominated to one see; and Mr. Coleridge, (a near relation to the Poet,) Joint Secretary to the Society for Promoting Christian Knowledge, is nominated to the other.

THE Missionary SMITH, of Demerara, was released by the hand of death on the 6th February, after a confinement of more than six months in a Colonial goal. He fell, after three days' suffering, under an illness which his long imprisonment in such a climate aggravated. His Majesty's pardon was, therefore, unavailing, and probably never reached the ear of the suffering, and, we believe, innocent Missionary. The Directors of the Missionary Society have published a string of sensible and spirited resolutions upon this subject; in one of which they pledge themselves to take measures for obtaining the reversal of Smith's sentence: this determination is, we suppose, rendered abortive by the termination of the life of this unfortunate victim of colonial prejudice, jealousy and terror.

LITERARY.

MR. SOLOMON BENNETT has just issued the prospectus of a Work, to be entitled, *The Temple of Ezekiel*, or an Illustration of the 40, 41, 42, &c., Chapters of Ezekiel, to be published in a quarto volume, and illustrated with a Ground Plan, and a Bird's-Eye View of the Temple.

In the press, *The History and Antiquities of Wales*, containing Memoirs on the Civil and Military History, Laws, Druids, Triads and Kalendars of the Ancient Britons, or Welsh; on the History of Christianity in Britain; Antiquities and Monumental Inscriptions; and on the r

sent Civil Divisions of Wales into Hundreds and Commots. By John Jones, LL.D. and Barrister-at-Law.

PARLIAMENTARY. HOUSE OF COMMONS.

Feb. 27. The House went into a Committee on Mr. Sergeant ONSLOW's motion for a Repeal of the Usury Laws. In the previous debate on the motion that the Speaker do leave the Chair, which was carried by a majority of 16, (Ayes 48, Noes 32,) Mr. Alderman HAYGATE, who strongly opposed the motion, quoted the authority of Dr. *Adam Smith*: Mr. WYNN said, in answer, "The worthy Alderman had appealed to the authority of Adam Smith, and seemed to place great reliance upon his opinion. Now," said the Right Honourable Gentleman, "I am not fond of quoting the opinions of Mr. *Jeremy Bentham*; but I must say, that his celebrated work on this subject is one of the most complete and satisfactory answers that ever proceeded from the head of man. (*Loud cheers.*) It is the most perfect specimen of logical accuracy, in all its parts, that ever was written; and I have it from an authority so high as to place it beyond all doubt, that even Adam Smith confessed himself mistaken." (*Loud cheers.*) The speakers besides those already named were, *for* the measure, Capt. MABERLY, Mr. HUSKISSON, Sir JOHN SEBRIGHT, and Mr. BARING;—*against* it, Sir R. HERON, Mr. ROBERTSON, Mr. CALCRAFT, and Mr. T. WILSON.

MARCH 16. Dr. LUSHINGTON obtained the appointment of a Committee for consolidating the Criminal Laws.

The state of Ireland is in frequent discussion in both Houses. This subject involves, of necessity, that of tithes, the grievance of which begins to be generally perceived. Mr. PLUNKETT has brought in his promised Bill for securing the Rights of Sepulture to the Roman Catholics and Presbyterians.—A very important Petition has been presented to the House of Commons by Mr. GRATTAN from the Irish Catholic Bishops, complaining of abuses in the Funds for Education, and praying for measures for securing the education of the Irish poor: and on the motion of Sir JOHN NEWPORT, an address has been voted to the Crown, praying for a Commission to inquire into the state of Education in Ireland. In the debate on this motion, the necessity of general education was universally allowed, and it was conceded on all sides that while national education should proceed upon the principle of religion, there should be nothing sectarian in it, nor, under cover of it, any design of proselytism.—Va-

rious petitions have been presented on the subject of Church-grievances; one from a parish consisting of 13,000 Statute Acres, which is united to two others of larger extent, but in which there is no Church, and the petitioners declare, that they saw nothing of the Rector, and knew of his existence, or of the Church Establishment itself, only by the demand of the Tithe-proctor for the tithe!

FOREIGN. POLAND.

THE President of the Police, at WARSAW, published in the beginning of January of this year, an Imperial Decree, commanding the Jews of that city to leave their habitations in the principal streets, and to remove to the less frequented quarters, by the 14th of October next.

SWITZERLAND.

Geneva.—*Establishment of a Literary Censorship.* The Representative Council of this city has just enacted, by a majority of two thirds of the suffrages, a law suspending the liberty of the press during the term of a year. All writings, on whatever subject they may treat, will be subjected to a censorship. It is very painful to witness a measure so injurious to the progress of the human mind, taken by a city in which education and philosophy appeared so generally diffused.

The intelligence from *Brussels* exhibits a very pleasing instance of TOLERATION; published as if to shame certain Irish prelates who dispute the right of Roman Catholics and Protestant Dissenters to sepulture, according to the ceremonies of their own religions, in parish burial-grounds. The article to which we allude is dated *Basle*, March 3, and is as follows:—"The city of *LUCERNE* has done itself honour by a remarkable act of toleration. The city is inhabited by Catholics, who alone enjoy the public exercise of their religion; the few Protestants do not enjoy it, and their dead have hitherto been buried without any funeral attendance. Some of the Catholics, disapproving of this intolerance, resolved to put an end to it, and the Members of the Government consented. This resolution was carried into effect on the death of a lace-maker, a Protestant, born in Saxony. Matters were arranged to give him a very brilliant funeral, at which the majority of the inhabitants of *Lucerne*, almost all Catholics, attended.—M. MULLER, the principal Catholic clergyman at *Lucerne*, one of the most enlightened men in Switzerland, followed, and delivered, at the grave, a discourse suitable to the occasion, which was generally approved.

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

The Precepts of Jesus the Guide to Peace and Happiness, extracted from the Books of the New Testament ascribed to the Four Evangelists. To which are added, the First and Second and Final Appeals to the Christian Public in Defence of that Work, in Reply to the Observations of Dr. Marshman, of Serampore. By Rammohun Roy. Embellished with a Portrait of the Author. 8vo. 14s.

The History and Antiquities of Lewes. By the Rev. T. W. Horsfield; with an Appendix, containing an Essay on the Natural History of the District, by Gideon Mantell, F.L. and G.S., &c., Author of the Fossils of the South Downs. Upwards of 50 Lithographic Drawings and Wood Cuts. 4to. 2l. 2s.

The True Nature of the Atonement made by Christ. An Essay, by Richard Ramesden, D.D. Rector of Grundisburgh, Suffolk, late Deputy to Bishop Watson, &c. 1s. 6d.

A Discourse on the Divinity of Christ. By John Mathew Rogers, LL.B. Rector of Berkeley, Somerset. 5s.

A Plain and Popular Defence of the Worship of Jesus Christ by the Christian Church. By A. Crichton, M.A. Curate of Badlesmere, Kent. 12mo. 2s.

Lectures on Modern Socialism, delivered in Duke's Alley Chapel, Bolton. By Joseph Fox. 12mo. 4s. 6d.

Sacred Literature: comprising a Review of the Principles of Composition laid down by the late Robert Lowth, D.D. Lord Bishop of London, in his Prolections and Isaiah, and an Application of the Principles so reviewed to the Illustration of the New Testament: in a Series of Critical Observations on the Style and Structure of that Sacred Volume. By the Rev. John Jebb, D.D. Lord Bishop of Limerick. 8vo. 12s.

The Book of Psalms in an English Metrical Version, founded on the Basis of the Authorized Bible Translation, and compared with the Original Hebrew: with Notes Critical and Illustrative. By the Right Rev. Richard Mant, D.D., Lord Bishop of Down and Connor. 8vo. 12s.

A Commentary on the Vision of Zechariah the Prophet; with a Corrected Translation and Critical Notes. By John Stoward, D.D., Rector of Aldringham, Lancashire. 8vo. 14s.

Lectures upon Locke's Essay on the Human Understanding. By the Rev. D. Lardner, of the University of Dublin, and M.R.I.A. Part I. 4s.

Tactica Sacra: an Attempt to exhibit to the Eye by Tabular Arrangements, a General Rule of Composition, prevailing in the Holy Scriptures. By Thomas Boys, A.M. Royal 4to. 10s. 6d.

Sketch of the Evidence from Prophecy; containing an Account of those Prophecies which have been clearly fulfilled, with an Appendix from Sir I. Newton's Observations. By Alexander Keith, Minister of the Parish of St. Cyrus. 12mo. 4s.

Of the Use of Miracles in proving the Truth of a Revelation. By the Rev. John Penrose, Jun., A.M. 12mo. 2s. 6d.

The New Annual Register for 1823. 8vo. 1l. 1s.

The Privileges of the University of Cambridge, in a Chronological Series, from the Earliest Times. Together with Additional Observations on its History, Antiquities, Literature and Biography. Including also, Accounts of Some Libraries and Curious Books, with MSS. By George Dyer, Author of "The History of the University and Colleges of Cambridge." 2 vols. 8vo. 2l. 2s.

Graduati Cantabrigienses; or, A List of Degrees from 1659 to 1824. 8vo. 12s.

The History of the Jews. From their Origin to their Ultimate Dispersion, With Notes. By M. Mayers. 8vo. 10s.

An Enquiry into the Legal Rights and Disabilities of Jews in England, with an Introductory History of their Establishment and Residence in this Country. By John Elijah Blunt, Esq., M.A., Barrister at Law. 8vo.

Letters to and from Henrietta, Countess of Suffolk, and her Second Husband, the Hon. George Berkely, &c. From the Collection of the Marchioness of Londonderry. 2 vols. 8vo. Portrait. 1l. 10s.

Travels in Prince Edward Island, Gulf of St. Lawrence, North America, in the years 1820, 1821: undertaken with a Design to establish Sabbath Schools, and investigate the Religious State of the Country. By Walter Johnstone, Dumfries. 12mo. 4s. 6d.

The Little Historians; a New Chronicle of the Affairs of England in Church and State: a Dialogue between Lewis and Paul. By Jefferys Taylor, Author of *Æsop in Rhyme*, &c. 3 vols. 9s. half-bound.

History of the Commonwealth of England. By William Godwin. Vol. I. containing the Civil War. 8vo. 14s.

The Englishman Abroad, in Russia,

Evidence in Support of a Continuation of Miraculous Powers in the Church; partly intended as an Answer to the 3rd Article of the LXXVIIth Number of said Work, on the Miracles ascribed to Prince Hohenlohe. 2s.

An Appeal to the Members of the British and Foreign Bible Society, on the Subject of the Turkish New Testament, printed at Paris, in 1819. By E. Henderson, Author of a Journal of a Residence in Iceland. 8vo. 3s.

Answer to the Rev. H. F. Burder, on Baptism. By F. A. Cox, M. A. 8vo. 5s. *Sermons.*

Discourses on the Evidences of Christianity. By Thomas Robinson, M. A., of Trinity College, Cambridge, and Chaplain on the Bombay Establishment. 8vo. *Single.*

The Churchman's Song of Praise, preached upon the Opening of the Organ in Gateshead Church, Jan. 25, 1824. By Charles Thorp, B. D., Rector of Ryton and Chaplain to Earl Grey. 8vo. 1s.

Preached in the Parish Churches of Swineshead and Frampton, on occasion of the recent Trial of Thurtell and Hunt, for the Murder of Mr. Weare. By W. Bolland, A. M., Vicar. 2nd edit. 3d.

The Incarnation of the Son of God: preached at the Moravian Chapel, Maudslin Lane, on Christmas Evening. By W. Okeley, M. D., Bristol. 1s.

The Universal Diffusion of the Christian Faith: preached at St. Martin's, Leicester, Nov. 24, 1823; being the Third

Anniversary of the District Committee, &c. By G. Bereaford, M. A., Rector of St. Andrew's, Holborn. 8vo. 1s. 6d.

A Village Sermon, on the Usefulness and Delight of Psalm Singing, preached in the Parish Church of St. Stephen, Herts. By T. Clarke, A. B., Curate. 8vo. 1s.

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CORRESPONDENCE.

Communications have been received from Messrs. W. Evans; T. C. Holland, and L. Holden; and from A Churchman; R.; G.; W. H.; Parveyor; M.; and ער אמוני

We are really sorry that a determination, to which we had come on grounds which appear to us satisfactory, prevented and still prevents our making use of the interesting papers of *Clericus Cantabrigianus*. They are left for him at the Publishers'.

D. N. of Liverpool states that the notice (p. 120) of Mr. Stevens's engagement with the Cross-Hall Street Congregation in that town is not quite correct, he having accepted an invitation only for six months. The same correspondent suggests the expediency of giving in our work the names of young ministers not in permanent situations. He must see upon reflection that such an announcement would not be in all cases consistent with decorum.

We are requested to acknowledge the receipt of Five Pounds from the Kendall Fellowship Fund, by Mr. Aspland, to be appropriated in money or books to the use of William Roberts, of Madras.

Subscribers or others having duplicates of No. 133, of the Monthly Repository, containing the Memoir of the late Rev. W. Vidler, may have other Numbers in exchange, or the value in money, for that Number, with or without the Portrait, on application to the Publishers or the Printer.

ERRATUM.

Vol. XVIII. p. 699, col. 1, line 19 from the bottom, for "variety," read *vanity*.

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[Vol. XIX.

THE NONCONFORMIST. No. XXVIII.

State of Religion in Sweden. (1821.)

THE Reformation in Sweden was introduced by Gustavus Wasa. He expelled the Catholic creed, and caused the Lutheran to be adopted, as contained in the Augsburg Confession. The new system was established in spite of many discouragements and difficulties. The undissimulated attachment of John the IIIrd, (the second son of Gustavus,) to the Church of Rome, and the scarcely concealed fondness of Charles the IXth for the tenets of Calvin, led to violent discussion, the result of which was, that whoever may have had the best of the arguments, the Lutheran clergy retained the trophies of victory.

In Sweden, as in every part of Catholic Europe, the exactions, the intolerance, and the licentiousness of the Romish hierarchy, had laid the foundation for momentous changes, which neither secret intrigue nor open violence could long resist. The discontent and indignation scattered over the surface of society, and existing to an extent little imagined by those who looked no deeper than that surface, became a mighty and irresistible weapon in the hands of those monarchs whose plans of policy or of personal ambition wished to throw off the intolerable burthens of Papal domination; and here, as in every case where political power can league itself with the moral sense of mankind, it becomes the most formidable of all energies. The influence of good, even when directed by those who care nothing for good in the abstract, has been always mightier in the end than any resisting power, and nations have been found but too ready to co-operate in shaking off the fetters of priestly despotism, that they might rivet on themselves those of despotic sovereignty, which are neither less heavy nor less galling.

Gustavus was a man who had more rapacity than religious zeal. The wealth of the Catholic clergy was

immensely great: in fact, various regal grants had thrown into their hands two-thirds of the lands of the whole kingdom. Their aggrandizements had diminished the possessions of the nobles, and the latter were exceedingly glad to co-operate in any measures which would serve to restore to them the property which the false devotion of their forefathers had conferred upon the Church. The time fixed on by Gustavus for introducing the change he contemplated, was peculiarly auspicious. A great number of the Episcopal sees were vacant, so that he had to attack, in most cases, rights which, not being vested in individuals, were shadowy and unrepresented. He filled the bishoprics with friends of his own, and felt that the lower orders of the clergy, more ignorant and less influential than in most other countries, were not likely to oppose his schemes with eagerness or with success. Many commotions and insurrections, however, took place at this period, and some originated in, and all were strengthened by, the discontent and alarm which the imagined attacks on religion tended to excite. These feelings were not a little administered to by the decrees which applied the church plate, and even some of the church bells, to the payment of the war debts of the state.

But there were the tithes—that system of oppression which would seem, by its harassing and short-sighted injustice, sufficient to overturn, by its own action, any power or influence depending on it for its support. They were exacted to the uttermost farthing, often claimed before the harvest; and the exaction was the more severe, as only one-third of the whole went to the priest; the rest was divided between the church and the poor. Gustavus did not relieve his people from this onerous burden; but directed that the latter two-thirds should be applied to the purposes of the state; and at this moment a considerable

part of the public revenue. In the provinces wrested from Denmark, two-thirds of the whole are applied to church purposes.

The Lutheran clergy also hesitated not to attempt the acquirement of the ascendancy possessed by their Catholic predecessors. In this, however, they failed. They lost also much of their power and influence by the exclusion of the bishops from the senate; and most probably it was for this reason that no youths of distinguished family took orders for some time after. It is only latterly that a few poor Counts and Barons have become clergymen.

During the really aristocratic, but falsely named popular government, which existed from 1720 to 1772, the clergy obtained a considerable ascendency of political influence; and Gustavus III. won them to his purposes by means of knightly decorations, and other factitious dignities. From that time they have ever attached themselves to the Court party in the meetings of the States-General, and thus have retained many prerogatives, which otherwise would have been wrested from them by the other orders.* After the Reformation, the history of the Swedish Church does not present any thing worthy remark, if we except the strange infatuation for the discovery of witches, which, in the seventeenth century, affected the whole of Europe. These beings were known in Sweden by the name of *Easter-hags*, from the supposition that they employed the Easter week in

visiting the infernal regions, bestriding whatever lay in their way, and particularly children. The priesthood were the first to give countenance and support to this superstition, and many women fell a sacrifice to it. But the delirium passed away; a healthier judgment prevailed; and it was then discovered to what a frightful extent private enmity had gone, in availing itself of public fanaticism for the destruction of those whose ruin it premeditated.

The custom, which prevailed in Sweden, that all sentences of death must receive the signature of the King or that of the Senate, delayed the legal proceedings—and thereby afforded time for the vehemence of passion to cool. The Swedish nation, too, is not disposed to bigotry, and is generally very favourable to toleration: * the same must, in justice, be acknowledged of most of the Swedish clergy. The reasons for these dispositions are perhaps distinct. The tolerance of the people is founded on their character. A Swede is mistrustful of all that is new; he hesitates and considers long ere he decides; he will not take for granted what he does not completely understand; and he will rather think for himself than communicate his thoughts to others: whence it happens that peasants are not unfrequently found, in the more remote tracts, who have carried into effect very difficult mechanical operations, without possessing any conception of the mathematics. The tolerance of the priesthood may, in great measure, be owing to the circumstance of its income not being in any manner affected by differences in religious opinion. The peasant is compelled to pay the clergyman the same amount, whether he frequent his church or not.

The scattered situation of the inhabitants of Sweden is also very unfavourable.

* In order to understand this, it must be remembered that, at the meeting of the States-General in Sweden, the Representatives are composed of four classes or chambers, viz. nobles, priests, burghers and peasants. Each class legislates by itself; and when a project is introduced into one of the chambers, it is communicated to the others. The agreement of three of the chambers is necessary for the final passing of a law, excepting in matters touching the constitution, when the whole four must agree ere a decision can be formed. If two chambers be of one opinion, and two of another, a jury is chosen, composed of an equal number of members of each chamber; and by the majority of their votes the question is decided. On all other occasions the chambers vote separately.

* It may be here remarked, as characteristic of the Swedish nation, that at the time the Christian religion was first preached in Sweden, and when the priests of Heathenism and Christianity were contending for superiority, the people determined, at the States-General, that the secular power should not in any way interfere in the contention, but that every one should be at liberty to profess the religion which he preferred.

avourable to the propagation of new opinions. The whole population of all the towns does not exceed 250,000 persons, Stockholm containing upwards of 70,000. Thus the few sects which have started up, have existed but a short time; and the less the government has interfered with them, the less time have they lasted. It is also very remarkable, that although the Swedes are so generally phlegmatic in disposition, they are remarkably alive to ridicule; thus the professor of a new creed which is exposed to the slightest contempt, has no chance of making proselytes. And, indeed, an instance may be adduced of a sect, which already was composed of several followers, and which was entirely destroyed by a theatrical farce.

Only two sects are known to exist in Sweden; the Swedenborgians (or the adherents of the Church of the New Jerusalem) and the Moravians or Herakuthians. These, however, differ not materially from the High Church, and even take part in its public services and rites. The Swedenborgians have no separate church nor public meetings; there are but few of them, and they are not united by any secret agreements. The Herakuthians have separate chapels in some of the larger towns, such as Stockholm, Gothenburg and Norköping. They are not, however, distinguished from the Lutheran Church, except that they look upon the ordinary ceremonies of worship as insufficient to their devotion. They meet two or three times in the week, and on the Sunday evening their chapel is open to all who shall please to attend it. On these occasions some person, who is separately paid, reads a short discourse; at intervals, portions of the common book of Psalms are sung; and occasionally hymns of their own are employed. Their congregations are connected with each other, and their present patron or bishop is said to be the Counsellor of State, Count Rosenblad, although he does not publicly acknowledge this to be the case.

The number of these Dissenters amounts to several thousands. They are in general very industrious and laborious; but they seldom possess superior or intellectual minds. It is asserted, that they consider themselves

as exclusively *elect*, and all others rejected: they do not, however, in society evince any intolerance; indeed, the dread of public opinion would prevent their doing so.

Although the toleration of opinion was great, the liberty of the press was very much restricted, until the year 1809; every writing of a theological nature being submitted to the superintendence and censure of the Consistorial Courts.* By the constitution of 1809, all censorship was abolished, and the publication of opinions permitted.

This toleration had but a short existence; and it was not long ere doctrines themselves were scrutinized. At the meeting of the States-General in 1812, at Örebro, the liberty of the press was in a great measure destroyed. The Consistorial Courts even entertained the idea of preventing the publication of religious opinions altogether. This meditated intolerance was defeated by its being ordained in 1816, that a jury should decide in all cases touching the liberty of the press; for in consequence of this proceeding, every prosecution for publications denounced by the Consistorial Courts, was dismissed. It must, at the same time, be acknowledged that, with the exception of one pamphlet in defence of Predestination, no work has appeared which has not stated its opinions with moderation and candour.

The Sunday is certainly not so strictly observed in Sweden as in England; but public worship is every where well attended, provided the priest possess but a moderate portion of talent. Religion is so generally held in veneration, that no individual dare offend against it: public opinion in such a case needs not the assistance of the law. But it must be remembered that, in Sweden, the word religion embraces only the principal truths of Christianity, and not the doctrines of any particular sect: even to the latter a respect is paid by all

* In every bishopric there is a Consistorial Court, the bishop acting as president, and, in case of his absence, the dean. There are also Consistorial Courts at Stockholm and Carlscrona. These courts have the management of church regulations and of the public schools.

educated men, which prevents their ridiculing them, at all events, in the presence of those who profess them. The season of Christmas is held particularly sacred: this may, probably, be owing to the circumstance of there having been a solemn feast held at this time of the year, long ere the Christian religion was introduced. During Lent, the church organs are not used, (excepting on the day of the annunciation of the Virgin Mary,) and in some places the altar, communion-table and pulpit, are covered with black cloth.

There are but few Catholics in Sweden: the greatest number reside in Stockholm, where they have a church and priest; they consist principally of artisans, manufacturers and labourers, and scarcely amount to one thousand persons, including women and children. A few Russians, who reside in Stockholm, have a church there, and the Reformers have two. From all that has been said, it may be perceived that Sweden offers no encouragement to friars or Jesuits; she cannot be disturbed by them, even though no prohibition exist against their admission.

The clergy in Sweden are better paid than public officers, civil or military. There are some rectors who possess larger incomes than the ministers of state. The archbishop receives yearly the value of at least 2000 Swedish barrels of grain, which contain about 8000 bushels. The Bishops of Linköping and Westeros receive about 1500 barrels (6000 bushels).

The Universities are constituted principally for the formation of priests. They retain nearly all their ancient forms. Instruction in the art of preaching is afforded, but none in political economy, none in statistics, none upon the constitution of the country. The public institutions are generally under the controul of the priesthood; for although it is not necessary that the instructors at the universities, colleges and schools, should be priests, most of them take orders, in order that they may obtain a benefice in addition to their situation of tutor. In most towns there are public schools, where the instructors are paid by the state. At these

places, little else is taught besides the doctrines of Christianity, and Latin. At the principal ones, they commence the study of Greek. From these places the student is sent to one of the colleges, which exist in every diocese except Scania. Here he is instructed by six lecturers; two reading upon theology, and the remainder upon logic, German, history, morals, mathematics, Latin and Greek. Upon his arrival at the university, he goes through a course of theological examinations. He is then at liberty to select what study he pleases, and generally to read as much or as little as he may think proper. In order, however, to obtain a testimony of the time he has remained at the university, he must submit to an examination in such sciences as he may have applied himself to.

There are two universities in Sweden—Upsala and Lund. The instructors are called professors, and are liberally paid by the State. Their income is not affected by the number of students they may have to instruct, their salary being a fixed amount. They devote certain appointed hours of the day to teaching that science which forms their branch of instruction, and afford particular instruction to such students as may require their services. Each university has a protector, who is denominated a Chancellor, and who watches over its interests. The Crown Prince is at present the Chancellor of Upsala, and Count Von Engeström, Minister of State for Foreign Affairs, is the Chancellor of Lund. The Archbishop of Upsala and the Bishop of Lund are entrusted with the duties of a narrow inspection of the universities, and are called Vice-Chancellors. Besides these, there is an annual election of a chief from among the professors, who superintends the academical regulations, and possesses the title of *Rector Magnificus*.

The annual number of students at Upsala is about 800, and at Lund about 500. They divide themselves according to the province in which they were born, calling themselves nations. A species of council, named *Consistorium Academicum*, consisting of the professors, has the care of the economy of the University, and pos-

sesses the power of pronouncing sentence in cases where the students have been guilty of any misbehaviour, but has no power over more serious offences.

All matters touching religion, the public means of instruction, and the sciences are submitted to the King by the Secretary of State for Ecclesiastical Matters. The latter possesses no power whatever.

Sweden, as far as relates to the Church, is divided into 12 dioceses, 172 presteries or dignitaries, 1223 rectories, 2400 parishes or congregations, containing as many churches, and 45 chapels.*

The dioceses are,

The Arch-Diocese of Upsala, which includes the counties of Uplandia and Gefleborg, with a part of Westmanlandia; forming in extent 294 Swedish square miles,† and containing 244 churches.

The Diocese of Linköping, which consists of nearly all Ostrogothia, and part of Imolandia, is in extent 183 Swedish square miles, and the number of its churches is 215.

The Diocese of Skara, which includes the greater part of Westrogothia, a district of Smolandia, and a parish of Wermlandia, and contains 363 churches, on an extent of 116 Swedish square miles.

The Diocese of Strengnäs, which includes all Sodermania, the Southern part of Nerikæ, a rectory of Westmanlandia, and another of Ostrogothia: it possesses 159 churches, and extends 121 Swedish square miles.

The Diocese of Westeroze, which includes Dalekaria, the greater part of Westmanlandia, and one half of Nerikæ, and possesses 127 churches, on an extent of 381 Swedish square miles.

The Diocese of Weria, which includes the greater portion of Smolandia, and possesses 186 churches, on an extent of 176 Swedish square miles.

* These chapels are small churches, which are chiefly situated upon small islands among the out rocks. They generally have separate clergymen, although they do not form different parishes.

† A Swedish square mile is 44½ English square miles, or 1,082,410,000 Parisian feet.

The Diocese of Lund, which consists of Scania and Blekingæ, and contains 427 churches, on an extent of 118 Swedish square miles.

The Diocese of Gothenburg, which contains the counties of Bohns and Hallandia, with the Western part of Westrogothia, and possesses 259 churches, on an extent of 137 Swedish square miles.

The Diocese of Calmar, which consists of a small part of Smolandia and the isle of Oeland, and contains 62 churches in the space of 64 Swedish square miles.

The Diocese of Carlstad, which contains Wermlandia, with the exception of one parish, Dalslandia, and part of the mine-country, called Bergslangen, in the county of Nerikæ. It possesses 130 churches, on 192 Swedish square miles.

The Diocese of Hernosand, which contains the most Northerly parts of the provinces of Sweden: its extent is no less than 2062 Swedish square miles, and it contains 136 churches.

The Diocese of Wisby, which consists of the island of Gothland, and possesses 92 churches, on an extent of 27 Swedish square miles.

The Archbishop is the most distinguished of the prelates, but he possesses no authority over them. At the meeting of the States-General, he is the representative or spokesman of the clergy.

Each bishop superintends, in his own diocese, all that relates to the affairs of the church and the means of instruction. He is assisted by his Consistorial Court, and by them his power is limited, as all decisions are formed upon a plurality of votes.

When a clergyman is arraigned for any offence connected with his office, the Consistorial Court has the power of examining the case and of dismissing the offender, if the fault be of so serious a nature as to require such a course.

The Bishop ordains all who take orders, and installs the rectors. It is also incumbent on him to travel throughout his diocese, in order that he may see in what manner the priesthood perform their duties, and inquire into the state of religious instruction afforded to the community. His office does not oblige him to preach.

Every district or parish has its church; but a rectory generally contains several districts, sometimes six or seven. The rector, who has the care of these congregations, is appointed, in some cases, by the King, and, in others, by the Consistorial Court. In the latter instance the Court decides upon three candidates, and the parish has the right of electing the one whom they may think proper. The Lord of the Manor sometimes possesses the privilege of electing the rector. This privilege is called *Jus Patronatus*.*

In most places the rector has curates and chaplains to assist him. These are always appointed and paid by the parish. The rector is also allowed a separate assistant, who is called an adjunct, when he arrives at a certain age, or possesses many occupations. The rector himself pays this assistant.

A contract or prewstery consists of six, ten, and sometimes fourteen rectories, and one of the rectors is called the Contract-Prewst. In other cases the title of Prewst is conferred by the bishop upon any rector whom he may please to select.

If a rector die after the 1st of May, his widow or heirs are entitled to the profits of the rectory until the 1st of May next ensuing. If he leave a widow, or children under age, they receive, besides the above, an amount equal to one year's profits, and if he die poor, to an amount equal to two years' profits. These are called single and double years of grace. In some dioceses there are founded widow-seats or habitations, the product of which the rector's widow collects while she remains unmarried.

On the appointment of a bishop, each rector gives a vote to three individuals: these are not of necessity clergymen. The votes having been collected, three names which possess the greater number of votes are submitted to the King, who has the power of appointing the one whom he shall please, to the office of bishop.

The Doctors of Theology are appointed by the King.

The Rectors of Cathedrals are called Doom-Prewsts or Deans, and reside

in all towns where there are bishops. They are elected in the same manner as the other rectors.

The Church ceremonies are more solemnly performed than those of the Reformed Churches, particularly on grand festivals. The use of candles upon the communion-table and the pulpit at Christmas, is, however, owing to there being so little day-light at the time of these holidays, as to be often insufficient for the performance of public worship. In addition to this, on Christmas-day early matins are held, when it is absolutely necessary that the churches should be lighted. In most towns matins are very frequently performed, and in the larger ones, on every Sabbath, there are Even-songs. In the country, where the number of churches often exceeds that of the clergymen in each rectory, but one sermon is preached, except on Christmas-day; and, in many places, public worship is performed in rotation in the different churches of the rectory, one of them being always without service. In the Western parts of Sweden, the clergyman is sometimes obliged to perform duty in one church, and afterwards to travel eight or ten English miles to preach in another. There are some churches in which service is performed but a few times in the course of the year.

There formerly existed throughout Sweden a custom, which still prevails in some parts of the country, which is this: the beadle walks up and down the aisles during sermon-time, holding in his hand a rod, and if he find any individual napping, he strikes the floor with his staff; if this do not succeed in awakening the sleeper, he is at liberty to rouse him by applying his rod to the shoulder of the offender. Another custom, which, however, is discontinued in the larger towns, is that of collecting money during the sermon, in a bag affixed to the end of a long stick, which is often furnished with bells. Of the money thus collected part is applied to the uses of the church, part is given to the priest, and part is devoted to charitable purposes within the parish. For the same object, plates are deposited at the church doors, in the towns, after sermon-time, into which individuals may drop their donations.

* Some few parishes also possess the *Jus Patronatus*.

Sunday is generally selected by the peasantry for the burial of the dead, the baptism of their children, and for the solemnization of marriage. The last is attended by several ceremonies of different descriptions, according to the difference of customs in each province: these are increased if the bride and bridegroom possess much property. For the purpose of baptism, children are generally brought to church ere they are eight days old: they are sometimes taken to the house of the clergyman: in the latter case, the priest desires that some of the individuals of his house become sponsors. The godfather and godmother, at the baptismal ceremony, take upon themselves the responsibility of teaching the child the grounds of Christianity, if its parents shall die during its tender years; but this is done conditionally, that is to say, as far as circumstances shall admit of their fulfilling this duty; and they possess no authority over the child.

In the country, instruction is afforded partly by the clerk of the parish, and partly in separate schools. In many places schools have been erected by private individuals, who have bestowed a piece of ground for the purpose. Other individuals have given an annual stipend to the schoolmaster. In some instances the congregation has taken this affair upon themselves. The government interferes but little in this branch of instruction: nevertheless, at the present moment there is scarcely any person in Sweden of a mature age who does not know how to read, and by far the greater part are able to write.

The Lancasterian plan of tuition has lately been practised in Stockholm and a few other towns.

In the towns, any child may be sent free of expense to the public institutions, as the tutors are paid by the state, though not generally in a handsome manner. In some places they receive a compensation for their low salary in the following manner: every year which they have passed in the performance of duty in the schools is considered as equivalent to two years passed in the exercise of any other official capacity; and this computation has great advantages when they stand as candidates for a living, as those

who have served for the greater number of years are always entitled to a preference.

A new translation of the Bible has been proposed in Sweden for upwards of fifty years; but not one has been produced, which has afforded satisfaction to the clergy. Particular parts of both the Old and New Testaments have, however, been translated with great ability, especially the Psalms of David, the book of Job, and the principal parts of the Prophets, by Tingsstadius, Bishop of Strengnäs. During the last year a new-modelled book of Psalms was published, which will, in all probability, ere the close of this, be generally made use of in all churches. Dr. Wallin has had the principal management of the publication, and is also the author of the greatest as well as the finest part of the new Psalms. As many of the old ones as could well be retained, have been preserved in this collection. Through the instrumentality of the late Archbishop Lindblom, a new book of Common Prayer and Liturgy has been adopted. It does not contain, however, any alteration in the church ceremonies, except that the exorcism and the crossing at the administration of baptism are discontinued. The customary church prayers have been corrected and altered, although not in every instance, to the improvement of their expression. Lindblom likewise remodelled, and caused to be adopted in the schools, the catechism of Luther, to which was annexed, the explanation of Bishop Swebelius. This catechism contains several of the superstitious doctrines of the 16th century, which are not suited to the more enlightened opinions of the present age. The alterations effected by the Archbishop Lindblom often evince a want of clear judgment, and have not that consistency which the old regulations possessed. A new arrangement of the Epistles and Gospels is expected.*

* In Sweden, the clergyman does not select his own text for his sermons. The texts are appointed for every Sunday and holiday throughout the year, and are collected in what are called books of Evangelists, from their containing, in every text, a longer or shorter extract from the writings of the Evangelists. At

Among religious associations, those called the Bible Societies are most worthy of remark. These exist in several towns, and hold correspondence with each other. Their object is partly to distribute Bibles gratis, and partly to furnish them at a cheap rate. A society, calling themselves the Evangelical Society, and whose President is the Counsellor of State, Count Rosenblad, consists solely of Hernhuthians; they print and distribute religious tracts, which principally contain relations of the conversion or death of some individual. Another society, which has adopted the motto of "*Pro Fide et Christianismo*," is of more ancient foundation; it has published divers writings, which bear no mark of any Dissenting principles.

In Sweden there are no religious periodical publications deserving notice. One of them, styled "Accounts of the Progress of the Gospel," is of Hernhuthian principles, and is but little read. A journal, called "The Swedish Congregational Paper," was commenced this year, and contains matter relative to the history of the Swedish Church, biographies not very often connected with the same, and some criticisms, which are more elaborate than interesting. In each diocese there is published what is called the Diocesan newspaper; but it relates little else besides clerical preferments and deaths, statements of vacant rectories, and ordinances relative to the clergy. Occasionally there are, likewise, short biographical notices of deceased ministers.

There are more works upon theology published in Sweden yearly, than upon any other subjects; these consist principally of sermons, which are sometimes formed into collections, with an appropriate sermon for each Sunday and holiday throughout the year. These collections, or family sermon-books (called in Sweden Pos-

the commencement of each Gospel a short prayer is to be found, called the Collect; then follows an extract from the writings of the Apostles, called the Epistle; and after the Gospel is another prayer. At Even-song the sermons are founded upon the Epistle; and at Matins the priests are allowed to select their own text, Christmas-day excepted, when there are two Gospels appointed.

tills), are to be met with in most houses, and are particularly employed in the country, where the distance from Church renders it oftentimes difficult to proceed thither. It is not unusual to find the whole household engaged in family prayers, the sermon being read by the master of the house. Formerly it was customary for the distinguished families to keep chaplains.

B.

—
*Testimony to Christianity from
Lord Byron.*

WE seldom introduce the name of Lord Byron into the Monthly Repository. We dare not express admiration, and we are unwilling to join the ranks of those that, from such different motives, raise their voices against him. He is now employed in a good work, the assistance of the Greeks, and happy shall we be to see that in this philanthropic service he is making amends to mankind for any injury which he may have done to society by his writings.

A passage in one of his latest poems, with a curious note upon it, has led to the introduction of his name upon the present occasion. The passage, and still more the note, is ambiguous: we are eager to find in it some glimmering of returning piety, but the flash of light in the text is succeeded by thick darkness in the note. The lines are as follows:

Experience is the chief philosopher,
But saddest when his science is well
known:

And persecuted sages teach the schools
Their folly in forgetting there are fools.

Was it not so, great Locke? and greater
Bacon?

Great Socrates? And thou Diviner still,
Whose lot it is by man to be mistaken,
And thy pure creed made sanction of
all ill?

Redeeming worlds to be by bigots shaken,
How was thy toil rewarded? We
might fill

Volumes with similar sad illustrations,
But leave them to the conscience of the
nations.

On the words "Diviner still," the Noble author has the following comment:

"As it is necessary in these times to avoid ambiguity, I say, that I mean, by "Diviner still," CHARLAT. If ever

God was man—or man God—he was *both*. I never arraigned his creed, but the use—or abuse—made of it. Mr. Canning one day quoted Christianity to sanction Negro Slavery, and Mr. Wilberforce had little to say in reply. And was Christ crucified, that black men might be scourged? If so, he had better been born a Mulatto, to give both colours an equal chance of freedom, or at least salvation."

The belief of a God-man or Man-god is here put upon a condition which renders it nugatory. "Your *if* is a great peacemaker" to conscience.

Of the debate between Mr. Canning and Mr. Wilberforce we have no recollection; and we doubt the correctness of the statement that the former gentleman "quoted Christianity to sanction Negro Slavery." But suppose that he did, and that others admit his authority, it would not follow that any Christians believe that Christ was crucified *that black men might be scourged!* Here is, in fact, a complete non sequitur. The confusion of ideas is palpable. His Lordship's rhodomontade seems to have been designed to bring in the poor joke in the last sentence, which means nothing, and is only a proof of the writer's propensity to slide back to old habits.

We accept, however, from Lord Byron, a testimony, at least disinterested, to the "pure creed," "Divine" character and exalted merits of our Lord. He "never," he declares, "arraigned his creed, but the use or abuse made of it." This disavowal of hostility to the Christian religion is so far good as it stops the mouths of smaller wits, who, under sanction of Lord Byron's name, have thrown out jests and sarcasms against Christianity, and supposed them to be arguments. May it not be further, a promise of "good things to come"? May we not hope, that as this keen-eyed man begins to distinguish between the use and the abuse of Christianity, he may in the end be convinced of the truth and excellence of the gospel, and receive the consolation which his anxious mind is looking for, in the belief and profession of the pure doctrine of Jesus, and become, in a higher sense than he has yet been, the admiration and ornament of his species?

Bristol,

February 4, 1824.

SIR,

ALLOW me, through the medium of your valuable Miscellany, to lay before the Unitarian public a few observations on a subject which I could wish had found, what it justly merits, an equally able, as it has in me a zealous advocate.

It is that of Sunday-Schools.

As I am always solicitous to submit my sentiments with diffidence, I shall beg to offer them in the phraseology of inquiry: first adverting to the cause which actuated their forthcoming.

It is a fact, a lamentable fact, and to me no less a matter of regret than it is of surprise, that among Unitarian Christians there are to be found those; and I fear many, who, if not averse, are manifestly indifferent to the teaching of the poor, in other words, to Sunday-Schools.

We are apt, and I allow with a degree of propriety, to expatiate on the palpable inconsistency which pervades the opinions and practice of modern orthodoxy. We are apt to indulge the smile of sarcasm, and the tear of pity, at the absurdity of the means, and the enthusiasm of the manner, employed to propagate those opinions—opinions which we cannot but deem the mere offspring of deep-rooted prejudice, of a wild imagination, or of a tortured and debilitated judgment.

But, Sir, is there not too much room for a retort, though not to be identified in species, yet in character no less reprehensible; when the Unitarian is heard to condemn, as prejudice or dissimulation, the credenda of all who embrace it, not from conviction, and yet at the same time himself withhold the means, and those the only means, by which that is to be accomplished—the means of instruction?

Here, however, I would remark, that it is not a Unitarian education which I mean; that would be defeating the very end in view. It has ever been my most scrupulous regard to avoid the least inculcation of any system of religion. For is it not as unreasonable to expect a conscientious, unprejudiced Unitarian, after an education in that doctrine, as it is to look for it in the man whose ignorance renders him incapable to judge for himself? Hence

we have two evils to avoid, both alike pernicious and deserving our particular attention:—the one, *a total neglect of any kind of education*;—the other, *an education in the doctrines of a particular system of religion*.

But to proceed. How is it, I would ask, that so few of our magnificent and spacious places of worship can boast of having spacious school-rooms appended to them? How is it that our public donation lists teem with items in favour of ministers and chapels, and almost every other praiseworthy object, and not a solitary one applicable to that of Sunday-Schools?

Does not this seem to indicate that the Unitarian grants, tacitly at least, to his Trinitarian brethren the pre-occupation of the vulgar minds of the lower classes of society to implant and cherish those very stamina which constitute his chief complaint, whose eradication is his greatest difficulty? Or that he permits the most vigorous portion of their existence to run out in the debasing, unregenerative torpor of "blessed ignorance," until they are incapacitated for the reception of any thing opposed to that prevalent but pseudo-proverb, "*Vox populi vox Dei*"?

And is not the large expenditure in the erection of chapels, and the education and support of ministers, like the providing of hospitals and physicians for the cure of a malady which timely exertions might have prevented?

Far be it from me, however, to depreciate the value or the respect of the ministerial office. But let not the din of surprise, at the tardy progress of Unitarian Christianity, which I firmly believe to be genuine Christianity, be re-echoed in our ears, whilst we are furnished with so obvious a solution of its cause.

Does not, I repeat it, the existence of the above fact, viz., that of negligence in the education, and in the purity of the education, of the youthful poor, taken in connexion with the requirement of candour in a man's sentiments, manifest a discrepancy which no argument can reconcile, no doctrine justify, no liberality conceal?

Cannot we here also trace a foundation; and is it not to be feared that, in some sense and to a certain extent, a too solid foundation, for that odium

which is so industriously levelled against Unitarians, that theirs is not the religion of those to whom the gospel is proclaimed to be peculiarly adapted, "the poor of this world"?

Before I take my leave, I beg to propose to my fellow-worshippers, and I could wish, fellow-workers, this simple question,—*On what principle of reasoning, and from what motives can a Unitarian maintain an indifference to the education of the youthful poor?*

Having trespassed so much on your columns, I would, in conclusion, express my earnest wish of soon finding the subject in better hands, believing it to be alike the cause of humanity, of religion and of God.

With an acknowledgment of my obligations for your kind accommodation, believe me, Sir, to be a friend to Unitarianism, and THEREFORE,

A FRIEND TO SUNDAY-SCHOOLS.

P. S. To obviate any misconception of the above remarks, I beg they may be taken with some limitation. There are, I am happy to admit, exceptions to their general application. And I cannot but name an honourable and exemplary one—BIRMINGHAM.

Necessity of an Improved Version of the Scriptures: a Vindication of Sir J. B. Burges and Mr. Belamy from the Censures of Mr. Horne.

SIR,
I AM disposed to consider your valuable Miscellany as a kind of neutral ground, on which contending parties may meet with less restraint to adjust their differences, than they can be expected to do in any place assigned for conference within their own respective territories; and this reflexion, added to a very natural dislike of agitating questions in the midst of those who have for a long period ranged themselves on one particular side, determined to concede nothing, and even inclined to look upon a discussion as invidious and hostile, which may lead to a mere examination of the tenability of the post which they have assumed, has induced me to trouble you on the present occasion:

at the same time I deem it necessary to premise, that as my main object is to point out what appears to me to be a grave mistake on the part of a certain writer, I shall endeavour, as much as possible, to avoid falling into a similar one myself, and, in particular, be as guarded in expression as circumstances will permit.

I was much grieved a year or two ago on reading the second volume of Mr. Horne's "Introduction to the Critical Study of the Scriptures," to find, at pp. 259—264, an attack on two gentlemen who have greatly interested themselves in promoting a new translation of the Holy Bible, (the one, by actually commencing a new version himself, the other by urging the advantage and necessity of such a work being undertaken,) in which assertions are imputed to both, which, if actually used by them, would not only prove them to be in the main extremely ignorant indeed, but, what is worse, decided enemies also to the best interests of both Church and State. That I may not be guilty of any misstatement, I shall beg leave to transcribe the principal passage in which the attack here alluded to is made :

"Upwards of two centuries have elapsed since the authorized English Version of the Holy Scriptures, now in use, was given to the British nation. During that long interval, though many passages in particular books have been elucidated by learned men, with equal felicity and ability ; yet its *general* fidelity, perspicuity and excellence, have deservedly given our present translation a high and distinguished place in the judgment of the Christian world, wherever the English language is known or read. Of late years, however, this admirable Version, the guide and solace of the sincere Christian, has been attacked with no common virulence, and arraigned as being deficient in fidelity, perspicuity and elegance ; ambiguous and incorrect, even in matters of the highest importance ; and, in short, *totally insufficient for teaching all things necessary to salvation*. The principal antagonists of this Version, in the present day, (to omit the bold and unmeasured assertions of the late Dr. Geddes and others,) are Mr. John Bellamy, in the prospectus, preface and notes of

his new translation of the Bible, and Sir James Bland Burges, in his 'Reasons in Favour of a New Translation of the Scriptures ;' *both of whom, among other things, have affirmed that our authorized translation is insufficient for teaching all things necessary to salvation ;* and they declare that it is *not* made from the original Hebrew, but from the Septuagint or Greek translation, and from the Vulgate or Latin Version. The assertions of these authors have been answered in detail, particularly by the Rev. Messrs. Whittaker and Todd, in their works cited below, to which the reader is referred. In refutation of the assertion that our version was not made from the original Hebrew and Greek, it is sufficient to refer to the account given of it in the preceding pages ; we shall therefore conclude our notice of this admirable translation with a few of the very numerous testimonies to its value, which have been collected by Archbishop Newcome and Mr. Todd, and shall subjoin two or three others that appear to have eluded their researches."

Mr. Horne follows this up by quotations from the works of eleven writers, some of whom speak in favour of the fidelity of the authorized Version, and others in praise of the style in which it is drawn up ; but as I may have an opportunity of adverting to them hereafter, it is unnecessary to dwell further on them at present.

The extraordinary expressions here put into the mouth of Mr. Bellamy and Sir J. Bland Burges, the latter of whom has been long known to the public as an elegant and, I may add, pious writer, and who, as may be remembered, was for a considerable period connected with one of the chief departments of the government of this country, staggered my belief of the actual fact, and naturally created in me a wish to satisfy myself by ocular demonstration, whether either or both of these gentlemen had any where incautiously asserted in the phraseology of Mr. Horne, (twice repeated,) that the *present authorised English Version of the Holy Scriptures is totally insufficient for teaching all things necessary to salvation*, or whether the Reverend Author of the Introduction had not, on the other hand, been mistaken in ascribing to them

entrusted to critics of a very different stamp than those who have figured away on the occasion, but whose writings cannot for a moment be allowed to possess any weight either with the Hebrew scholar or the mere logician. Where, during the warfare carried on, may I ask, was the Bishop of Peterborough? Was he asleep at his post, or only cautiously waiting the result of the fray? Was the Bishop of St. David's tired at the very outset; or, is his silence the result of conviction? Will no one take up the gauntlet which Bellamy has publicly thrown down, and translate and apply the various passages of Scripture propounded at different times in his pamphlets; or, has Bellamy's answer to Professor Lee silenced not only him but all the Doctors of both Universities? I ask not these questions in a tone of taunting or reproach, but rather of surprise; my object, I trust, is the acquirement of truth, and sorry should I be, indeed, if I were so bigoted to any one system, or to the translation of any one particular author, as to be unable to give it up, on arguments being adduced sufficient to convince me of the superiority and greater truth of another: but, if after a patient reading of the new translation with an application of such a knowledge of the original Hebrew as I happen to possess, I find on a comparison instituted between it and our present authorized Version, that the former, at least in my humble opinion, deserves the preference, as having elucidated much hitherto left uncertain, doubtful, and even contradictory in the latter, something more is surely requisite to cause a change in my opinion than a pamphlet or two replete with invective and sarcasm, but mainly deficient in sound argument and a critical knowledge of Hebrew. The last separate work which has come from Mr. Bellamy's pen, is, I believe, the "Anti-Deist," in two parts, the third not having yet been published. According to his own account, it was written at a period when the country was inundated with Infidel and Deistical publications, and was intended to be a complete refutation of them. There is a curious circumstance connected with this work, to which Mr. B. has alluded in one of his pamphlets, where he states that

he was induced to write it, at the suggestion of a worthy prelate of the Establishment, who afterwards saw and approved of the MS. How a Bishop could well countenance a work which pretends to answer the objections of Deists, by shewing, in many instances, that the grounds of their cavil are not to be found in the original, but only exist in the modern translations of the Bible, and consequently in our authorized Version among the rest, appears somewhat extraordinary, and can, perhaps, only be satisfactorily accounted for, by supposing that it was the same prelate, who, on another occasion, when B. presented him with a part of his translation, emphatically exclaimed to those present "*magna est veritas et praevalabit!*" Be that, however, as it may, certain it is, (as may be gathered from the newspapers of the time,) that an association was actually formed towards the close of the year 1819, for the refutation of Infidel publications, with Sir J. Bland Burges at the head, which commenced its proceedings by a vote for the immediate printing and circulating of a large edition of Mr. Bellamy's "Anti-Deist." How that association was dissolved "at a moment when," to use the chairman's subsequent words, "not a prelate, not a clergyman had stood forward to stem the tide of blasphemy which threatened the subversion of our religion and government," was never, I believe, publicly known. Not being myself in the confidence of the party most concerned, I cannot satisfactorily solve the question; for, although a report has prevailed that the venerable Society in Bartlett's Buildings took up the cause, which induced Sir J. Bland Burges's association to resign, yet the circumstance of the former's having only republished a series of old tracts, which, though excellent in their way, were by no means calculated to answer in detail "the perpetually repeated evils of the opposers of Divine revelation," would seem to argue against the truth of such a report. Mr. Bellamy's "Anti-Deist," however, was duly published, though I have been given to understand at his own cost; and should there be a Deist in the kingdom left, sufficiently able to cope with the author in He-

brew, and equally well acquainted with the Holy Scriptures, it would be the highest treat, as likely to be productive of the most beneficial consequences, to find them combating together. For such a conflict Mr. Bellamy may probably long wait in vain!

Apologizing for the digression here made from the main object of this letter, which was to exculpate Mr. Bellamy and his friend Sir J. Bland Burges from the undue censure of Mr. Horne; I now beg leave to return to the Baronet.

I have at this moment before me the "Reasons in Favour of a New Translation of the Holy Scriptures, by Sir James Bland Burges, Bart.," as also his "Reply to the Rev. Mr. Todd's Vindication," &c. Believe me, Mr. Editor, I have scrupulously examined every page in both, nay, I have even endeavoured to amuse myself in twisting and turning occasional passages in them; but, again, not an expression have I found in either, which, as before said, could be tortured, save by the grossest and most wilful perversion, into an assertion *that our present authorized English Version of the Holy Scriptures is totally insufficient for teaching all things necessary for salvation.* This is certainly nothing more than a mere negation on my part; but, on the other hand, it is opposed to the simple assertion of Mr. Horne, who has quoted neither page nor paragraph where the obnoxious expression is to be met with; as both pamphlets are, however, open to the public, your readers will be best able to judge for themselves, whether Sir James deserves the censure thus passed on him or not, and by their decision I am very willing to abide.

And here, by the way of a second digression, which, however, I apprehend may collaterally aid in proving Mr. Horne to have laboured under a grievous mistake when writing as above, I would observe that a perusal of the Baronet's "Reasons," &c., will amply repay the unprejudiced reader for his trouble, whilst his short "Reply to Mr. Todd," written with all that force of reasoning and critical acumen for which Sir James is eminently distinguished, most satisfactorily assists in proving, amongst the rest,

1st. That the Septuagint of our day is not the same which was in use in our Saviour's time.

2nd. That the Vulgate contains numerous instances of mistranslations from the Hebrew, and servile traductions from the Septuagint.

3rd. That although in some places our own authorized Version approaches nearer to the true sense of the original than that of Jerome does, yet in an infinite majority of passages it can be regarded no otherwise than as a close translation of the latter, and from its discordance with the original text cannot possibly have been directly translated from it.

As Sir James confirms his assertion of the incorrectness of our authorized Version by the testimony of a number of witnesses, it cannot be wondered at that Mr. Horne should come forward also, in opposition to the Baronet, with the list to which allusion has already been made, in support of its general fidelity, and for the purpose of denying the pressing necessity of a revision. The evidence on both sides is sufficiently curious to warrant an abridgment of it being given here; if, therefore, for the better accomplishment of this purpose, the testimony of Mr. Whittaker, in Mr. Horne's statement, and the assertions of Mr. Todd be set off against those of Mr. Bellamy and Sir James Bland Burges, as being parties alike interested in the decision; and, if further, the testimony of Selden, as to the mode in which our Version was got up, be omitted on both sides, a concession which Mr. Horne may the more readily make, as Selden's account rather operates to his prejudice than otherwise, the following may be considered as a pretty fair recapitulation of it:

SIR J. BLAND BURGESS

proving the incorrectness of our authorized Version, and the necessity of a revision.

REV. MR. HORNE

in support of the correctness of our authorized Version, and disproving the necessity of a revision.

Bishop Louth.—"And here I cannot but mention that nothing would more effectually conduce to this end," (the illus-

Bishop Louth.—"The vulgar translation of the Bible is the best standard of our language."

(Sir J. BLAND BURGESS.)

(Rev. Mr. HORNE.)

tration and confirmation of the truth of the Holy Scriptures.) "than the exhibiting of the Holy Scriptures themselves to the people in a more advantageous and just light, by an accurate revision of our Vulgar Translation by public authority. This hath often been represented, and, I hope, will not always be represented in vain."

"These valuable remains of that great and good man (Archbishop Secker) will be of infinite service when that necessary work, a new translation, or a revision of the present translation of the Holy Scriptures shall be undertaken."

"The present English translation, as to style and language, admits but of little improvement; but, in respect of the sense and the accuracy of interpretation, the improvements of which it is capable, are great and numberless."

Dr. Waterland.—"Our English translation is undoubtedly capable of very great improvements."

Dr. Kennicott.—"Sunt certe, et il magni nominis viri, qui versionem impense flagitant perfectiorem."

"During the long extent of years since our last translation was made, many imperfections and errors in it have been discovered by learned men."

Bishop Walton.—"The last English translation, made by divers learned men at the command of King James, though it may justly contend with any now extant in any other language in Europe, was yet carped and cavilled at by divers among ourselves; especially by one," (Hugh Broughton, Fellow of Christ College, Cambridge,) "who, being passed by, and not employed in the work, as one though skilled in the Hebrew, yet of little or no judgment in that or any other kind of learning, was so highly offended that he would needs undertake to shew how many thousand places they had falsely rendered, when as he could hardly make good his undertaking in any."

Bishop Horsley.—"When the translators in James the First's time began their work, they prescribed to themselves some rules, which it may not be amiss for all translators to follow. Their reverence for the Sacred Scriptures induced them to be as literal as they could, to avoid obscurity; and it must be acknowledged that they were extremely happy in the simplicity and dignity of their expressions. Their adherence to the Hebrew idiom is supposed at once to have enriched and adorned our language; and as they laboured for the general benefit of the learned and the unlearned, they avoided all words of Latin original, when they could find words in their own language, even with the aid of adverbs and prepositions, which would express their meaning."*

* Mr. Jevans, in *The Monthly Repository* for February, (p. 82,) quotes the following: "Bishop Horsley, speaking of the Seventy having translated Jehovah, Lord, says," (Sermons, III. 6—8,) "Later translators have followed their mischievous example,—mischievous in its consequences, though innocently meant,—and our English translators, among the rest, in innumerable instances, for the original Jehovah,

(Sir J. BLAND BURGESS.)

Blackwell (Sacred Classics).—"An accurate translation, proved and supported by sound criticism, would quash and silence most of the objections of pert and profane cavillers. It would likewise remove the scruples of many pious and conscientious Christians."

"Innumerable instances may be shewn in the English Bible of faulty translations of the divine original, which either weaken its sense, or debase and tarnish the beauty of its language."

"A new translation can give no offence to people of sound judgment and consideration; because every body conversant in these matters, and unprejudiced, must acknowledge that *there was less occasion to change the old version into the present, than to change the present into a new one.*"

Dr. Durell.—"The Version now in use certainly does not exhibit in many places the sense of the text, and mistakes it, besides, in an infinite number of instances. It may justly be questioned, whether any possible sense can, by fair interpretation, be deduced from the words in not a few places."

"By a new translation, the caviller, the sceptic and the deist would find the sharpest and most truly arrows of their quiver blunted."

Dr. Symonds.—"Whoever examines our Version in present use, with the least degree of attention, will find that it is ambiguous and incorrect, even in matters of the highest importance. Experience teaches us that mistakes in religion are of all others the most pernicious; not only because they affect us in the most important concerns, but as they are the most difficult to be corrected: and it might almost be questioned, whether it would not be safer to take the Bible out of the hands of the common people, than to expose them to the danger of drawing false conclusions from erroneous translations; for it is doubtless much worse to be misled than to be ignorant."

"The ambiguities in our Version are very numerous, and sometimes too gross to be defended."

(Rev. Mr. HORNE.)

Bishop Middleton.—"The style of our present Version is incomparably superior to any thing which might be expected from the finical and perverted taste of our own age. It is simple, it is energetic; and, which is of no small importance, use has made it familiar, and time has rendered it sacred."

Dr. Geddes.—"The highest eulogiums have been made on the translation of James the First, both by our own writers and foreigners. And, indeed, if accuracy, fidelity, and the strictest attention to the letter of the text be supposed to constitute the qualities of an excellent Version, *this of all versions must, in general, be accounted the most excellent.* Every sentence, every word, every syllable, every letter and point seem to have been weighed with the nicest exactitude, and expressed either in the text or margin with the greatest precision. Pagninus himself is hardly more literal; and it was well remarked by Robertson, above a hundred years ago, *that it may serve for a lexicon of the Hebrew language, as well as for a translation.*"

Dr. Doddridge.—"On a diligent comparison of our translation with the original, we find that of the New Testament, and, I might also add, that of the Old, in the main faithful and judicious. You know, indeed, that we do not scruple on some occasions to animadvert upon it; but you also know, that these remarks affect not the fundamentals of religion, and seldom reach any further than the beauty of a figure, or, at most, the connexion of an argument."*

which ought upon all occasions to have been religiously retained, have put the more general name of Lord. A flagrant instance of this occurs in that solemn poem of the Decalogue in the xxth chapter of Exodus, &c.; and another example of the same unhappy alteration is to be found in the cxth Psalm," &c. &c.

* In the Preface to his Family Expositor, Dr. Doddridge has observed, that "the Old Testament has suffered much more than the New in our translation."

(Sir J. BLAND BURGESS.)

Dr. Blayney.—"A new translation of the Scriptures has long been devoutly wished by many of the best friends to religion and our Established Church, who sorrowfully confess that *our present Version is still far from being so perfect as it might and should be; that it has mistaken the true sense of the Hebrew in not a few places, and sometimes substituted an interpretation so obscure and perplexed, that it becomes almost impossible to make out with it any sense at all.* And if this be the case, shall we not be solicitous to obtain a remedy for such glaring imperfections? Can we with certainty foresee all the mischief that may possibly and eventually result from an error, of what kind soever, wilfully retained in a book of such high and universal importance? Are we not taught to believe that all and every part of Scripture is given by inspiration of God, and is, according to the intention of the donor, profitable for doctrine, for reproof, for correction, for instruction in righteousness? But can any Scripture be profitable, except it be understood? And if not rightly understood, may not the perversion of it be proportionably dangerous? Or is it nothing to deprive the people of that edification which they might have received, had a fair and just exposition been substituted instead of a false one? Do we not know the advantage that is commonly taken by the enemies of revelation of triumphing in objections plausibly raised against the Divine word upon the basis of an unsound text or wrong translation? And though these objections have been refuted over and over again, by the most solid arguments of private religionists, do they not still continue to ring them in the ears of the vulgar and unlearned Christian, as if they were owned and admitted to be unanswerable? So that it seems requisite for the honour of God and his true religion, that these stumbling blocks should be removed out of the way, as soon as possible, by a solemn and public disavowal. Let the work of purifying and reforming what is amiss in the present edition of our Bible be fairly and honestly set about."

Dr. Pilkington.—"These instances are here mentioned to shew the benefit and expediency of a more correct and intelligible translation of the Bible than we have at present."

Archbishop Secker.—"Novam Scripturæ Versionem desiderari plurimis videtur: nempe ut populus Christianus ea luce fruatur, quæ, favente numine, oraculis divinis per continuas virorum doc-

(Rev. Mr. HORNE.)

Dr. John Taylor (of Norwich). "In above the space of one (now two) hundred years, learning may have received considerable improvements; and by that means, some inaccuracies may be found in a translation more than a (two) hundred years old. But you may rest fully satisfied, that as *our English translation is in itself by far the most excellent book in our language, so it is a pure and plentiful fountain of Divine knowledge, giving a TRUE, CLEAR and FULL account of the Divine dispensations, and of the gospel of our salvation: inasmuch that whoever studies the Bible, THE ENGLISH BIBLE, is sure of gaining that knowledge and faith which, if duly applied to the heart and conversation, WILL INFALLIBLY GUIDE HIM TO ETERNAL LIFE.*"

Dr. James Beattie.—"It is a striking beauty in our English Bible, that though the language is always elegant and nervous, and for the most part very harmonious, the words are all plain and common;—no affectation of learned terms, or of words of Greek and Latin etymology."

(Sir J. BLAND BURGESS.)

(REV. MR. HORNE.)

torum vigiliis affulsit, his 150 annis proxime elapsis ante quos confecta est Anglica Versio. Et quis refragetur honestissimæ petitioni?

Archbishop Newcome.—“Let any competent scholar study the Bible in the original tongues, and then pronounce whether our authorized Version is not capable of amendment and improvement in numberless places, many of which must be considered as very important.”

“It is my full persuasion, that whatever tends to the perfection of our Establishment, would not shake it, but give it splendour, strength and security; and that a version of the Scriptures, as accurate as the united learning of the present age could make it, would reflect the highest honour on our National Church, and hold a distinguished place among those treasures which would fix it on a basis as firm as truth, virtue and Christianity.”

“The arguments of the Deists are either general speculative objections, or absurdities imputed to the Sacred Writings. Many difficulties of the latter class are superficial ones, arising from an ignorance of the original languages, and would vanish from the text by judicious renderings.”

“Were a version of the Bible executed in a manner suitable to the undertaking, such a measure would have a direct tendency to establish the faith of thousands, to open their understandings, to warm their hearts, to enliven their devotions, and to delight their imaginations.”

Now, let the candid and unbiassed reader examine the authority of the witnesses here produced on both sides, and the nature of their testimony; let him, at the same time, remember that the witnesses quoted by Sir J. Bland Burgess are the same whom Archbishop Newcome has brought forward to establish the necessity of a new translation of the Holy Scriptures, or, at least, of a revision of our authorized Version, but whom Mr. Todd, the Librarian of the present Archbishop of Canterbury, and Mr. Horne, the Curate of Christ's Church and St. Leonard's, have thought proper to call in to their assistance to prove the very reverse, and surely he cannot for a moment doubt on which side there must be a great mistake. That Mr. Horne, in attempting to shew that our authorized Version needs no revision, should rest mainly on the evidence of an Arian, a Deist, (whom he taxes with “bold and unmeasured assertions,” and whose Version and Commentaries he censures as “heterodox,”) and two Dissenters, appears contrary to all etiquette, and to betray an error, a grave mistake in judgment. That he should further have regarded the circumstance of a man (who “though skilled in the Hebrew tongue, possessed little or no judgment in that or any other kind of learning,”) not having pointed out the thousand errors in our authorized Version, which he asserted it contains, or have considered a string of eulogiums on the style of it, as positive testimonies in favour of its fidelity as a translation, are mistakes which cannot fail to strike every one who reads the evidence he brings forward under the sanction of Bishops Walton, Lowth, Horsley, Middleton and others; and, that he should gravely add his eleven testimonies to those which he says have been previously collected by Archbishop Newcome and Mr. Todd, only further proves (what, indeed, any reader of his valuable compilation will not

Dr. Adam Clarke.—“Those who have compared most of the European translations with the original, have not scrupled to say that the English translation of the Bible, made under the direction of King James the First, is the most accurate and faithful of the whole. Nor is this its only praise: the translators have seized the very spirit and soul of the original, and expressed this almost every where with pathos and energy. Besides, our translators have not only made a standard translation; but they have made their translation the standard of our language: the English tongue was not equal to such a work—but God enabled them to stand as upon Mount Sinai, and crane up their country's language to the dignity of the originals, so that after the lapse of two hundred years the English Bible is, with very few exceptions, the standard of the purity and excellence of the English tongue. The original, from which it was taken, is alone superior to the Bible translated by the authority of King James.”

be long in finding out,) that he has in this, as in other instances, committed the glaring mistake of trusting rather to second-hand testimony and mere hearsay evidence, than of consulting the original witnesses themselves. It will now appear clear to your readers why I submitted to the chance of being deemed a proser, by introducing a subject apparently foreign to the avowed object of this letter, when I quoted the results established by Sir J. Bland Burges's pamphlets. The fact is, by proving a tissue of mistakes on the part of Mr. Horne, in that particular portion of his "Introduction" in which Mr. Bellamy and Sir J. Bland Burges are so uncereemoniously handled, his mistake in regard to them is more easily accounted for; and though it is to be regretted that errors of this description, so derogatory to the character of a clergyman, (inasmuch as they seem to be dictated by a spirit of malevolence,) have appeared under his sanction, I am willing to acquit him personally of any uncharitable design, rather attributing their insertion to the mistaken zeal of some coadjutor or amanuensis, who may have been employed in collecting the materials from which his work is compiled.

I now conclude, tendering my hearty thanks to Mr. Horne for his "Introduction," which, though defective in some parts, and containing but little important original matter, must yet, as a book of reference, be considered a valuable compilation; but I am still more indebted to him for the manner in which Mr. Bellamy and Sir J. Bland Burges are introduced therein; since, in all probability, but for that, I should never have read the elegant pamphlet of the Baronet, and the truly learned and (with Mr. Horne's permission) orthodox work of the translator, whom I scruple not to consider as a most enlightened biblical critic, and assuredly one of the first Hebrew scholars of our day.

עַר אֲמוּבִים.

SIR,

March, 1824.

A PROPOSAL for a new translation of the Bible having been suggested in your last Number, I crave leave to offer a few remarks upon the subject. Mr. Jevans has confined his observations (pp. 81—83) to one particular, viz. the substitu-

tion of the great and peculiar name of the Deity, wherever it is employed in the original, instead of the terms commonly used in our version; the importance and propriety of which alteration, he has very ably enforced: but it is evident that there is much more to be done in this case, if we desire a popular as well as a faithful and judicious translation of the Holy Scriptures.

That our authorized Version of the Bible, *as a whole*, excels all others in the English language, is, I believe, the general and established opinion. Like its great original, it is simple and sublime: and were this opinion more variable at present, than it was formerly, it is presumed, that in a question of literary taste, the judgment of such men as Swift and Addison, Johnson and Blair, might be almost deemed decisive. Now these authors have uniformly borne testimony to its general merit. "No translation," says the Dean, "our country ever produced, hath come up to that of the Old and New Testament. The translators of the Bible were masters of an English style, much fitter for that work than any we see in our present writings; which, I take to be owing to the *simplicity* that runs through the whole, and which is one of the greatest perfections in any language."* Now, if we examine most of the modern English translations by this rule, we shall find them grievously deficient. The obscure or awkward expressions occasionally to be met with in the common Bible, seem to have arisen chiefly from inadvertence; but our new translators appear to have laboured for awkward expressions, and taken pains to render themselves obscure: a selection of phrases might easily be made from their works, which, putting *taste* out of the question, bid defiance to the human understanding. Now, if you take away from the venerable *simplicity* of the Scriptures, you detract from their energy and usefulness. We forget the Patriarchs and the Prophets; "the sweet Psalmist of Israel;" the great Teacher and Prophet of Nazareth; the Apostle of the Gentiles; and the Fishermen of Galilee: when we see them arrayed in the

* Letter to the Lord High Treasurer.

ascititious garb of a modern novel, adopting the pedantic phraseology of linguists and grammarians, or the superficial eloquence of courts and assemblies. It is true, we should be governed by the *sense*, rather than the sound of Scripture; and one translation *as such*, is no more sacred than another: but alas! we are frail and imperfect beings, uniting animal organs with mental capacities; and "He who knoweth our frame," instructs us in the manner best adapted to our state. The language, indeed, is human, but the mode and construction are divine: and, as one well observes, "If in reading the Scriptures, we could but imbibe a portion of that spirit with which they were written; we should not need, as we now do, such volumes of instruction, but might become virtuous by an *epitome*."* This peculiarity of style and manner (without adverting to the question of inspiration) is obvious, even in the narrative parts of Scripture; how much more, in the pathetic and the sublime! And, if we are compelled to acknowledge, either the singular judgment, or the singular felicity of our translators in their great work, as to its general correspondence both in sentiment and manner with the originals, we cannot, we ought not, we will not part with so invaluable a treasure.† But this ineffable spirit, this divine euphony, which strikes at once to the heart, seems to have been in a great measure unknown by some of their successors: they may have been very erudite in the ancient languages, but they have made lamentable work with their own. Green's Version of the Psalms, is neither poetry, nor prose, nor rhythm: in the New Testament, the change of the terms, Grace, for "Favour;" alas! for "woe;" and happy, for "blessed;" noticed by Dr. Carpenter, are perfectly childish: it is Stoical rant, and not Christian consolation, to tell a man on the rack, or under persecution for conscience' sake, that he is "happy," but he may be "blessed," or happy *in reversion*. What fresh knowledge will the "hewers of wood and drawers of water," the plain persons of the

congregation acquire, by hearing that the good Samaritan took out "two denarii," instead of "two pence," for the purposes of benevolence? or, that Peter took from the mouth of the fish, "half a shekel," instead of "a piece of money"? Read to a man of the world, the parable of the Prodigal Son, in Dr. Harwood's Introduction to the New Testament, (a valuable work on the whole,) and you will make him laugh;* read to him the same parable (if you *can* read) in the common Version, and you will make him tremble. "Come now, and let us reason together," says the Almighty to the rebellious Israelites, by the mouth of the Prophet Isaiah: "Come now, and let us *settle the affair*!" says the translation of an eminent modern Hebraist.† Again, the word *Kurios*, it is allowed, sometimes admits of a familiar sense, and our old translators have occasionally so applied it—"Sir, we would see Jesus—Sir, I have no man to put me into the pool—Sir, I perceive that thou art a Prophet:" but to have rendered it thus, in the peculiar circumstances of Saul at Damascus, "Who art thou, Sir?" must surely be deemed passing strange! "If any man defile the temple of God, him shall God destroy," says our New Testament; "If any man corrupt the temple of God, God shall corrupt him!" says the Version of Archbishop Newcome. Now, though the Greek verb in both sentences is the same, yet having been certainly applied by the sacred writer in different senses, our translators have wisely adopted a different phraseology.‡ But it is an easy matter to find fault; and "Ubi plurima nitent, &c." It is presumed, however, that the *nitentes*—the shining parts of most of the new versions, will be found chiefly in those places where they have adhered to the language of the Old Bible, and not where they have departed from it, as they often have done, without any apparent necessity.

* "A gentleman had two sons," &c.

† Not Bishop Lowth.

‡ The writer excepts from these remarks, Mr. Wellbeloved's forthcoming Bible, and the *later* editions of the New Version, not having seen them.

* Relig. Medic.

† See Say's Essays, 1745.

But, notwithstanding these remarks, our common Version has its defects. It contains vulgarisms, mis-translations, and a few interpolations. As to the first, which are to be met with chiefly in the Old Testament, it may be observed, that that may be a vulgarism in English, which is not so in Greek or Hebrew, owing to the difference in languages, customs and manners. Perhaps, in some parts of the Levitical law, which was necessarily precise and determinate, it was not possible to avoid such renderings, consistently with the *faithfulness* of a translation; but, in other parts where there is nothing but an idiom or a popular manner of speech, the simple term might have been changed, without any injury to the sense. Dr. Watts mentions some of these, in his *Treatise on Logic*. To name only one instance, "The Lord taketh not pleasure in the legs of a man:" this is both uncouth and unintelligible: it is an Hebraism, and might have been rendered thus—"He delighteth not in the strength of the horse; he taketh not pleasure in the power of a man:" that is, mere human advantages or accomplishments do not recommend us to God. Of the mistranslations, *two* only shall be mentioned. We often meet in the Epistles of St. Paul, with this phrase, "God forbid!" And, perhaps, the mere English reader may startle to be told, that there is no such expression in the Bible: for a pious Jew, or a primitive Christian, would have been shocked to employ such language. In the Greek, it is what is called a *negation*; and is properly changed by the moderns into the phrase, "by no means," or, "that cannot be." In this case, therefore, our old translators have, unawares, encouraged *profaneness*, under the seeming authority of Scripture.

The other instance is in Philipp. ii., where the apostle speaking of our Saviour, says of him, "Who being in the form of God, thought it not robbery to be equal with God:" the first clause is a *figure*, the last, a *mistranslation*, which every plain man who reads his Bible with understanding may be certain of, without the help of the learned: for how can any being, how glorious and excellent soever, be "equal with God"? "To whom will ye liken me, or shall I be equal,

saith the Holy One?" But the words in the Greek are, "*isa Theon*," "like unto God;" a mode of speech common with the heathen writers, in the celebration of their heroes; and peculiarly applicable to our Divine Master, on account of the high offices and character which he sustained in the great work of human redemption: and the sense of the whole passage appears to be this—that we should endeavour to acquire and exercise the most profound humility from the example of our Lord, "who being in the form of God," that is, invested with God-like capacities and powers, in accomplishing, under God, the salvation of mankind; was not anxious or solicitous, to display his peculiar character and extraordinary gifts, at all seasons, and upon all occasions, as a weak or ambitious mind would have been disposed to do; but on the contrary, "made himself of no reputation," abased himself to the lowest condition of humanity, even to "the form of a servant," to a state of suffering, and "to the death of the cross," to fulfil the purposes of the Divine benevolence: "Wherefore, God hath highly exalted him:" and we may form some idea of this exalted character of Christ, and of the beauty and propriety of the Apostle's illustration of it in this place, if we consider how difficult it is, in common life, for persons of extraordinary qualifications and endowments, to restrain the exercise of them within due limits, and to apply them only to their proper uses. Health and strength, beauty, wit, learning, eloquence, riches, power, these gifts of God in the world of nature; instead of promoting the happiness of their possessors, and the benefit of the world around them, are too often perverted to the injury of both: nay, even virtue itself, by passing into extremes, may degenerate into vice. (Eccles. vii. 16.) But here, our Lord came off completely victorious: though "tempted in all points as we are, he was yet without sin." Though invested with prodigious power, he never misapplied it: though constituted "Lord of all," he became "the servant of all;" and has now "a name given him, above every name, to the glory of God the Father."

Of the *interpolations* in our common Bible, which are but few, and

most of which have been detected in the modern Versions, one instance shall suffice. Dean Swift preached a Sermon on the *Three Witnesses*, in St. John's First Epistle; from whence he endeavoured to deduce the Athanasian doctrine: the Sermon remains, but the text is acknowledged to be spurious, by the most orthodox writers.

The reader is desired not hastily to conclude, that there is any inconsistency in these remarks. The sum is this: our authorized Version is an invaluable treasure, which, nevertheless, requires a *revision*; and which circumstance it is to be hoped, will, in due time, engage the attention of those whom it may concern; for this, as it should seem, is a case in which Christian magistrates and Christian legislatures may lawfully interfere, without being chargeable with *intrusion*; a case in which kings and queens may truly become "nursing fathers and nursing mothers to the church," namely, by taking proper measures to provide for the body of Christian professors, in the respective communities over which they preside, a faithful, plain and judicious translation into their native language of the Holy Scriptures: and let those persons who shall, hereafter, be engaged in this great work in our own land, whether cleric or laic, proceed with all imaginable delicacy, with a wholesome fear and caution as to the particulars here enumerated, which appear to comprise the chief of what is wanting; not departing from the simplicity, energy and pathos, of the venerable volume bequeathed to us by our forefathers, without absolute necessity, lest their work meet with the fate of some of the modern "humble attempts," either to drop still-born from the press, or, to remain in the libraries of the learned, apt indeed for *consultation*, but totally unfit for general use.

R.

P. S. Lawrence Howel's History of the Bible, 1718, contains many useful hints on this subject, particularly as to the mistakes in *numerals* in the Old-Testament History of Jephthah, &c., which astonish the plain reader, and furnish matter for the sneer of the sceptic.

Islington.

April 10, 1824.

SIR,
I HAVE read with pleasure the Rev. Edward Irving's *Orations for the Oracles of God*, &c., but not with a blind and indiscriminate admiration. I am not insensible of the defects by which they are characterized, and which have been censured with the utmost severity. His critics have especially reprobated his use of *antiquated words* and *obsolete expressions*, drawn from Jeremy Taylor, from Isaac Barrow, and more particularly from John Milton's prose and poetry. Some, however, have commended his peculiarity of style, whilst others altogether denounce it. In my humble opinion, a *middle course* should be steered, just such a course as Pope thus happily delineates in his Postscript to the *Odyssey*. As I have not the pleasure of personally knowing the Rev. Mr. Irving, I will transcribe the paragraph, that it may reach him through the medium of your widely-circulating Miscellany. Influenced by no hostility to his preaching or authorship, he may, probably, thank me for it. Caressed and admired as he is by a large portion of the religious world, I am persuaded that he is not, like a spoiled child, unsusceptible of improvement.

"A just and moderate mixture of *old words*," (says Mr. Pope,) "may have an effect, like the working of old abbey-stones into a building, which I have sometimes seen to give a kind of venerable air, and yet not destroy the neatness, elegance, and equality requisite to a *new work*, I mean without rendering it too unfamiliar or remote from the present purity of writing, or from that ease and smoothness which ought always to accompany narration or dialogue. In reading a style *judiciously* antiquated, one finds a pleasure not unlike that of travelling on an old Roman way, but then the road must be as good as the way is ancient, the style must be such, in which we may evenly proceed without being put to short stops by sudden abruptnesses, or puzzled by frequent turnings and transpositions. No man delights in furrows and stumbling blocks; and let our love of antiquity be ever so great, a *fine ruin* is one thing, and an *heap of rubbish*

another! The imitators of Milton, like most other imitators, are not copies but *caricatures* of their original; they are an hundred times more obscure and cramp than he, and equally so in all places; whereas it should have been observed of Milton, that he is not lavish of his *exotic* words and phrases every where alike, but employs them much more where the subject is marvellous, vast and strange, as in the scenes of *heaven, hell and chaos*, than where it is turned to the natural and agreeable, as in the pictures of *Paradise*, the loves of our *first parents*, and the entertainments of *angels*!"

Having animadverted on the theological completion of the Rev. E. Irving's work, the preceding remarks upon the literary merits of the production may close my animadversions, and not prove unacceptable to the readers of your Miscellany.

Of all his "unregenerate critics," the *Westminster Review* furnishes the best account of his work, and to that excellent periodical publication I refer with satisfaction. Never was a *poor author* visited with such extremes of approbation and of disapprobation. One of his admirers denominates him "the Northern eagle grasping in his talons the thunderbolt and scattering abroad the lightning;" whilst a diurnal critic represents his production no better than that of "a school boy, which his master flings back into his face for its nonsense and inaccuracy." Both of these statements cannot be true, and, indeed, neither is deserving of attention. Mr. Irving is, no doubt, a man of talent and acquirement; his *work*, though not Calvinistic, breathes a spirit of benevolence and piety. I only wish the *style* was more pure and chaste, agreeably to the above masterly suggestions of Pope, and that it had not been so deformed by that horrid anti-scriptural doctrine of *eternal misery*! But I must check my pen: my only aim is to render Mr. Irving justice, entertaining for the sons of *Caledonia* a regard arising from having finished my education amongst them, and passed pleasantly an early portion of my life in their society. I had the happiness of knowing and enjoying the instructions of *Campbell* and *Ger-*

rard, of *Blair* and *Robertson*, luminaries that would have adorned any church, and been a blessing to any civilized community.

J. EVANS.

Mr. Le Grice on his Correspondence with Sir Rose Price, Bart., in Reply to I. W.

Penzance,
April 9th, 1824.

SIR,
AS my Correspondence with Sir Rose Price appeared in the public newspapers, I have no right to complain of your inserting it in your Repository; but have rather reason to be satisfied with the candid manner in which you have printed it; for candour may be visible even from the *mode of printing*. At the end of the Correspondence appears a Summary of it, dated from Plymouth, and signed I. W. Of this I have great reason to complain; though, if the reader should peruse the whole of the Correspondence, this statement will do little harm. The danger, however, is, that most readers will turn from the tediousness of a long correspondence to a *summary*, which from its very title promises brevity; and where a writer takes upon himself the office of a judge, truth and justice are to be expected, though there might be a failure of ability and discrimination. Surely the writer could not have entertained an idea that the Correspondence would have appeared in your pages, or he would not have ventured to have published such an incorrect account. He calls me "a flaming son of the Church." On the grammatical propriety of this epithet I shall make no remark: we all know the meaning of it. All I shall say is, that it does not in the very outset of the Summary bespeak the impartiality of the judge; and I trust that if he will take the trouble to ask my character in the town of which I am minister, (and I refer him to those who *dissent* from our Church,) he will find that I do not deserve it. He dates his letter from Plymouth, and therefore need not be a stranger to the character of a person almost a neighbour. However, the tone of his language is of small moment, and if a hundred such epithets had been used, I should not have taken notice of them; but positive misstatements demand ob-

servation. These I shall expose; for: of these I have a right to complain. I shall simply state them without any comment or epithet. There is great incorrectness in the arrangement of facts, which gives a wrong colour to the whole transaction; but I shall not descend into minute particulars of this sort. When I shew the reader that the Summary contains assertions which are not true, I must leave him to judge of the correctness of the Summary altogether.

I. W. says that "the attention of the public was *first* called to the subject, by a long address of five columns of close, small print in a newspaper; and that the next week brought out a reply from the Baronet, dated 3d February."

What will the reader say of the correctness of this statement, which professes to be a Summary, &c., when he may see in your Repository that the first letter was a short one, dated January 14th, and that my long letter was not the first, but a reply to a long communication from Sir Rose Price, dated January 21st?—a vindication of myself.

Secondly, I. W. says, and he writes the passage as a quotation between inverted commas, giving the following passage as my words, "Mr. Le Grice remarks, 'That he (Sir Rose Price) had gone to London and got himself introduced to Dr. Pearson, the King's private chaplain and spiritual adviser, and through his means had become acquainted with the fact of the King's private opinions; which he would not have discovered, had Dr. P. been cautioned against the insidious design of the Baronet.'" These expressions are given as mine—as if used by me. I never used these expressions. I never said that Sir R. P. saw Dr. Pearson; nor is any such expression to be found in my Correspondence as "*which he would not have discovered*," &c. I. W. cannot excuse himself by saying, such a meaning might be implied. He professes to *sum up*, to act as a judge, and he gives words *as mine*, which I never used, and omits a letter of mine, (see Repository, p. 149,) which would have cleared up any misconception.

I. W. says, "A meeting was called, and Sir Rose Price soon received a copy of their resolution to displace

him, and appoint his friend Le Grice in his room." No such resolution was ever passed; nor does Sir R. P. ever declare that he received any such. —Mr. Canon Rogers was appointed. What shall we say for the accuracy of such a summing up?

But now, Sir, I come to a most serious charge. I. W. has accused me wrongfully and shamefully: he has given expressions as mine which I never used: he introduces the charge deliberately, and comments on it deliberately; and therefore it is not an inference drawn in haste. Indeed, if it were, this would be no excuse, for he professes to give a Summary, which implies analysis and due examination. He says, "Sir Rose Price is charged by Le Grice 'with endeavouring to get into Parliament, that he might attempt the overthrow of the Church altogether.'" These words, which I never used, are given as a quotation. I. W. goes on to say, "Respecting such a line of conduct, he (Le Grice) observes that, 'Whoever shall presume to innovate, alter, or misrepresent any point in the Articles of the Church of England, ought to be arraigned as a traitor to the State; heterodoxy in the one naturally introducing heterodoxy in the other: a crime which it concerns the Civil magistrate to restrain and punish, as well as the Ecclesiastical.'" I. W. then proceeds to comment on "such language as this."

Now what will any man of common feeling and honesty say (I will make no comment myself) when I declare that no such expressions were ever uttered or written by me? In what a light must I have been viewed, if this Summary had been printed without the Correspondence! The whole of the Summary is very incorrect; but, having exhibited such positive misstatements, I need add nothing more than that I am, &c. &c.

C. V. LE GRICE.

P. S. I. W. has in the above Summary treated me in such a manner, that he deprives me of the pleasure which I should have had in shewing him my Reply to "The Unitarian Doctrine Briefly Stated," in which I agree with him in sentiment on "religious consistency." Indeed if he had exercised only common observation,

he would have seen that my contest has been not with principles, but with conduct *connected with principles*.—How can a man be attached to the Church, who believes that the Gospels of St. Matthew and St. John are spurious? How can a man receive the sacrament, who believes that our Saviour was the son of Joseph? I honour and esteem the Dissenter whose conduct is consistent with his principles.

N. B. The author of "The Unitarian Doctrine," &c. has in a subsequent pamphlet avowed his belief of the miraculous conception, which places him, I think, at an immense distance from the Evanstonian..

March 26th, 1824.

SIR,
IN common with all the friends of humanity, your readers have doubtless been taking a deep and anxious interest in the recent measures of our government for the mitigation of colonial slavery. The termination of their labours, while it may not have perhaps reached the expectations or have satisfied the hopes of the more zealous advocates of the cause, must yet be considered as a glorious, and, as far as it does go, a valuable triumph of public opinion. The foundation that has thus been laid, by the wise and salutary code for the future regulation of one colony (Trinidad), can but be viewed as the corner-stone of an edifice that can only be completed by the final and absolute extinction of a system from which every better feeling of the heart revolts, and every principle of religion and humanity is alike abhorrent.

As the law now constituted for this colony has been divulged for the avowed object of ascertaining, as an experiment, the practicability of its general application as the basis of a system directed to the ultimate extinction of slavery, it will become a matter of curious and not uninteresting speculation to attend to the impressions it may produce both on the objects of its legislation—the negroes themselves—and of their employers. And these impressions it will be more particularly deserving our attention to notice, for calculating on the probable success of the measure, in their influence on the

minds of each of these classes in the un-mitigated colonies, if by such a title one may be allowed to designate the islands yet deprived of these ameliorations.

With respect to the impressions on the negroes of these colonies, what can we suppose will be their feelings on discovering that so large a portion of the evils which their suffering race has for so many generations been enduring, are now removed, and that one favoured though but comparatively small portion of their number, are no longer exposed to the degradations and severities which they are still doomed to suffer? What will they think of the securities and privileges for the protection of their persons and their property which have been ceded to others, while it is not to be (at present at least) their happy allotment to share them? Will they be content to go on in hopeless drudgery, patiently bearing the more-than-ever galling yoke that fetters them, and which it can be no more justice that they should bear, than their happier compatriots at Trinidad? If it be justice and policy that an improved system of treatment, founded on principles of lenity and protection, should be granted to one portion of the transported Africans, what is the ground to justify the denial of these advantages to the rest of them, or to reconcile themselves to the continuance of a system by which they are to remain deprived of the boon?

With respect again to the proprietors of the un-mitigated colonies—on this point we have scarcely to wait the issue of time to learn the impression likely to be produced on their minds. Already has the mortified and angered tone of those who trusted to their clamour on the long-dreaded and loudly-deprecated dangers of innovation to silence the voice of humanity in behalf of the suffering slave; already has that tone evinced the impression felt in this quarter. On one side we now hear of nothing but the impracticability of enforcing such idle and speculative theories of legislation—of the danger of demolishing that *discretionary* principle of coercion, to the existence and exercise of which, for the security of his property and the cultivation of his estates, the planter had only to look. On the other side we hear, that if the

code laid down be enforced in any thing like a spirit of sincere and active execution, vain will it be to expect that the remaining colonies can ever more be kept in a state of tranquil subordination, without alike extending to them the same wild and disorganizing liberties. We may bid adieu to the security of our property, and that which is already depressed beyond measure in its value, will have but a short reign to run, before it becomes a dead and profitless waste!

Such are the actual reasonings and the loud deprecations of those who have founded their views of the security of colonial interests on the existence and perpetuation of a system over which humanity sheds the tear of its warmest sympathy, and to the abolition of which, its most fervent energies are directed. The friend of humanity, however, will hail the amelioration now granted, not merely as the commencement of a reform in a system radically evil, but as the dawn of a day that will close in the extirpation of the system itself.

ANDROPHILOS.

SIR,

IN my last (p. 137) I quoted a passage from Mr. Locke: and as it is always useful to point out the errors and inconsistencies of great men, that others may not be misled by them, I wish, with your leave, to say another word or two on the sentiment which is there expressed. Mr. Locke maintains that *all mankind* without the aid of revelation could have attained an *undoubting* conviction of the being of a God and a knowledge of the obedience which is due to him. When Mr. Locke expressed this opinion, he either could not have carefully considered what he meant by *all mankind*, or could not have had in his mind what he afterwards wrote on the existence of a God, which he regards as the most certain of all truth. Of this truth he gives a demonstration which no doubt he thought to be the most clear and simple. This demonstration, however, he acknowledges to be complex, when he says that "he believes nobody can avoid the agency of it who will but as carefully attend to it as to any other demonstration of so many parts." Of

these parts, the first indeed is a proposition of which no man can doubt, but the rest consist of abstract and metaphysical reasoning. If your readers will turn to it, (Vol. II. p. 239 et seq.) and then ask themselves whether the discovery of this demonstration is within the reach of a Hottentot or Indian savage, they will, I conceive, agree with me that even that truth which lies at the foundation of all religion, whether natural or revealed, is not so intelligible to *all mankind* as Mr. Locke has represented it; unless indeed they should fortunately hit upon some shorter and easier method of proof. But if the first principle of religion is involved in obscurity, as to multitudes of the human race, what shall we say of the whole system which is to be deduced from it? But Mr. Locke, as appears from what he says elsewhere, was misled by the opinion that it is inconsistent with the wisdom and goodness of God not to furnish all mankind with the means of knowing the great principles of religion. But surely we may leave in the hands of a merciful Creator those to whom these opportunities have been denied. If I have pointed out an error in Mr. Locke, I have done nothing but what this great and good man would have wished to be done, and, perhaps, nothing but what the light which he himself shed over the world of intellect has enabled me to do.

One word more, and I have done. If the advocates of Natural Religion would content themselves with saying, that its principles may be discovered by men of thought and reflection, and by their means be diffused among mankind in general, they would not run into palpable absurdity; but when they maintain that the truths of this religion, that is, the truths of which this religion is usually said to consist, are intelligible to every human being who will give himself the trouble to inquire into them, (which implies that every human being is capable of conducting such an inquiry,) they lay down a position which is not to be surpassed in extravagance by the wildest vagaries of the human mind—a position which it would be the extreme of folly wilfully to mistake, and which it would be no easy task to caricature.

E. GOGAN.

SIR, April 1st, 1824.

TO my remarks, (p. 116,) perhaps rather too unceremoniously expressed, on the Rev. Mr. Cogan's paper on the evidences of Christianity, that gentleman has replied, in your publication of this day, in a spirit of mildness and candour, which does him the highest honour, and which would greatly tend to increase, if that were possible, the respect with which his character is regarded by all who know him. I shall endeavour to follow his example, in the few observations I have to make on his reply.

Mr. Cogan appears to treat with great scorn the supposition, that men unacquainted with the Christian revelation, may believe in the unity and perfections of God, the doctrine of a universal Providence, and the future existence and immortality of man. He declares that he should not think favourably either of the understanding or the modesty of the man who should venture to say so; and he says, "If Mr. Sturch is disposed to believe that they would have had the conviction of their truth which they now have, had not their lot been cast in a Christian land, I can only say, that he has my hearty consent." Now, Sir, Mr. Cogan, who is much better acquainted with antiquity than I can be supposed to be, well knows, that all these doctrines have been believed before the Christian revelation had any existence. He knows too, that the belief of a Deity and a future life, though always more or less disguised and debased by superstition and absurdity, has been very general, I might say universal, in all ages. He knows that these doctrines were believed by the heathen inhabitants of this island, in their rude and savage state; and it is for Mr. Cogan to shew, which I think he will find it difficult to do, that they would not have been generally believed to this day, whether Christianity had been introduced or not. For my own part, I see no reason whatever to doubt that they would; and, probably, in a much improved state, bearing some proportion to the civilization of the country. But if by the words, "*conviction of their truth which they now have*," Mr. Cogan means, the same clear, full, rational, and consistent in-

formation on these subjects, that we derive from the Christian revelation, I beg leave to assure him that no such supposition ever entered into my mind. For although I have no doubt whatever, that the light of nature opens to mankind in general the prospect of futurity; yet, I believe, that even to the strongest eyes, it must appear somewhat indistinct and imperfect; and I, therefore, rejoice in that splendid and glorious light, which the Christian revelation throws over the scene, and for which I can never be sufficiently thankful.

Mr. Cogan seems desirous of declining the task of pointing out to us, in whose writings it is that the truths of Natural Religion are spoken of as "*emblazoned in the heavens in characters which all can read, and none can misunderstand*." The only passage he quotes is from Locke, and he thinks it will answer his purpose tolerably well; but, I confess, I think quite otherwise; inasmuch as I can discover in it nothing more than the plain, simple position, that the light of nature is sufficient to convince those who "*set themselves to search*," that there is a God to whom obedience is due; a position which, I presume, Mr. Cogan will not venture to deny, after having, in this very letter, on which I am remarking, told us, that he "*readily concedes to the advocates for Natural Religion, that the argument for the being of a God, is as conclusive as need be; and that from the predominance of good which appears in his works, it is difficult not to conceive of him as benevolent*." By the word God, I presume, he means a Creator and Governor of the world; and if this Creator and Governor is also a kind and benevolent Benefactor, Mr. Cogan will, doubtless, admit the conclusion to be very natural, that obedience is due to him. In a note on this quotation, Mr. Cogan goes on to say, "*Mr. Locke speaks of searching for the truths of Natural Religion; and I never supposed any man to say, that they could be understood by those who would not take the trouble to learn them. But that which is intelligible to all mankind, must be very easy to understand*." Now, from this position, I must beg leave to withhold my

assent. *By all mankind*, I suppose, we do not mean *every individual without exception*. We do not intend, for instance, to include *idiots*; but we mean mankind in general. Now, I think, I know many things, which mankind in general are very capable of learning and understanding, if they will *take the trouble* to do so, which yet cannot be said to be *very easy*. It can hardly be doubted, I suppose, that at least nine out of ten of mankind, if taken at a proper age, may be taught the chief rules of arithmetic; though these are so far from being *very easy*, that they are certainly far more difficult to understand than the leading principles of morals. Indeed, the very phrases "*take the trouble*," and "*set themselves to search*," plainly imply that all is not perfectly *easy*, but that there are some *difficulties* to be overcome by persevering labour; and I will add, *by all the assistance that the learner can obtain*. For I will not hesitate a moment to satisfy Mr. Cogan's curiosity, by answering in the affirmative the question which he suggests, but modestly doubts whether he has any right to put to me, concerning the propriety of calling in as often as it may be needful, the aid of some person of superior mind, to explain whatever may be obscure and difficult. I would, however, advise Mr. Cogan not to distress himself with fears, lest the instructor should shew something of the spirit of the usurping priest, of which I think there is little danger; for to repeat what I have elsewhere said, there is "this unspeakable advantage in favour of Natural Religion, that whoever undertakes to inculcate its pure and salutary maxims, is on a footing of perfect equality with his fellow-men." He can assume no dictatorial authority, nor exact from them any implicit obedience. As he cannot have the shadow of pretence for "dominion over their faith," he must content himself with being the "helper of their joy." In short, it appears to me that the quotations from Locke are extremely unfortunate, and not in any degree relevant to Mr. Cogan's purpose; and, as he has not produced any other authority to justify the use of the language to which I objected, I must consider his omit-

ting to do so, as a tacit admission; that if it was not the language of misstatement and caricature, it was, to say the least, a *little too strong*.

I proceed now to remark on the surprise which Mr. Cogan expresses at my objecting to his notion of the value of *belief without evidence*. He tells us he is *very sure* that it is true; and he maintains, "that there are multitudes in every Christian country who are *altogether* incapable of deciding on the truth or falsehood of the Christian religion." Now, if he means that there are multitudes who are incapable of deciding with certainty on the *external evidence* of Christianity, that is, of the truth of every miracle related in the New Testament, or in any writer of the earliest Christian age, I not only admit the truth of the position, but I go a great deal farther. I believe that there is not one man upon the face of the earth who is competent to the decision. But if his meaning be, that men in general have no adequate means of judging whether the important truths inculcated in the New Testament, are worthy to be received and acted upon, I must be allowed to differ from him *in toto*. For, being fully persuaded that Cicero was right in vindicating the authority of Right Reason in his book *De Republica*—that St. Paul was right in asserting the universal obligation of the Law of Nature in his Epistle to the Romans—that Bishop Sherlock was right in maintaining that "the religion of the gospel is the true original religion of Reason and Nature"—that Locke was right when he said, that "God had discovered to men the Unity and Majesty of his Eternal Godhead, and the truths of Natural Religion by the light of Reason"—that the learned and excellent Lardner was right in affirming "that St. Paul was not wont to *deny and contest*, but to improve, the natural notions which men had of religion"—that the Rev. Robert Robinson was right in saying, "a conformity between the dictates of Nature and the precepts of Revelation, is the *BEST PROOF* of the divinity of the latter"—and that Archdeacon Paley and a thousand others have been right in asserting the authority of both natural and supernatural revelation—and having

myself read the New Testament with care, and found it to consist principally of confirmation and illustration of Natural Religion, which, I am persuaded, men in general, being properly educated, are capable of understanding and justly appreciating; I deem it a libel on human nature to assert that mankind are incapable of judging for themselves, and that they must and ought to depend, for their religious ideas, on any dictatorial governor, whether ecclesiastical or civil.

Mr. Cogan, adverting to my profession of attachment both to Natural Religion and to Christianity, the latter of which, I have said, "*I verily believe* to be true, the former, *I certainly know* to be so," imagines that he has discovered some difference of opinion on this subject, between me and the author of a book, entitled *Apelautherus*; who, in speaking of a particular article of religious belief, says that *certainly* is entirely out of the question. And, as it is well known to Mr. Cogan, and to my friends in general, that the authr of that book and myself, are, in reality, one and the same person, I must, of course, be sorry and ashamed, if there should be found to be any material difference between us. But I hope that a few words of explanation will shew, that the supposed difference is rather in appearance than in reality; and will satisfy both Mr. Cogan and another of your correspondents, whose signature is B, that they have both misunderstood my meaning. When I spoke of Natural Religion as *certainly* true, I should have thought it quite obvious that I was considering its general or abstract character, and not inquiring into the particulars of which it might be *supposed* to consist. And, undoubtedly, as a *general position* it may be safely affirmed, that whatever can be proved to be a principle of Natural Religion *must be true*; because the witnesses of this religion—the heavens which declare the glory of God—the firmament which sheweth his handy work—day unto day which uttereth speech—night unto night which sheweth knowledge—cannot for a moment be imagined to bear *false* testimony. But, with regard to the supposed particulars of this religion, the case is different. In considering

them, the question is, "What is the testimony which Nature gives, and to what extent does it go? And, in some cases, the answer to this question may not be so clear and satisfactory as we could wish; probability may be the utmost that we can obtain—*certainly*, in such cases, may be entirely out of the question. With regard to Supernatural Religion, I have no hesitation in affirming, that it is always, in some degree, dependent upon things which are in their own nature fallacious; and, therefore, whether it be considered in the abstract, or in the detail of any particular revelation, *certainly must be always entirely out of the question*. It may still, however, possess a high degree of probability, and be entitled to be "*verily believed*." If, therefore, Mr. Locke, in the passages quoted by Mr. Cogan, has really given Natural Religion "*an advantage over the Bible*," it was no great "*fault*;" and Mr. Cogan need not be very anxious to clear himself from the suspicion of being the accomplice of that illustrious man.

Notwithstanding my declaration of attachment both to natural and supernatural revelation, with, however, an undisguised preference of the *authority* of the former, I cannot admit the congratulatory statement of Mr. Cogan, that I have "*the good fortune to possess two religions*." On the contrary, I am decidedly of opinion that there never was or can be more than one true and acceptable religion; which, as it has been well observed by my late learned and amiable friend, the Rev. Charles Bulkley, "*being originally founded in the perfections of God, and the nature of man, must of necessity, in every period of time and under every particular dispensation of it, be fundamentally and essentially the same*."

I now take leave of this controversy; regretting that it has been my painful duty to appear in opposition to the *opinions* of a gentleman whose personal character I so highly esteem; and, thanking you, Sir, for permitting me to occupy so much space in the pages of your valuable Miscellany.

WILLIAM STURCH.

Mr. Waller's Remarks on Isaiah ix.
6, 7.

No. III.

IN my former remarks, (pp. 21—24 and pp. 94—97,) upon the celebrated prophecy contained in Isaiah ix. 6, 7, I endeavoured, first, to resolve the chronological difficulty which had prevented its application to King Hezekiah. I then suggested what appeared to me the most probable translation of the passage, and intimated an intention to point out, on some future occasion, the circumstances which appeared to confine the application of it exclusively to Hezekiah. In fulfilling this intention, I am aware that I shall have no very easy task to accomplish; but I am encouraged to proceed by the hope of throwing some light upon a subject which, in my opinion, has hitherto been involved in great obscurity.

The following is Lowth's introductory outline of the subject of this prophecy.

"The confederacy of Retain, King of Syria, and Pekah, King of Israel, against the kingdom of Judah, was formed in the time of Jotham; and, perhaps, the effects of it were felt in the latter part of his reign: see 2 Kings xv. 37, and note on chap. i. 7—9. However, in the very beginning of the reign of Ahaz, they jointly invaded Judah with a powerful army, and threatened to destroy, or to dethrone, the House of David. The king and royal family being in the utmost consternation on receiving advices of their designs, Isaiah is sent to them to support and comfort them in their present distress; by assuring them, that God would make good his promises to David and his House. This makes the subject of this, and the following, and the beginning of the ninth chapters; in which there are many and great difficulties."

Taking this to be, on the whole, a fair representation of the circumstances under which the prophecy was delivered, I proceed to examine that part of it which it is my present intention to illustrate; and, in doing this, I must entreat the reader to go back with me to the beginning of the chapter.

"The people that walked in darkness, have seen a great light: they that dwell in the land of the shadow

of death, upon them hath the light shined:" ver. 2. The darkness here mentioned is supposed by Grotius to represent the dangers with which Jerusalem was threatened by its enemies, and the light, the unexpected deliverance which took place on the destruction of Sennacherib's army. "Populus Hierosolymitanus in gravissimis constitutus periculis, quæ tenebrarum nomine appellant Hebræi. Experietur egregiam liberationem; cæso Divinitus Sennacherib tam valido exercitu."

"Thou hast multiplied the nation, and not increased the joy: they joy before thee, according to the joy in harvest, and as men rejoice when they divide the spoil:" ver. 3. Lowth substitutes י for the negative particle א, on the authority of eleven manuscripts and the Keri, and Dodson adopts this amended reading: "Thou hast multiplied the nation: thou hast increased their joy:" the joy occasioned by the miraculous overthrow of Sennacherib's army.

"For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian:" ver. 4. Whatever may be thought of the phrases, "walked in darkness," and "have seen a great light," and of the application of that part of the prophecy in an accommodated sense, (Mal. iv. 15, 16;) to the blessings diffused by the gospel, there can be no doubt; I think, as to the meaning of such expressions as "the yoke of his burden," "the staff of his shoulder," and "the rod of his oppressor." It was obviously the intention of the prophet to point out the dangers which threatened the Jewish nation at that particular period; and the manner in which it was to be delivered from those dangers.

"For every battle of the warrior is with confused noise, and garments rolled in blood: but this shall be with burning and fuel of fire:" ver. 5. These words are thus paraphrased by Grotius: "Alia cladis hostium solent parari multo labore multoque sanguine; hæc vero similis erit incendio subito consument. Planè enim stridit, sine tumultu, sine vulnere, sine Hebræorum labore aut periculo, ad angulo extincti sunt Assyrii. Nulla flamme tam celeriter eos occidere poterat." Other doubts are usually

attended with the sacrifice of much labour and blood; but this shall be like a fire which suddenly consumes. For suddenly, without tumult, without loss, without either labour or danger on the part of the Hebrews, the Assyrians shall be consumed by an angel. No flame could so quickly destroy them.

The prophet now goes on to point out the illustrious monarch, in whose reign this miraculous deliverance is to take place.

"For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder:" ver. 6. The birth of a male child is here foretold, and that child heir to the throne of David. His royal descent is sufficiently indicated by the assurance that "the government shall be upon his shoulder."

"And his name shall be called—" He shall be —? This mode of expression is sometimes used by Latin and Greek, as well as Hebrew writers, merely to denote the character or quality of a person or thing. See the Note to Monk's Hippolytus, ver. 2, with the reference to Purson. See also Heyne's Note to Virgil, Georg. II. 238; and for examples in the Old Testament, see Gen. v. 2; Deut. xxv. 10; Isa. lxi. 3; Jer. xl. 16, &c. In the present case it may denote that the epithets which follow are to be applied as titles of distinction to the person who forms the subject of the prophecy.

"Wonderful, Counsellor, the Mighty God," — In "The Monthly Repository" for February I endeavoured to shew that these words are improperly translated in our common Bibles, and that they ought to have been rendered "Wonderful in Counsel, a Mighty God;" taking the word מל in the inferior sense in which it must always be taken, when applied to any being except the great Supreme. To justify this interpretation of the word מל, I must here request the reader to turn to Ezek. xxxii. 21, where he will find it used in the plural number, in a state of regimen with גבורים. "The strong among the mighty," literally, "the Gods of the mighty," (אלי גבורים), Heb. גבורים, Vat. potentissimi robustorum, Vulg.) "shall speak to him out of the midst of hell." The persons of whom these words are de-

scriptive are the deceased monarchs of the earth, whom the prophet represents as in the act of addressing Pharaoh on his descent into the regions of the grave. The whole of the passage bears a very strong resemblance to the fourteenth chapter of Isaiah, in which the destruction of Babylon is foretold, and a fine picture is drawn of the reception of its monarch by his brother rulers in the unseen world. "Hell from beneath is moved to meet thee at thy coming; it stirreth up the dead for thee, even all the chief ones of the earth: it hath raised up from their thrones all the kings of the nations." Isa. xiv. 9.— On comparing these two passages, it will be found that the persons who are styled, by the prophet Ezekiel, "Gods of the MIGHTY," are no other than an assemblage of deceased monarchs. Surely, then, it need not excite our surprise that another Jewish prophet should apply to King Hzekiah, who was, next to David, the most illustrious and favourite monarch of the Jews, an epithet which is thus indiscriminately extended to the deceased rulers of Heathen nations. "I am fully satisfied," says Dr. Carpenter, "that these magnificent titles would produce no such impressions, as are now received from them, in the minds of those who early understood the original, and were familiar, from childhood, with the language of eastern magnificence. We have it from authentic records, that among the kings of Syria, about two centuries before Christ, the appellation God was commonly employed as a kind of surname of their kings. Among other instances, we find that in the year 172 before Christ, the Samaritans sent an embassy to Antiochus, with this inscription, 'To King Antiochus, Illustrious God.'—In like manner we meet with these titles of Chosroes, a Persian monarch, about six centuries after Christ: 'Chosroes, King of Kings, Ruler of the powerful, Lord of the nations, Sovereign of peace, Saviour of men; among the Gods a glorious and eternal man, among men a most illustrious God; Glorious; Conqueror,' &c. Could persons, accustomed to such appellations and epithets of royalty, have considered even the appellation of *Mighty God*, (when applied to one who was to be born, whose

vernumst the Lord of hosts would establish,) as denoting more, than that the dignified personage would be a Mighty Potentate, an illustrious Sovereign?" (Isaiah's Prophetic Titles of the Messiah, a Discourse by Lent Carpenter, LL.D., pp. 26, 27.) To this question only one answer can be given; and, on the supposition that this appellation was intended to be descriptive of Jesus Christ, the argument of Dr. Carpenter appears to me conclusive and unanswerable. But, as far as I can perceive, we are not justified in applying the titles contained in this prophecy to any other person than King Hezekiah; and in the application of them to him there is a peculiar propriety, to which the historical writers of the Old Testament appear to me to have been minutely attentive. When the King of Assyria sends Tartan, and Rabaris, and Rabshakeh, with a numerous army against Jerusalem, the last of these persons, in an interview with three of Hezekiah's "most intimate friends," breaks out into the following strain of invective: "Speak ye now to Hezekiah, Thus saith the great King, the King of Assyria, What confidence is this wherein thou trustest? Thou sayest, (but they are but vain words,) I have counsel and might for the war: now on whom dost thou trust, that thou rebellest against me?" 2 Kings xviii. 19, 20. (See likewise xx. 20; 2 Chron. xxxii. 3—8, 23.) Here there appears to me a marked allusion to the leading titles contained in Isaiah's prophecy. The words עצה ונבוך, *Counsel and Might*, plainly refer, in my opinion, to the epithets עצה [or, פרי] מלך and נבוך, "Wonderful in Counsel, a Mighty God." That the Assyrian monarch was no stranger to these titles I can readily believe. Indeed, there is a passage found in a Jewish writing, quoted by Bammohun Roy. (The Precepts of Jesus, &c., 2nd ed., p. 315), from which it appears that this monarch actually appropriated to himself epithets similar to those which the prophet applied to Hezekiah. "God said, Let Hezekiah, who has five names, take vengeance on the King of Assyria, who has bestowed upon himself five names also." (Sennacherib, ch. xi.)

"Everlasting Father, —" Father of the age.—What language could have conveyed a more appropriate description of a monarch like Hezekiah than this? To say of a king that he is "the father of his age," is to speak of him in terms of the greatest endearment, as well as the highest encomium; and, if Hezekiah is not literally so called by any of those historians who have so briefly recorded the events of his reign; every qualification necessary to secure to a monarch this enviable title is ascribed to him. He repaired the temple of God, restored the religion of his forefathers in all its original purity and splendour, broke in pieces the idols which had been erected to Heathen gods during the reigns of his predecessors, cut down their groves and destroyed their temples. Under his mild and paternal administration Jerusalem recovered all its former prosperity, and so great was the success with which all his undertakings were crowned, that he is again and again said to have "prospered in all his works." 2 Kings xviii. 7; 2 Chron. xxxi. 21, xxxii. 27—30.

"Prince of Peace." This completes the climax of the prophet, and forms the finishing stroke to his description of Hezekiah's illustrious character; whose reign is uniformly spoken of as a peaceful and happy one. This will appear the more remarkable if we consider the times in which he lived, and the enemies with which he had to contend. "The great King," as Sennacherib is called, in Herodotus and Josephus, as well as in the Old Testament, notwithstanding all his formidable preparations against Jerusalem, was compelled to flee with a small remnant of his army to Nineveh, after an ineffectual attempt to reduce the kingdom of Judah into a state of subjection; and when the same prophet who foretold the birth and future greatness of Hezekiah, announced the approaching calamities of his people, and their ultimate captivity, this was his memorable reply: "Good is the word of the Lord which thou hast spoken. Is it not good, if peace and truth be in my days?" 2 Kings xx. 19. In summing up the character of this monarch, the author

of the second book of Kings says, that "after him was none like him among all the kings of Judah, nor any that were before him;" ch. xviii. 5; and, such was the respect in which his memory was held, that "he was buried in the chief of the sepulchres of the sons of David, and all Judah and the inhabitants of Jerusalem did him honour at his death." 2 Chron. xxxii. 33.

The prophet now proceeds to enlarge upon the glory of Hezekiah's reign in terms of the most animated description: "*Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice, from henceforth, even for ever.*" ver. 7. Here, it will be observed, the person spoken of is described as sitting upon David's throne, inheriting his kingdom, and dispensing judgment with justice: language which applies in a peculiarly forcible manner to Hezekiah. It is said likewise, that "of the increase of his government and peace there shall be no end;" the meaning of which I take to be this: that his reign will be protracted to an unusual length, that it will be, on the whole, peaceable, and that there will be no end to the increase of his government till the period of his death. To justify this interpretation I shall enter into no minute and laboured criticism, but content myself with quoting one or two passages of Scripture, in which similar phraseology occurs. "There is one alone, and there is not a second; yea, he hath neither child nor brother, yet there is *no end* of all his labour;" (Eccles. iv. 8;) no end of it but with the termination of his life. "Their land is full of silver and gold, *neither is there any end* of their treasures." (Isa. ii. 7.) These treasures could not have been absolutely inexhaustible. There must have been some end to them, however abundant. To the same purpose see Eccles. iv. 16; Nahum ii. 9, iii. 3. But apply these words, as they are usually applied, to Jesus Christ, and in the orthodox sense. Is the kingdom which he has received from the Father to have no end? Is the period never to arrive

when it must be resigned into the hands of him who gave it? The apostle Paul, who was no stranger to the nature of Christ's kingdom, shall resolve these questions in his own words: "Then cometh *the end*, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power.—And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be *ALL IN ALL.*" 1 Cor. xv. 24, 28.

Having now, as I hope, satisfactorily shewn that the terms of this celebrated prophecy were strictly fulfilled in the person of Hezekiah, I will briefly state the grounds on which I venture to pronounce it totally inapplicable to Jesus Christ. Grotius, and other learned commentators, finding that many of the prophecies supposed to relate to the Messiah had an obvious reference to eminent individuals who existed long before the time of Jesus, and wishing, at the same time, to retain in its full force the argument in favour of Christianity deduced from the prophecies of the Old Testament, had recourse to the theory of a double sense. Lowth availed himself of the same ingenious contrivance in the notes to his Translation of Isaiah; and sanctioned by his authority and example this double dealing with the Scriptures of eternal truth. Whiston, with characteristic ingenueness, opposed this theory, and contended that "the prophecies of the Old Testament, at all appertaining to the Messiah, particularly those which are quoted as testimonies and arguments in the New Testament, do properly and solely belong to the Messiah, and do not at all concern any other person;" and Dr. Benson, in his "Essay concerning the Unity of Sense," made it his professed object "to shew that no text of scripture has more than one single sense." In accomplishing this object, the last-mentioned writer appears to me to have been eminently successful; and, although I cannot always agree with him in the application of his own principles, to the correctness of those principles themselves I cordially and unhesitatingly

subscribe. "We justly condemn the answers of the Heathen oracles," says he, "as riddles, dark and obscure, vague and indeterminate, capable of being turned many ways, without certainly knowing which sense was intended, or in what way they are to be understood. But divine prophecies should be intelligible, and have one determinate meaning; that it may be known when and how they are accomplished.—We admire it as an excellence in Homer, and other celebrated writers of antiquity, that their meaning is expressed clearly; and may not we expect, when God speaks to men, that his meaning should be expressed in as clear and determinate a manner?—In one word, if the Scriptures are not to be interpreted, like the best ancient authors, in their one, true and genuine meaning, the common people will be led to doubt, whether or no the Scriptures have any certain meaning at all. They will be for ever at a loss what to believe, and what to practise, upon what to ground their comfort here, and their hope of salvation hereafter."

This subject is one among many to which Unitarians have not yet devoted so much attention as its importance demands. Nothing would give me more sincere pleasure than to see it fairly and candidly discussed in the pages of the *Monthly Repository*. It was on this very ground that Collins made his grand attack upon Christianity; and I lament to say that, among the numerous writers who professed to answer his arguments, I have hitherto met with none, who has entered fully into the merits of this important controversy.

R. WALLACE.

SIR,

IN your number for January last, (pp. 29, 30,) a correspondent, under the signature of *An Old Subscriber*, observes, that "the Editors of the *British Critic*, in their Review for October last, confess that the Genealogies of Christ given by Matthew and Luke, is a subject encumbered with many difficulties," and that they "observe, it is best reconciled by supposing that Matthew traces Christ's

legal descent from David through Joseph, and that Luke traces Christ's real descent from David through his maternal line." And your correspondent recommends to the Editors the perusal of Mr. Gorton's Solution of the Grand Scriptural Puzzle, the Genealogy of Jesus; for, says he, if it "be correct, there is at once an end of every difficulty on the subject." What these difficulties are, and what is the subject of them, your correspondent has left his readers to guess; but by a reference to Mr. Gorton's Work, it will be seen that its object is to expunge from the New Testament the narratives contained in the introductory chapters of the Gospels of Matthew and Luke, which describe the conception of the Virgin Mary to be miraculous, and, as a consequence, he rejects the doctrine of the Divinity of Christ. So important and decisive does your correspondent consider Mr. Gorton's Work, that he expresses his surprise that no notice is taken of it by the Editors of the *British Critic* in their Review of "the seventh article in the number for October last," as their particular attention was called to it in July.

The simple fact is, that the Reviewer has adopted that explanation of the Genealogies which is given by the author of the work which he was then reviewing, entitled, *A Vindication of the Authenticity of the Narratives contained in the first two Chapters of the Gospels of St. Matthew and St. Luke, being an Investigation of Objections urged by the Unitarian Editors of the Improved Version of the New Testament, with an Appendix, containing Strictures on the Variations between the First and Fourth Editions of that Work*. As the limits of the Reviewer did not allow of the introduction of the arguments by which his own solution of the difficulty was supported, it was not to be expected that he would travel out of his way to notice the objections of an opponent, whose work was not regularly before him. Whether Christ was miraculously conceived or not, the explanation of the Genealogical Tables, as given by the author of the *Vindication*, appears to me the most rational, and the best supported by evidence of any

that I have seen. I shall not unnecessarily occupy your pages by discussing the comparative merits of the different explanations of the Genealogies, but refer your readers to pp. 128 to 139 of the *Vindication*, and to Mr. Gorton's Work; or the superficial manner in which the latter has conducted his arguments, and the unsatisfactory nature of his conclusions might easily be pointed out.

Mr. Wright's Essay on the Miraculous Conception, and a work by Rammohun Roy, are also referred to by your correspondent. An answer to every thing that is argumentative in Mr. Wright's Essay, will be found in the *Vindication*. With respect to Rammohun Roy it will suffice to observe, that I should place more confidence in the Evangelist Matthew's application of the prophecy of Isaiah, ch. vii. 14, as given in the first chapter of his Gospel, than in that of Rammohun Roy. If it be objected: that I should first prove that Matthew was the author of the passage to which I refer, I answer, that this has been already done by the author of the *Vindication*.

An Old Subscriber could scarcely be serious when he supposes that the Reviewer of the *Vindication* did not allude to Mr. Gorton's Work, from an idea that it is incontrovertible, and consequently "from a desire not to give publicity to a publication that at once overturns this portion of the fabric of orthodoxy," as he sarcastically terms it; he, however, leaves the reader to discover what "portion of the fabric" it is to which he alludes: if he mean the first two chapters of the Gospels of Matthew and Luke, I can assure him that the Editor of the British Critic is under no more apprehension of those portions of the sacred text of the New Testament being overturned by any efforts of Mr. Gorton, than of the remainder of the Sacred Volume, through the imbecile attacks of the Deist. This must have been discovered by your correspondent, had he looked beyond that part of the Review which he has cited; for the Reviewer, with Mr. Gorton's Work

before him, (if your correspondent's statement be correct,) says of the *Vindication*—"Every objection to the first two chapters of the Gospels of St. Matthew and St. Luke is solidly refuted, and the evidence in favour of their genuineness and authenticity is stated with the utmost clearness and force. The work is written in a spirit of candour and fairness—and we regard it as an ample and most convincing vindication of the disputed chapters," and the Reviewer further expresses his opinion, that it is impossible to refute it! Whether the work itself merits this character, can only be determined by a perusal of it, which is therefore recommended to your readers, that they may judge for themselves, and not be improperly influenced by the opinions of others, whether friends or enemies of the cause espoused by the author of the *Vindication*.

Z. N.

London,
April 23, 1824.

SIR,
I WILL thank you, or any correspondent of yours, to inform me, through the medium of the Repository, whether Mr. Gorton's work, relative to the Genealogy of Jesus, has been noticed in any of the Reviews opposed to the Unitarian doctrine; and if it has, I shall be glad to be informed of the title of the Review, and the period of its publication.

Not recollecting to have met with any remarks in support of Mr. Gorton's statement—that it was formerly customary among the Jews to denominate, on the female side, the grandson the son; and, by the same rule, to term the grandfather the father—I shall be thankful to any of your learned correspondents, who may be pleased to state their information on this very interesting subject. For, if such a custom formerly existed, the Genealogies, as expressed in the Gospels of Matthew and Luke, perfectly accord in shewing, that Joseph was the real and legitimate father of Jesus.

AN OLD SUBSCRIBER.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—*Pope*.

ART. I.—*A Memoir of the Rev. T. N. Toller.* By Robert Hall, M. A. London. Published by Holdsworth. 8vo. pp. 71. 1824.

[Concluded from p. 179.]

IT may generally be expected, and indeed is not a little desirable, that a biographer shall feel a cordial interest in the subject of his memoir. At the same time, he comes under a literary, and even a moral, obligation to abstain from needless, irrelevant and ill-considered digressions: nor should he so mingle his own prejudices and attachments, his own passions and opinions, with the events which he records, as to interrupt the current of his narrative. Let our readers determine, whether, in the following paragraphs, this caution has been exercised:

"— at the time of Mr. Toller's admission into the Daventry Academy, the literary reputation of that seminary was higher than that of any among the Dissenters: but partly owing to a laxness in the terms of admission, and partly to the admixture of lay and divinity students, combined with the mode in which theology was taught, erroneous principles prevailed much; and the majority of such as were educated there, became more distinguished for their learning than for the fervour of their piety, or the purity of their doctrine. The celebrated Priestley speaks of the state of the academy, while he resided there, with great complacency: nothing, he assures us, could be more favourable to the progress of free inquiry; since both the tutors and students were about equally divided between the Orthodox and Arian systems. The arguments by which every possible modification of error is attempted to be supported, were carefully marshalled in hostile array against the principles generally embraced; while the Theological Professor prided himself on the steady impartiality with which he held the balance betwixt the contending systems, seldom or never interposing his own opinion, and still less betraying the slightest emotion of antipathy to error, or predilection to truth. Thus a spirit of indifference to all religious principles was generated in the first instance, which naturally paved the way for the prompt reception of doctrines indulgent to the

corruption and flattering to the pride of a depraved and fallen nature.

"To affirm that Mr. Toller derived no injury from being exposed at so tender an age to this vortex of unsanctified speculation and debate, would be affirming too much; since it probably gave rise to a certain general manner of stating the peculiar doctrines of the gospel which attached chiefly to the earlier part of his ministry; though it is equally certain that his mind, even when he left the academy, was so far imbued with the grand peculiarities of the gospel, that he never allowed himself to lose sight of the doctrine of the cross, as the only basis of human hope."—Pp. 4—6.

It is not often that in the same number of sentences we meet with so much inaccuracy of statement and conclusion.

"The literary reputation" of "the Daventry Academy, at the time of Mr. Toller's admission," was *not* "higher than that of any among the Dissenters:" it was inferior to the reputation of Warrington.* Truth and candour require this concession. "In the course of our academical studies," writes the celebrated Priestley, "there was then no provision made for teaching the learned languages. Our course of lectures was also defective in containing no lectures on the Scriptures, or on ecclesiastical history."† After Dr. Ashworth had presided, for a few years, over the academy, these defects were, in a certain degree, remedied; so that its "literary reputation" was, no doubt, better, "at the time of Mr. Toller's admission." Even, however, at that period, it was not such as to warrant the unqualified encomium passed by the biographer. If languages and science form the constituent branches of a literary, or learned, education, the fame of Daventry must be placed on other ground. The institution was not, so far, pre-eminent even among Dissenting academies: we

* See the instructive account of the *Warrington Academy*, in the Eighth and Ninth Volume of the Monthly Repository.

† Memoirs of Dr. Priestley. Written by himself. 8vo. Vol. I. p. 21.

must again say, that, in these respects, it was surpassed by Warrington, if not by the seminary which Coward's Trustees maintained at Hoxton. Of Daventry the noble and almost unrivalled distinction was, that Theology, Metaphysics and Ethics, (and what studies so important?) were taught most accurately and laboriously, and with that impartiality which is honoured by Mr. Hall's censures and commendations. As the consequence, a large portion of valuable knowledge was communicated to the pupils, whose industry* in availing themselves of their advantages, and whose firmness and charity in professing what they severally esteemed as truth, have rarely been surpassed.

But the author of the memoir assumes the existence of "a laxness in the terms of admission" at the Daventry Academy, and is desirous of tracing back to this cause an effect alike imaginary. Was "Mr. Toller's admission" owing to such "a laxness"? Clearly not: and we will venture to declare, that in the majority of other instances the charge cannot be substantiated. Most of the students did credit to their profession, their patrons and their tutors. To say that *all* were of this character, "would be affirming too much:" but where is the seminary, in which no such exceptions have been found?

In Mr. Hall's judgment, the effect, that he assumes, was further owing "partly to the admixture of lay and divinity students." Had he reasoned on this fact, his arguments should have been met with arguments: but he contents himself with assertion: to which therefore our own shall be opposed. We passed four happy years in the Academy at Daventry: during that term, the number of its pupils was larger than at any former period: and with its history we are not perhaps less conversant than the biographer of Mr. Toller. Now we scruple not to say, that, taken altogether, the admixture of lay and divinity students was extremely serviceable to

individual character, to religious principle, and to the interests of Protestant Nonconformity. Such, moreover, it has been in two Dissenting colleges besides, with which our experience and observation have brought us acquainted. It is true, no human arrangements can be completely successful, no human advantages, perfectly unalloyed: and, here again, it "would be affirming too much" to maintain that in a few cases real inconvenience and evil did not result from the connexion. What we mean to declare, advisedly and distinctly, is, that in the great majority of instances the admixture was a mutual and a solid benefit, that, as the consequence, nearly all the lay students evinced, through future life, an enlightened, a cordial, and honourable attachment to the Dissenting cause, while the divinity students found in that class of the pupils whom Mr. H. proscribes, many virtuous and steady friends, not only of their youth, but of their succeeding years.* Whither indeed shall the sons of wealthy, and, let us add, of consistent Nonconformists be sent for the higher branches of education; where shall they enjoy the benefits of such instruction, combined with domestic vigilance, if they be excluded from seminaries, which, at the same time, receive candidates for the ministry? The admixture existed long before the Academy at Daventry; long before the days of Jennings and of Doddridge—and was never regarded, by well-informed men, as unfavourable either to fervour of piety or to purity of doctrine.†

Mr. T.'s Biographer goes on to complain of "the mode in which theology was taught" at Daventry. The tutor in that department, it seems, did not impose his own opinions upon his pupils: and hence, according to the writer before us, "erroneous principles prevailed much." If this was really the case, we must exclaim, "Effect unhappy from a noble cause!"

* One such beloved, honoured friend the writer of the present article found *pre-eminently* in the late Saml. Pett, M.D.

"— gratâ semper quem mente recordor."

† Kippis's Life of Doddridge, pp. lxxi. lxxii.

* When the writer of this article entered the Academy at Daventry, Mr. Robins, who had for some years, retired from his office in it, observed to him, that "perhaps in no seminary was *business* more regularly and steadily pursued."

It is not, however, the *ipse dixit* of even Mr. Hall, which can convert Truth into Error, or Error into Truth. Let him demonstrate, if he is able, that freedom of inquiry and impartiality of instruction produce evil fruits, that they issue in consequences generally and extensively pernicious. In the mean time, it may be useful to look back on "the mode in which theology was" actually "taught" at Hinckley, by Mr. Jennings, at Northampton, by Dr. Doddridge, and at Daventry, by Dr. Ashworth and his successors.

With "the course of lectures" delivered by the second of the individuals whom we have mentioned, a large portion of the public is familiar. This work, even if it possessed no other recommendation than the copiousness of its references, would richly deserve a place in every theological library. Nevertheless, sufficient attention does not appear to have been bestowed by the generality of readers, on the circumstances of its origin, form and tendency. The plan and the materials, were not altogether those of Doddridge, whose tutor, the Rev. John Jennings, of Hinckley, had drawn up, in Latin, a work of the same kind, in manuscript, from which the mathematical form of "the course of lectures," &c. was taken, and from which, too, some of the propositions and demonstrations, especially in the former part, were borrowed.* The method, though extremely curious, has not quite so friendly an aspect on free investigation as Mr. H. imagines. *Both sides of a question*—the orthodox and the heretical—are indeed discussed: but in what manner? Current and popular doctrines, form the subjects of the *propositions*, or of what may be styled the leading articles; while those which Mr. H. would stigmatize as "erroneous," are consigned to *scholia*, &c., and thus marked as subordinate, in point of claims and evidence. It is the slightest objection to Doddridge's Lectures, that they exhibit the shadow of mathematical proof, without any approach to the reality: a far more serious evil is, that to generally-received tenets

they give the prominence which we have described, and by this means produce or cherish undue prepossessions and prejudices in the student's mind. On the other hand, the multitude and fairness of the references to books, may be stated as a counter-acting cause, as favourable to the exercise of an honest judgment; though it be a cause which operates far more slowly than that to which it is opposed. Certain it is, and we acknowledge with lively gratitude and satisfaction, that, notwithstanding Coward, the patron of the academy, was excessively devoted to human creeds, and notwithstanding the arrangement of the theological lectures was singularly well calculated to recommend his own articles of faith, INQUIRY received encouragement, and found an ample field in which to exercise itself. This encouragement it obtained from Doddridge, in whom Orthodoxy (so men call it) was united with charity, and of whose temper, integrity and good sense in his habits of lecturing, our readers will better judge, when we have placed before them a few sentences from the memoirs of him by Orton:*

Speaking of Dr. D.'s pupils, that biographer says,

"He never expected nor desired, that they should blindly follow his sentiments, but permitted and encouraged them to *judge for themselves*. To assist them herein, he laid before them what he apprehended to be the Truth with all perspicuity, and impartially stated all objections to it. He never concealed the difficulties which affected any question, but referred them to writers on both sides, without hiding any from their inspection. He frequently and warmly urged them, not to take their system of divinity from any *man* or *body of men*, but from the word of God. The BIBLE was always referred and appealed to, upon every point in question, to which it could be supposed to give any light."

Free inquiry after truth, characterised, accordingly, most of Dr. Doddridge's pupils; and, whatever sentiments they embraced, they exer-

* See the Editor's (the Rev. S. Clark) Advertisement to the original edition.

* P. 86, 2nd edit. and Kippis's Life of Doddridge, pp. lx. lxvii. How widely does the opinion of these valuable biographers differ from Mr. H.'s, on the subject of a theological tutor's duty!

cised unaffected candour.* The lectures of that eminent man, first in manuscript and afterwards in print, continued to be the text-book in the academy; and the opinions of the respective divinity tutors, down to the year 1789,† were *Calvinistic*; while the abilities, the assiduity, the worth and manners of those gentlemen, were singularly calculated to prepossess the students in behalf of prevailing and established creeds. In such circumstances was not the triumph of orthodoxy to be most securely and confidently expected? What could be wanting to ensure its victories? Why, the tutors were enlightened and consistent Protestants, and, therefore, did not forbid impartial, unbiassed investigation. *Hinc illæ lacrimæ*: hence “the erroneous opinions,” which Mr. H. fancies and laments.

Now will he maintain the converse of the proposition, which he has virtually laid down? Will he affirm or intimate that Truth cannot be embraced by the pupil, unless he read upon only one, and that the reputedly *orthodox* side of the question, unless the tutor *interpose* his own sentiments, nor hold the balance “betwixt the contending systems” with “steady impartiality”? Mr. H.’s principle and reasoning, if they be correct, lead to this conclusion, which, once admitted, is fatal to his cause, in the eyes of all who believe that the BIBLE, interpreted by itself, is the religion of Protestants.

The *mode* of teaching theology at Daventry, was, for the most part, inauspicious to free examination; and this, as the tendency of the structure and arrangement of Doddridge’s lectures to bring orthodox sentiments into fuller view than any other tenets. But the *spirit* of the tutors was such as we have described it, fair, manly and truly liberal: it graced their characters, endeared their labours, and will contribute to embalm their memories. The venerable survivor of them, within the two or three last years of his connexion with the Academy, introduced an elaborate and a far more impartial plan of lecturing

on a much controverted doctrine. For the nature and the effects of this consistent endeavour to do justice to *both sides of the question*, we shall make a reference to some of his own writings.* It was an obvious and a great improvement on the text-book, that hitherto had been employed with very little reserve. However, a still more excellent—we must indeed subjoin, the most excellent—method of teaching the doctrines of the Scriptures, is the *critical study of the original Scriptures themselves*. Not that it constitutes the whole of a theological education: but then the theological education which does not include it, will be wretchedly superficial and incomplete. We cannot be satisfied with any *mode* of teaching divinity, which comes short of this: and we hail the existence of an academical institution among us, which illustrates the practicability and the advantages of lectures that are exclusively scriptural† What is styled the religious world, will never become thoroughly Protestant and Christian, until the Records of Revelation are investigated by the light which themselves afford and reflect; and not by systems which men have previously framed.

Mr. H. calls the Academy at Daventry “this vortex of unsanctified speculation and debate.” Does he mean to assert or insinuate, that the students pursued their inquiries with an irreligious spirit? In this and in every sense, his accusation falls pointless to the ground: and, in his cooler moments, he will surely blush, that it was framed by his prejudices and recorded by his pen. Perhaps, there was, after all, less of speculation and debate than our biographer’s imagination has conceived. Be this as it may; we deny that they were “unsanctified.” The greater proportion of the students, were far from being remiss in cherishing religious habits: the prescribed allotments of their time, and the voluntary societies which they instituted, aided those habits: and who among the pupils at Daventry can look back on the *devotional lec-*

* See Mr. Robins’ very pleasing and instructive Memoirs of Strange, pp. xxiii. xlv.

† Belsham’s *Calm Inq.*, &c.

* Belsham’s *Memoirs of Lindsey*, p. 286, &c. *Calm Inq.*, &c. Preface.

† Mon. Repos. XI. 406, 407; and see Dr. J. Jebb’s *Works*, Vol. I. 1; Vol. II. 237, &c.

tures* that were periodically delivered, without warmly grateful recollections, without justly and humbly ascribing to them *instrumentally*, if not the existence at least the strength and *ferour* of qualities which he would not exchange for "the wealth of Ormus or of Ind"? Even this gentleman's sense of equity and candour, must compel him to acknowledge, that the instructions and the discipline of Daventry possessed a share in forming the moral and religious character of Mr. Toller. That character was indeed most estimable and lovely; a charming portrait of "the wisdom that is from above." No vulgar orthodoxy was ever concerned in producing such a temper: and we are persuaded that this excellent person owed something more and higher than "a certain general manner of stating the peculiar doctrines of the gospel" to the seminary where he passed so important a portion of his *early* life. "At so tender an age," he must have been susceptible of good as well as of *injurious* impressions. His biographer can hardly be of opinion, that ignorance is the mother of devotion, that sincere and free investigation is in the inverse ratio of a man's piety. Yet, if we knew Mr. H. only from some passages of the Memoir before us, we might infer that such is his conviction.

He employs grossly exaggerated language, when he states, that the tutor who presided at Daventry seldom or never interposed his own opinion, and still less betrayed the slightest emotion of antipathy to error, or predilection to truth. In this instance, again, the testimony of the celebrated Priestley confronts him: "Dr. Ashworth," says that great man, "was earnestly desirous to make me as orthodox as possible."† Mr. H. should have relieved us from the painful necessity of transcribing this sentence: but the partial uses to which he has applied Priestley's narrative, and the colour he has given it, are extremely censurable; and we are constrained to pronounce, that this gentleman seems little careful of the means by which he accomplishes his design: he

accuses, but does not inquire; he *strikes*, but will not *heir*.

From statements of which we have proved the incorrectness he arrives at the following conclusion:

"Thus a spirit of indifference to all religious principles was generated in the first instance, which naturally paved the way for the prompt reception of doctrines indulgent to the corruption and flattering to the pride of a depraved and fallen nature."

Had the biographer described "a spirit of indifference to all religious principle," as producing this supposed effect, we should have understood his argument, while we remonstrated against his application of it to the students in the Academy at Daventry. By his selection of the words "religious principles," he must evidently mean to fix the attention of his readers on the *theological opinions* which divide the Christian world. His language is somewhat ambiguous: but the connexion in which it stands, explains it; and nothing can be more solid or important than the distinction that we have taken. Let all our inquiries into the tenets of religion, be pursued in the spirit, and in the exercise of the *principle*, of religion: to the systems and formularies of men, however, to such religious *principles*, if indeed they should be so denominated, as are embraced previously to a critical examination of the Scriptures, and independently on it, let the mind of the pupil be perfectly indifferent, when he sits down to the study of prophets, evangelists and apostles. This is the duty, the privilege, of those who "name the name of Christ." Mr. H.'s remarks imply that the youth who discharges this obligation can scarcely fail of adopting "erroneous opinions," or, in other words, Anti-Trinitarian and Anti-Calvinistic sentiments. Such is the *datum* which his observations assume; such the conclusion, to which they lead. We cannot and will not disturb him in the possession of this belief.

But against his eminently unjust and uncharitable intimation, that the doctrines of which he speaks as being so promptly received are indulgent to the corruption and flattering to the pride of a depraved and fallen nature;

* For some account of them see Orton's Mem. of Doddridge, p. 97.

† Memoirs, &c. p. 10.

we most seriously protest. For his own sake, we particularly wish that this sentence had not fallen from his pen, but that, in writing the life, he had imbibed a portion of the humble, modest, catholic and, in all respects, truly Christian spirit of the subject of his Memoir. In a man of education, like Mr. H.,* we might naturally look for something higher and better than a disposition to charge upon any individuals, or body of individuals, that the doctrines which they hold, after inquiry and on evidence, are promptly received by them, because those doctrines flatter pride and are indulgent to corruption. We lament that he has so learned Christ: and from these harsh, disgusting anathemas, pronounced by a fallible mortal, we appeal first to that celestial Tribunal which cannot err, and next to those of our fellow-men and fellow-Christians, whose judgments are not blinded by prejudice, and whose kind and equitable feelings are not impeded by any overweening attachment to sects and parties. It is the least evil of such denunciations, from a person of Mr. H.'s character and station, that they contract and embitter the intercourse of social life:† they have a

far worse tendency, and exert a still more pernicious influence; inasmuch as they divert the regards of the bulk of professed Christians from the only legitimate standard of the truth or falsehood of religious doctrines, from the Sacred Volume exhibited in a genuine text, and interpreted agreeably to the soundest criticism. Whenever Mr. H. shall appear in the field of honourable warfare, and "contend lawfully;" whenever he shall not be reluctant to stand exclusively and fairly on the *ground of scripture*, he may perhaps be rendered sensible of the difference between reasoning, on the one hand, and declamation and invective, on the other. To *argue*, will scarcely injure any man's reputation, even should he argue unsuccessfully: to deal only in unweighed charges and assertions, cannot be permitted even to the biographer of Mr. Toller; and, indeed, in the biographer of such a man it is peculiarly unbecoming.

As a relief from this train of thought, and from the very offensive passage which called it forth, we gladly turn to a topic of another kind:

"Of the conduct of his academical studies" [Mr. Toller's] "nothing memorable is recorded. From a very accomplished man, who, I believe, was his fellow-student, I have merely heard that he had no relish for the mathematics, a circumstance which has been often recorded in the biography of men of indisputable intellectual preeminence."—P. 6.

There may be justness in our author's remark, popularly taken: yet its real accuracy or inaccuracy depends on the meaning affixed to the words "intellectual preeminence." If this language denote a *mind of great general powers*, we doubt, whether many such a mind has felt no relish for the mathematics, in the course of its elementary education: but if, by "intellectual pre-eminence" we are to understand pre-eminence in taste and sensibility and delicate perception, then the observation is less inadmissible. We shall refer to the opinion of a most competent and impartial judge:‡ and we beg to caution our

* The biographer's attachment to ministers and members of his own religious denomination, is so natural, that we are not astonished at his availing himself of this opportunity of sketching the character of the late Rev. Andrew Fuller. This he has done with skill and elegance (pp. 52, &c.): he has shewn, that it was a character very *unlike* to Mr. Toller's, whose *education* at Daventry, while it cherished his kindly feelings, was auspicious to the growth of an unfeignedly humble temper.

† "The Jews have no dealings with the Samaritans." Even in a country and age boasting to be enlightened, how often and how painfully is the fact exemplified! When such men as Mr. H. fulminate their bitter exclamations, and, whether from the pulpit or the press, level, as ex cathedra, their invectives against those "who follow not with *them*," the natural consequence in respect of the mass of the people is, that the *odium theologicum* gains fresh vigour. This temper and this conduct on the part of avowed Christians towards each other, has multiplied unbelievers. Yet bigotry of this sort is not peculiar to avowed Christians. See a

remarkable anecdote in Niebuhr's Trav. (Amsterd. 1776,) I. 240.

‡ Memoirs of G. Wakefield, I. 62, 83.

readers against the practical error of supposing, that a youth's disrelish to the elements of mathematics, is a characteristic, universal, or even common, indication of genius, or of "indisputable intellectual preeminence." "I can scarcely account," says Mr. Wakefield, "for an indisposition to such theories, but from a defect of judgment or dexterity, in the teacher."

To the biographer's criticisms on the style, &c., of Mr. Toller's sermons,* we shall attend in a future and a separate article. Nothing remains for us, at present, but just to notice his *excursus* on church discipline, under which head he further digresses (pp. 21, &c.) to renew certain insinuations and charges, that have been already the subject of our animadversion. What is the scriptural constitution of a Christian Church? The question is important, but accompanied with difficulties. In resolving it, let the genius of the gospel be consulted. With Mr. Hall, we deprecate secularity: we would utterly exclude, if possible, the spirit of the world, and therefore spiritual pride and the love of having preeminence. A pious man may be ignorant and illiterate: and it is not every thing which should be entrusted to individuals of this description. Our author's immediate predecessor at Cambridge, was accustomed to speak of "a Lord-brother" as one of "the worst monsters" in a church professing to be a church of Christ: with at least the *genus* Mr. H. cannot be unacquainted.

N.

ART. II.—*East-India Unitarian Tracts.*

THE Unitarian controversy is agitated with eagerness and zeal at Calcutta. Besides the publications of Rammohun Roy and the Missionaries, several pamphlets have appeared on both sides of the question, of which, by the favour of a friend, we have obtained, and now proceed to give an account of, no less than nine.

Nos. I. and II. are "Queries" (Pts.

1 and 2,) "for the Serious Consideration of Trinitarians," dated Calcutta, May 9 and 12, 1823. These Queries are taken from *The Christian Reformer*, Vol. I. pp. 87, &c., and Vol. III. 24, &c. They have been frequently reprinted in England, and we are glad to see them in an East-Indian type, persuaded that they are well adapted to awaken inquiry in the minds of candid readers.

No. III. contains "Two Dialogues," dated Calcutta, May 16, 1823. The first, "between a Trinitarian Missionary and three Chinese Converts," is a theological *jeu d'esprit* taken from *The Christian Reformer*, Vol. IV. pp. 10, &c., of which the point is likely to be felt by an Oriental reader. The second, "between an Unitarian Minister and an Itinerant Bookseller," from the same work, Vol. II. pp. 19, &c., being one of a number of "Recollections, or Religious Anecdotes," furnished by Mr. Wright.

No. IV. is "A Selection of Passages from the Old and New Testaments in proof of the Unity of God," signed Wm. ADAM, and dated Calcutta, May 20, 1823. This paper concludes with the following appeal:

"The Unitarians say, that if there be any meaning in language, the above quotations prove God to be numerically one; and they call upon Trinitarians to prove, by passages equally plain and decisive, that in the Unity of the Godhead there is a Trinity of persons."

No. V. is "A Faithful and Well-authenticated Report of the Theological Discussion which took place in Calcutta, on Tuesday, May 20, 1823, at a Meeting assembled by Dr. R. Tytler, who had intimated in the newspapers that he would that evening deliver the 6th of a Course of Lectures on Theology, and publicly challenged those who might dissent from the Doctrines advanced to state their objections." Dr. Tytler is of the medical profession, but has been led by religious zeal to devote himself to theological studies. His system is ultra-Trinitarianism, of the Hutchinsonian school. He makes a great parade of erudition, but his learning is less certain than his being "a complete master of the vulgar tongue." (Report, p. 1.) He was confronted at the "public discussion" with none but

* To Mr. T.'s single sermons, already mentioned in p. 178, should be added, one that he printed on the death of the Princess Charlotte.

laymen, but these seem to have been fully able to grapple with his violence and bigotry. Rainmohun Roy, from the beginning, and Mr. Adam, after a time, declined meeting so wild and furious an antagonist. After the debate, the Doctor proclaimed a victory. This occasioned the present "Report." Is the true spirit of bigotry, the Doctor also announced that the judgment of Heaven had fallen upon one of his opponents, who died suddenly soon after the meeting: this subject was taken up in the native newspaper, the *Bengal Hurkaru*, and the cruel defamation received its merited chastisement. (The Report, &c., is inserted in the number for this month of *The Christian Reformer*, to which, the reader is referred.)

No. VI. is Dr. Tytler's "Substance of a Discourse in Vindication of the Divinity of our Lord," dated Calcutta, May 25, 1823. This is a curious piece of Cabbalistic lore, interlarded with denunciations against heretics, blasphemers and the like fearful characters. It is unanswerable because unintelligible or ridiculous. We give a short specimen:

"Jesus is, therefore, the Alpha and Omega, and he is so because there are two languages sanctified to the great purposes of religion, the Hebrew or language used in the Church founded upon Moses and the Prophets, and the Greek employed in the Church founded upon the Apostles, of which Jesus Christ is the chief Foundation Stone. Hence he is A Alpha or α, the incipient letter of Elohim in Hebrew or Aleim, and Ω Omega, because he revealed himself to St. John in Greek, and this is the incipient letter of ΩΝ,—"I am ΩΩ ΩΝ" which is the translation in the Septuagint Version of AHEE ASHUR AHEE, 'I am that I am,' in English"—Pp. 17, 18.

No. VII. is a "Dissection of Dr. Tytler's 'Substance.' By Jeremy Carver, M. D.," dated Calcutta, June 6, 1823. This is an ironical piece, quite *ad hominem*.

No. VIII. is an answer to the above by the redoubted M. D., entitled, "The Glorious Triumph of Truth; or, The Unitarian's Recantation extorted by Dr. Tytler," dated June 7, 1823. There is nothing in the pamphlet answering to the flaming title. It begins, "Upon the memorable

evening of the 20th of May, 1823, Socialism received from my hands its final overthrow in Calcutta," &c.; and concludes—"this subtilty, this boasted Reason will not always avail—there is one SIN, one BLASPHEMY, declared to be unpardonable; and Satan, aware of the wretched state to which he has reduced both himself and his deluded tools, trembling through the mouths of his advocates, affects to deny the divinity of his Lord and Maker, or is now seen supplicating for mercy,—by obstinately maintaining that the Holy Jesus was a mere man, as it is impossible, say they, JEHOVAH would, for the salvation of mankind, have subjected himself to CRUCIFIXION; and hence the Unitarianism of the present age is more a sign of the Devil's terror than Satanical presumption. It is the last corner into which the malignant influence is driven, that commenced with Cain, was exhibited by Judas and Caiaphas, has wandered from Arius to Mahomet, from the latter to Socinus, from him to Priestly, (Priestley,) and lastly is seen in those who are at present deluging Calcutta with infidel tracts," &c.

No. IX. The last pamphlet of the series (we take them in the order in which they are numbered by some pen in India) is "A Vindication of the Incarnation of the Deity, as the Common Basis of Hindooism and Christianity, &c. &c. By Ram Doss," Calcutta, June 3, 1823. This is really a curious pamphlet. It is a *bonâ fide* attempt by a Hindoo to shew that Hindooism and Trinitarian Christianity are kindred religions! The zealous Brahmin is doing on his side what Maurice and some other Christians have done on theirs. They go far to prove their point, but writing for Christian readers, we may say that every argument that assimilates Trinitarianism to Pagan idolatry shews that it is in opposition to genuine Christianity. Ram Doss is so remarkable a theologian, and his pamphlet presses so directly upon the vital part of the Unitarian controversy, that we must allot to him singly a place in the Review in our next Number.

ART. III.—*Unitarians Not Guilty of Denying the Lord that Bought Them. A Sermon preached before the Association of Unitarian Christians residing at Hull, Thorne, Lincoln, and adjacent Places, at the Chapel, Bunol-Alley Lane, Hull, on Thursday, Sept. 18, 1823.* By C. Wellbeloved. York: Printed. Sold by Longman and Co., and by R. Hunter, in London. 8vo. pp. 38. 1824.

THIS highly valuable composition belongs to a class of discourses from the pulpit, of which, in the present age, we have few examples. In substance, it is a careful, accurate, judicious and well-arranged exposition of a much-abused passage of the New Testament, and of some important scriptural phraseology: and the preacher, with great felicity, applies the exposition to the purpose of vindicating Christian truth and of enforcing Christian virtue. From 2 Pet. ii. 1, ["But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them; and bring upon themselves swift destruction,"] Mr. W. addresses his hearers and readers with powerful argument and mild persuasion. In the first paragraph he gives a summary of the characteristic tenets of the persons generally called Unitarians: in behalf of these individuals, he claims that their profession be credited and their sincerity admitted. With justice and feeling he complains of the heavy, the ill-founded, and often the mutually inconsistent censures, which are heaped upon them; of the gross misapplication of certain scriptural threatenings and anathemas to their case. Not that for all the members of the body so denominated he challenges exemption from self-allowed faults and vices; while, as the effect of his knowledge of Unitarian Christians, he deems himself fully authorized, and, in justice to them, bound to assert, that many among them, if by their works they can be known, are men fearing God, and departing from evil. In numerous instances, the most palpable ignorance and prejudice dictate the bitter and inequitable reproaches with which these persons are assailed:

and the opposition of others, it may well be apprehended, is called forth by motives of a less pure and worthy nature. Certainly, no fact can be more notorious than that Unitarianism is "a sect every where spoken against." Now Mr. W., though he would by no means endeavour to maintain on this ground, that it is the doctrine for which the apostles of our Lord, and even our Lord himself, suffered, yet, conscientiously believing it to be so, after a diligent, serious and impartial investigation of the Scriptures, comforts his brethren and himself by the reflection, that their fate is no other than Jesus predicted to his first and true disciples; no other than we know did actually befall them. Thus the hard thoughts, the reproachful language and the injurious treatment, which men entertain and employ, furnish no evidence that the cause against which they are directed, is not the cause of truth, of righteousness and of God.

No charge perhaps is more frequently alleged against Unitarian Christians, than that they *deny the Lord who bought them*, and no conclusion more confidently drawn, than that they shall for this, *bring upon themselves*, if not *swift*, at least *final destruction*. But even did they who so cite these words judge rightly of their meaning, and could they prove that what Peter here says was designed by him to mark those who denied the Lord Jesus, still, we must ask, how can this language be applied to any, who, whatever may be their views of the doctrine of the gospel, yet profess to receive that gospel, and who take upon themselves the name of Christ? Of all the sects into which the Christian world is divided, not one can be produced, the members of which, more strenuously maintain the Divine Mission of Jesus, or more ardently and successfully oppose the unbeliever. This praise even our most determined adversaries allow, that to Unitarian writers the public is indebted for some of the ablest works in defence of the divine origin and authority of Christianity. It is surely incredible that the apostle should speak of these, when he predicts, that false teachers shall arise, denying the Lord who bought them.

But it will be said, that *we deny*

his Deity, nor acknowledge him as the second person of the Godhead. True, we do deny the Jesus of the Athanasian and the Nicene Creeds; of the Liturgy and the Articles of the Established Church; of the Confessions of Faith adopted by almost all the churches of Christendom; but let no one, on this account, apply to us the language of the Apostle Peter in the text, till he has proved that the doctrine of these creeds on this point, is indeed the doctrine of the New Testament. The Jesus of such creeds and confessions we must deny, and confess him alone to whom the apostles have with one voice borne witness.* Whatever Jesus has declared himself to be, whatever his apostles have taught concerning him, that we desire to know and to believe. Every title which Jesus has claimed, we willingly ascribe to him; every honour which he has demanded, we would reverently pay; nor do we yield to any in admiration of his character, gratitude for his services, or those scriptural expressions of love and veneration which he claims.

Should it be further said, that we, nevertheless, deny him in the important character he sustains, as the Lord who bought us, we ask, whether they who confidently apply this language to us, understand its genuine import? We cannot but think that, in general, they do not. It by no means follows that we deny the Lord who bought us, because we do not acknowledge him as doing that for us, which is ascribed to him only in the fallible comments of theologians, in the creeds of ecclesiastical synods and councils. We may deny Jesus the Saviour, as he is represented to us by an Augustine, a Luther, a Calvin, or an Arminius, and yet be pure and consistent believers in him of whom Moses and the prophets spake, and whom his own inspired disciples have called "the Apostle and High-Priest of our profession." As in respect of the person, so in respect of the office of Christ, we are willing and desirous to be guided by the sacred writers. Their language we adopt, on that we form our creed, and in the terms they use, we wish to express it.

To whomsoever the words in the text refer, to them all that follows is intended to be applied. But surely the most determined adversary of Unitarian principles, and the severest accuser of his brethren, will not be so blind, or so thoroughly destitute of candour, as to say that the whole description is applicable to the doctrines of Unitarians, or to those who maintain them. The text is the only portion which any one will presume to consider in this light. But however common the practice of thus taking passages out of their proper connexion may be, we must protest against it in this and in all cases, as contrary to every rule of just interpretation.

Thus far Mr. W. has argued upon the supposition that the words of the apostle are properly understood to refer to the Lord Jesus, and to the effects of his mission; and even on this supposition he has shewn that it is an act of injustice to apply them to Unitarians. But he maintains, that it is not the Lord Jesus of whom Peter here speaks. They who are not obliged to trust to any version of the apostle's words, are without excuse if they so misinterpret, and so wrongfully apply them. For they must know that the original term used by the sacred writer,* and rendered by our translators *Lord*, is not that which in other instances is selected to denote the Lord Jesus, but in such a connexion as that in which we here find it, is appropriated to the God and Father of the Lord Jesus, the Sovereign Ruler of Nature. The four other passages in which it occurs,† are decisive of its import. Archbishop Newcome, accordingly, renders it in the place before us, "The Sovereign Lord."

If any persons think that the phrase *who bought them*, cannot properly be used concerning the Father, and therefore that it here designates Jesus the Son of God, an investigation of scriptural phraseology may correct his error. The terms which had been employed by the writers of the Old Testament to describe the state and

* *Δεσποτης*.

† Luke ii. 29; Acts iv. 24; [2 Pet. ii. 1; Jude 4; Rev. vi. 10.

* Acts ii. 22, iv. 10; 1 Tim. ii. 5.

privileges of God's ancient people, the Jews, were readily adopted by the writers of the New Testament, to describe the state and privileges of those, who, by faith in Christ, had now become the people and family of God. This remark applies especially to the apostolical epistles, many of the apparent difficulties in which may hence be easily solved, and the doctrines that have been too commonly deduced from them, shewn to be without any foundation or support.

Almighty God was pleased to conduct the descendants of Abraham into Egypt, and thence, at length, by a mighty hand and an outstretched arm, to deliver them from the oppression under which they were held there; and, in reference to this deliverance, he is said to have *saved* them, to have *bought*, *purchased* and *redeemed* them.* While, by interposing in their favour, he is represented to have *bought* the Israelites, so, by afterwards permitting them, as the punishment of their apostasy, to be led into captivity by neighbouring nations, he is said to *sell* them.† Indeed, the terms *buying* and *selling* are so frequently used in scripture in a metaphorical sense, that it seems impossible for a reader of ordinary attention and judgment to mistake their signification, wherever they occur.‡ It is in strict conformity with the phraseology so prevalent in the Old Testament, that in the writings of the New Testament, sometimes God himself, and sometimes he whom God sent, is said to *purchase*, to *buy*, to *redeem*, those who hear and embrace the doctrine of the gospel, and are thus delivered from the slavery of idolatrous and evil principles and practices, to which they were before sold or addicted.§ Now as no one ever imagines that God paid any price, or offered any equivalent to Pharaoh, King of Egypt, or to any other of their succeeding oppressors, when he *bought* the Israelites, or *redeemed* them from slavery and captivity, so when such phraseology is employed

in the New Testament, in reference to those who had been freed from the bondage of the Mosaic law, of heathen superstition, of ignorance or of vice, it ought never to be considered as teaching or intimating, that Jesus gave, or the Father received, any equivalent, without which the salvation of mankind could not have been effected. When the Apostle Peter speaks of persons who "denied the Sovereign Lord who bought them," he, most probably, refers to some who having received the grace of God by Jesus Christ, either abused or rejected it. A comparison of the text with the parallel passage in Jude, evinces the justness of this interpretation: and we think, with Mr. W., that the men here censured were the Jewish zealots, who are spoken of in every apostolical epistle, as generally displaying an evil character, and as being disturbers of the peace of the church.

The ample and satisfactory exposition, of which we have placed an abridgment before our readers, will prove that sound scriptural criticism is requisite to those who aim at understanding, inculcating and vindicating Divine Truth. With the phraseology of the Old Testament the style of the New Testament must be diligently compared; still more than with that of the classic writers of Greece and Rome. In the simple form of society, under which the Jewish people lived, and in a language so scanty as the Hebrew, and so characterised by words borrowed from objects of sense, it was extremely natural that the verb *buy* should be employed to signify the act of *procuring* a wished-for object by means of great labour, exertion and self-denial: nor can we with reason wonder that the *secondary* meaning of this verb is vastly comprehensive.

On consulting one of the passages to which Mr. W. refers, we perceived, not without pain, that King James's translators, Lowth, Dodson and Stock render the original word (*buy*) by the English term *recover*. The text alluded to, is Isaiah xi. 11; in respect of the just interpretation of which clause it would seem impossible to entertain a doubt. It is much to be desired that a translation of the Bible be as *literal* as is consistent with re-

* Exod. xv. 16; Deut. xxxii. 6; Psa. lxxiv. 2; Isa. xi. 11.

† Judges ii. 14; Deut. xxxii. 30.

‡ Prov. xxiii. 23; xix. 8, &c. &c.

§ 1 Cor. vi. 19, 20; vii. 23; Tit. ii. 14; 1 Pet. i. 18, 19.

gard to the difference of idioms. The advantage of reducing this maxim to practice, would be, that the *English* reader, distinctly seeing the import of the Hebrew or the Greek phrase, in such an instance as what we now cite, would be prepared for discerning it in other cases, where exactly the same phrase occurs. Thus he would be the better enabled to interpret scripture in the exercise of his own sober judgment, and to expound it by itself.*

* Similar examples are furnished in those passages of the book of Proverbs, where the Hebrew verb (*buy*) is rendered *get* or *getteth*.

The conclusion of Mr. W.'s discourse, is very practical and solemn. He reminds his audience, that they may be guilty of denying the Sovereign Lord who bought them, and may thus bring upon themselves final condemnation, though not in the manner usually imagined. Such is the character, and such will be the fate, of those, who, as the effect of their want of religious principle, abandon, compromise or dishonour the pure truths of the gospel.

N.

OBITUARY.

March 13, in *Dublin*, at the age of 77 years, JOSEPH WILLIAM HONE, surgeon. He was attacked by a fever, got in the discharge of his professional duties, and carried off after a few days' illness. He was mild and affable in his manners, and much beloved by all his friends. Enemies he had none. He was an Unitarian, but wished that all persons should enjoy freedom of religious opinion, unshackled by human laws. He studied hard at his profession, and passed his examination at the College of Surgeons in *Dublin* with *éclat*. He visited the Continent last year, and intended to have spent the summer of this year in Italy, and afterwards to have taken a medical degree in an English College, and to have practised in London. He was the eldest of eight sons of Joseph Hone, of *Dublin*, who has been a member of the Unitarian society for many years.

Dublin, 24th March, 1824.

April 18, after a short illness, EDWARD JONES, Bard to the Prince of Wales, breathed his last, aged 72. He was a native of Merionethshire, in North Wales. He published, about 30 years ago, a work entitled, "*Relics of the Bards*," which contains much valuable historical information; also, a collection of Welsh Ains, arranged for the harp, an instrument which Mr. Jones performed on after the manner of his forefathers, that is, he played the treble with his left hand, and the bass with the right. Mr. Jones possessed a library of rare books, both MS. and printed, many of which he has lately disposed of. He was a member of the Royal Society of Musicians, the Governor of which, on hearing that he was totally unable to follow his professional pursuits, granted him an annuity of fifty pounds per annum; but he only lived to enjoy the first payment of the Institution's bounty.

INTELLIGENCE.

DOMESTIC.

Corporation and Test Acts.

AGREEABLY to the Resolutions inserted in our last number, p. 184, the Deputies for the Protection of the Civil Rights of Protestant Dissenters have issued forms of Petition to both Houses of Parliament, to be signed by the congregations in and near London. It is intended, we believe, that these petitions should be presented forthwith, but that no motion shall be founded upon them until the next Session. The body of ministers have appointed a Deputation to meet the Com-

mittee of Deputies, on whose report of the Conference will depend the resolutions which the ministers will adopt. The general co-operation of the Dissenters is absolutely necessary to success in this great and important measure, and we recommend not only that petitions be sent up from all parts of the country, but also that Committees be formed in large towns and populous districts to combine the efforts of the Dissenters into one strong movement, and to unite the Dissenters of London and the country in their common object.

PARLIAMENTARY.

HOUSE OF LORDS,

APRIL 2d, 1824.

Unitarians' Marriage Bill.

ON the order of the day for the second reading of the Bill for granting relief to Unitarian Dissenters in the matter of their Marriages :

The Marquis of LANSDOWNE, in rising to make his promised motion, commenced by observing, that he should not have felt it necessary to trespass on their Lordships' attention at any length, if it had not been intimated to him that an opposition was intended. The Bill which he was now about to propose for a second reading had originated in the petitions presented by the body of Unitarians to the Committee, which had sat last session, on the Marriage Laws, and complaining that the marriage ceremony of the Church of England, to which they were obliged to submit, was such as, in their consciences, they could not approve. He could state to their Lordships that it was generally felt by the Members of the Committee, as he hoped it would also by the House itself, that some relief ought to be afforded them. Before he proceeded to consider the relief now proposed, he would state the principle on which it was founded. There were two duties incumbent on the Legislature in providing for the due regulation of marriages. One was entirely of a civil nature; the other was compounded of civil and religious considerations. It was a civil duty to provide against clandestine marriages, and to provide for due celebration and registration; and next it was of importance that the contract involving such important consequences both to society and to the individual, should be performed in a manner the most likely to bind the conscience. The Legislature had been called upon to provide against clandestine marriages; and on the ground he had already stated, of giving the strongest religious sanction to marriage of which the contract was susceptible, they were bound to adopt the proposition which he should now make. The measure had been misunderstood both within doors and without. It had been represented as an alteration of the Liturgy, by law established: this was entirely a mistake. Their Lordships, however, would not wish to violate the consciences of those who differed from them in religious opinion, or to force them into the Established Church, in order to make them signify an approbation of its forms, which they would not acknowledge upon any other occasion. If it was of import-

ance that the contract of marriage should be as binding as possible, with that view it should be solemnized in the manner most conformable to their religious feelings and belief, in short, in the manner most likely to impress itself on the mind. He should, therefore, propose, that the persons called Unitarians should be authorized to celebrate marriages in their own chapels, duly registered for that purpose, having previously given publicity by the publication of banns, and on the payment of dues in the Established Church. He would have preferred certainly to have brought in a more general measure, but he felt, after the experience he had gained on the subject, that great practical difficulty would arise from its extension to other Dissenters. Many persons might raise such objections to forms as the Legislature could not anticipate, and a laxity might possibly arise which would favour the evil of clandestine marriages. Upon these grounds, he thought it best to limit the present Bill to the persons who had most reason, *in foro conscientia*, to object to the ceremony of the Church of England. It had been stated liberally in that House, and from the Right Reverend Bench on a former occasion, that some provision ought to be made to save the consciences of those who differed so widely from the Church of England, the moment such a case was fairly brought forward. He therefore proposed, in this Bill, that after the publication of banns in the usual form in the parish church, persons of the Unitarian persuasion should be allowed to have marriages solemnized in their own places of worship, (these places having been registered as such for a year at least,) and by a minister of their own denomination. The parties who brought forward the measure were desirous to give every civil security, and, therefore, if it were thought advisable that ministers should be specially licensed or registered also, he did not see any objection. It might also be thought expedient to add, as in the case of the ministers of the Church, that the punishment of transportation should be visited upon any minister presuming to offend against these regulations. Though, in their petitions, the Unitarians considered the publication of banns as the best security that could be given against clandestine marriages, and though the Bill itself was founded upon that principle, he should not object, in case any better security could be devised, to give the public the advantage. Though, amongst all the Dissenters, the class selected for the operation of the present measure was the one which had differed most widely from the

Church of England, he did not see that on that ground the Legislature should refuse them this privilege. If it was an indulgence, it was an indulgence in the shape of a burden, for these individuals only brought upon themselves double trouble and expense. He was not, he would confess, prepared to hear from any Noble Lord, in the present enlightened state of the world, that the Unitarians were a sect standing without the pale of society, that it was expedient that marriages should be prohibited amongst them, or solemnized in the manner least calculated to become binding upon their consciences: and unless they were disposed to argue either that Unitarians were out of the pale of society, or, being within that pale, ought not to marry at all, or, doing so, to pay the penalty of violated conscience, he could not conceive how the present Bill could be resisted.—The Noble Marquis concluded by moving that the Bill should be read a second time.

The ARCHBISHOP of CANTERBURY.—“I have always expressed myself extremely desirous of paying every respect to the feelings of religious conscience. I believe, my Lords, that the scruples of the Unitarians are so founded on religious faith and conscience; and seeing that, I conceive them to be entitled to the consideration of the House; and the question then only arises how the relief can be best afforded. Some little time ago it was proposed to alter the Liturgy of the Church in this respect; and to this plan I thought it my duty, in common with many others, decidedly to object. If relief is to be sought only by transferring the grievance; by removing the scruple from the few to the many; by altering the religious ordinances of one church to meet the objections of another; to such a plan I should always object. But this plan was abandoned, and last session a Bill was submitted of a very different character; and whatever objections applied to it, it certainly was not chargeable with attempting to transfer the grievances from the smaller to the larger portion of the community. That Bill, my Lords, was supported by several, and by me among the rest: it was opposed by others, and those others formed on that occasion a majority which rejected the Bill. At that time, however, there appeared a disposition on all sides to give the relief desired under *some* form. My Lords, that relief can only be afforded in one of two ways; either by allowing these parties to celebrate marriages in their own places, and according to their own forms, or by submitting the Liturgy of the Church of England to some alterations calculated to remove the objections of

Unitarian Dissenters. My Lords, to this last plan I objected in the last session; to it I still object; and deprecating, as I do, any alteration of our excellent Liturgy, I trust I always shall object to it. I was then told that no alteration was intended; that to be sure some portions of the service were omitted, but that no part of it was submitted to substitution or alteration. But surely it cannot be contended, that as marked and decided an alteration may not be effected by omission as by any substitution. Was it not asked, by this omission, to put aside the recognition of one of the most essential articles of our faith—the doctrine of the Trinity? If we were, at the request of objectors to our doctrines, to put them away from our service, to present our formularies thus mutilated and unhalloved to their purposes, would not this be to make the Church the handmaid to Dissent? Such a proposition, my Lords, was not, could not, and, I trust, never *will* be listened to. The only plan then, that remains for adoption is that which I have before noticed; and I now come to consider the provisions of this Bill. It is very true, my Lords, that in this Bill it is proposed to provide for relief of conscience and also for the preservation of civil convenience. The first, undoubtedly, it accomplishes; the second, I do not think that it does in its present form, and considerable alterations will therefore be necessary in the Committee. The Noble Mover has stated that it was his wish to have introduced a measure comprehending all classes of Dissenters, and supposes that it may be thought extraordinary that this favour should be granted only to this particular sect. My Lords, *favour* is not the ground on which we are to proceed. Scruple of conscience is the ground on which we are to entertain this Bill as a matter of *justice*. If such scruple exists, (and in the case of the Unitarians I feel that it *does* exist,) they are *entitled* to relief at our hands. I am aware, my Lords, that this cannot be done, after all our care, without some hazard of civil insecurity; but scruples of conscience outweigh that hazard; and ought to do so. The banns will be published in a place to which Unitarians do not resort; and the marriage may take place ten miles off; and there may be hazard in this, no doubt. As to the supposed claim of the general body of Dissenters, it is founded on a different principle. It is not founded as here in conscientious scruple of doctrines, important and essential, but on objections, for the most part fond and fanciful, to our forms and discipline, scanty and inoffensive as they are.” On these grounds, the Arch-

bishop concluded by saying, he was friendly to the general principle of the Bill, and would readily vote for its going into a Committee, where the points in which it was deficient could receive every attention.

The LORD CHANCELLOR said, that his strong regard for the interests of the Church must be his apology for presuming to differ very materially from the Rt. Rev. Prelate. He should, for the present, lay out of view the particular provisions of the Bill, and make a few observations on its general principle. And, first, it appeared to him extremely material to have all doubt removed as to the legal character in which this sect appeared to ask their relief. The preamble stated, that certain persons scrupled the doctrine of the Trinity. He apprehended they meant to say that they were deniers of that doctrine. He hoped their Lordships would do him the justice to believe that, when he was speaking of the law on this subject, he was referring only to the question how that law actually stood, and not entering into what it might be expedient or proper it should be. When he spoke of doctrines, too, he spoke only of doctrines as supported by the Church, not entering into the speculative discussions which individuals might entertain, as to the grounds on which they might be supposed to rest. That Church, and the doctrines it professed, it was his duty to support; to that Church he belonged, and he trusted he should be always found to maintain it to the best of his ability. Then on this Bill the first question was, whether it was not necessary that the first step they took should be some declaration, whether the denial of the doctrine of the Trinity be or be not legal at common law. On this subject he could not help saying great misapprehension had prevailed as to the supposed effect of the late Act. The Toleration Act expressly excluded from its benefit deniers of the doctrine of the Trinity. And then came the 9 and 10 of William and Mary, the repeal of which had been extremely misunderstood, when it was supposed that the repeal of the Act made that legal which was not so before. He meant, that that Act had not altered the common law, whatever it was. He was not saying what that common law was; he was only contending that the doubt which existed ought to be removed. The Act of William and Mary did not create the offence, it only prescribed a new punishment. In his view it declared what was then conceived to be an offence before; but it gave a punishment which no man living could wish should continue, and which they therefore repealed; but no one, he was sure,

had the least idea of affecting the common law by such repeal. He was not entering on the question what that common law was, or whether it ought to be so or not; he only said, that before the Bill proceeded, it ought to be determined how it stood. The great objection he made to the Bill was, that it recognized a system as different from the system of Christianity of the Church as light from darkness. Nothing could be more opposed to each other than the Church and these Unitarians. He did not there enter into the question which was right in doctrine and which was wrong; but they ought to understand on what footing they were to stand, and to what extent they were to go. They had already excepted Jews and Quakers, and if they were to listen to these religious scruples, where was this to stop? Could they say to any one, to the Catholics for instance, that theirs were not religious scruples? If these parties, who of all the Dissenters were diametrically opposed to the most essential doctrines of the Church, were, because they came there to avow their denial of such doctrines, (and, by the bye, they never thought of these scruples till the Acts against them had been repealed,) to have relief, why not separate them entirely, as they had done the Jews and Quakers? Why was the Church to be the handmaid to the scruples of these parties? Was a man to come to the Bishop and say, I deny your doctrines, therefore give me your licence to do so; and to go to the minister and say, I deny your doctrines, give me your certificate of my banns, and for the same denial register my marriage? Was he to go to those persons who reverence these doctrines and avow the denial, for which it is not clear he may not be punishable at common law; and are they to be bound and compelled, under pains and penalties, to be aiding and abetting to this his dissent? Was not this to make the Church the handmaid to her own disgrace;—to make her the servant, for civil purposes, of those who deny her first and most essential doctrines? By the repeal of the statute of William and Mary, and of the excepting clause in the Toleration Act, they had given the benefit of that Act to these persons. But what had it given? It was doubtful to him whether it did more than repeal the particular punishment to an offence which the Legislature conceived to be punishable before, and so exempt these parties from particular penalties. Did that go to alter the common law? God forbid he should take on himself to decide what the common law was; all he contended for was, that whatever it was before 9 and 10 William

and Mary, it so remained after the repeal. As long as he sat there he should oppose making the Church subservient to the support of the greatest heresy to her doctrines. The most essential of those doctrines he had always understood to be the Trinity; and how could it be contended that she should be made to assist the plans of those who openly denied and impugned it? He should, therefore, vote against the Bill altogether.

Lord LIVERPOOL did not rise to enter into a discussion of the particular provisions of the Bill. He should vote for the second reading, and for going into a Committee, where several alterations would doubtless be necessary, for he had no difficulty in saying, that if the Bill were to come out of the Committee in its present shape, he should oppose it hereafter. He was, for instance, prepared to give relief to the case where both parties were Unitarians, but not where only one was so. The Church, he thought, had a right to require the marriage of all its members. In the case of Jews and Quakers, both must be of that persuasion. He thought too, that the fact of the parties being Unitarians, must not stand alone on their declaration, but that some certificate should be required from their minister of the fact. What he meant was, to be sure that the parties were *bonâ fide* entitled to the provision in their favour. He thought the Bill might be so amended as to reach all his objections, and should vote for the second reading.

The Bishop of CHESTER, before he entered on the reasons for which he opposed the Bill, begged leave to observe, that no man could be more favourable to every sound principle of civil and religious toleration than himself. Human laws ought never to be used for the purpose of imposing any unjust restriction on conscientious feelings. In these principles of toleration he had been educated, and the same, he trusted, he should always support,

"Dum spiritus hos regit artus."

The intercourse between the creature and the Creator ought to be free as air, for this plain reason, that we were bound to obey God rather than man. But the present question was not one of religious toleration, but of civil jurisdiction; it was a question, not of Church doctrine, but of Church discipline. It would be only to waste their Lordships' time, were he to endeavour to shew the advantages of a national and established religion. Those advantages had been proved by many excellent writers: and among others by the excellent author of "Moral

and Political Philosophy," an author who required no praise of his, and to whom, he was sure, the Noble Lord opposite would be ready to pay the just tribute of his admiration. But if it was clear that the establishment of a national religion was advantageous, it was equally clear that that establishment should be upheld and protected by peculiar rights and privileges. That marriages should be celebrated in the Churches of the Establishment was one of the privileges which had been conceded to it; and having been so conceded, as a peculiar right and privilege, it ought not to be taken away without the assignment of a valid and sufficient reason. In his opinion, the Unitarians had not made out that sufficient reason. This was a point, he admitted, which he was bound to prove, and should proceed to do so. The fair way of considering the subject was to consider what it was, according to the marriage ceremony of the Church of England, that the Unitarian was called upon to subscribe or to declare. In the first place, the Unitarian was called upon to subscribe his name as one of the parties to the contract there made. He could find no difficulty in doing that. But besides this, he was bound, in the progress of the ceremony, to say, "With this ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow; in the name of the Father, and of the Son, and of the Holy Ghost." But were not these the words of Scripture? If the Unitarian believed in Scripture, and that these very words were there, (as no doubt he did,) what reasonable objection could he have to repeat those words? He might affix to them what meaning he thought most scriptural. Every one was at perfect liberty to do that. It was the spirit of the services, as of the Articles of our excellent Church, to use general scriptural language, to which all might be left to affix their own interpretations. But how could those words be considered as objectionable by the Unitarians, when the following words were used by the Unitarians themselves in the baptismal part of their Form of Prayer, of which he (the Bishop of Chester) had obtained the last edition:—"I baptize thee into the name of the Father, of the Son, and of the Holy Spirit." To be sure the word "in" was changed into "into," but he did not see what difference that could make. It seemed to him, therefore, to be impossible that they could object to words in the marriage ceremony of the Church of England, which they themselves pronounced in their own forms. So far, therefore, their Lordships would agree, that the Unitarians

rians had at present no just cause for complaint. He wished, however, to meet this important subject fairly and without reserve; and he would, therefore, admit that the marriage service of the Church added a blessing by the minister, in the following words: "God the Father, God the Son, and God the Holy Ghost, bless," &c. But here he would ask, if the Unitarian did not conceive himself to receive any good from a benediction in the name or mode of Deity, which he did not admit, still could he think it did him any harm? He could have no objection to its being given in the terms which, in the apprehension of the minister of the Church, adequately described the Being whom he adored. The Unitarian was not bound to assent to the accuracy of those terms. He might affix to them what meaning he pleased. There was no force or compulsion upon him to induce him to acquiesce in them. The very minister who used them, probably knew that he did not acquiesce in them, and how, therefore, was he aggrieved? He (the Bishop of Chester) would deal with a Unitarian as he should himself wish to be dealt with under similar circumstances. Were he in a foreign country—in a country of Jews, of Catholics or Mussulmen—and it were necessary for him to marry there, no consideration on earth should induce him to subscribe to any form of words, or to declare his assent to any doctrines contrary to his own conviction. But in things indifferent in themselves, even though he might consider them as absurd or false, he should consider any objection as ridiculous, and should hold himself bound to comply with the established laws and ceremonies of the country. Now really, the objection of the Unitarians to conform to the marriage ceremony of the Established Church, appeared to him to be of the latter description. It did not appear to him, that, by acquiescing in the terms of that ceremony, they could be considered *in foro conscientie*, as sinning against any law, either of God or of man. As to the machinery of the Bill, the present was not the fit opportunity to discuss it; but he would just observe, that in the Bill which regulated the marriages of Jews and Quakers, it was provided that both parties must be either Jews or Quakers. If the present Bill passed into a law, let not the House lay the flattering unction to their souls that the same privileges and immunities would not be required by the other sects of Dissenters. Although he was far from wishing to say any thing against the Unitarians, he really did not think that they ought to be considered as a favourite sect. If, therefore, the other sects of

Dissenters were to be invested with the same privileges, let their Lordships consider what a falling off there would be in the number of marriages celebrated by ministers of the Established Church, and what a diminution of their emoluments. He certainly did not mean to lay any great stress on this last argument. If the Dissenters were entitled to this indulgence, let it be granted to them. "*Fiat justitia ruat cælum.*" But unquestionably the effect of such a measure would be, and especially in large manufacturing towns, such as those within his own diocese, to make little livings still less. Now really it seemed hardly fair to deprive the possessors of those little livings of a portion of that stipend which was already sufficiently scanty. Marriage fees formed a large part of the stipend of those clergy who always resided on their livings, faithfully discharging all their sacred functions, and from whom, therefore, it would be very hard to deduct so important a portion of their income. He was aware that the Bill continued "the usual and accustomed fee" to the minister of the Church, but it was well known that the fee fixed by the law was not the one usually given. Such was the view which he took of the question. Whatever effect the arguments which he had urged might have on their Lordships' minds, he could assure them that they had produced conviction in his own. He should be extremely sorry if the opinions which he had expressed should give offence to any person. It was far from his wish to give any such offence. But he was not so unobservant of the signs of the times as not to remark that those who were most clamorous for religious toleration for themselves, were the least inclined to grant even a little toleration to others. If, also, he had the misfortune to differ from any of those with whom it would be his pride and pleasure to agree, that would be to him a source of still deeper regret; but every such circumstance was comparatively unimportant, when put in competition with duty. "*Amicus Plato, sed magis amica veritas.*" He trusted, that on all questions in which the interests and the stability of the Church of England were concerned, their Lordships would never shew anything like apathy or indifference; that they would think that in all these things, "*sua res agitur.*" He trusted that their Lordships would, on the present occasion, exclaim, if not in the exact words, at least in the spirit and feeling of the ancient Barons—"*Nolumus leges ECCLESIE mutari.*"

Lord HARROWBY perfectly agreed with the last speaker as to the duty of that House, if the Bill did, as he supposed,

affect the real interests of the Church. If it did, none would be a more decided opponent than himself. But he could not see any thing in it which in any degree did that. Neither could he admit the force of that prelate's objections to the validity of the Unitarian's scruples. As to the repetition of "the Father, the Son and Holy Ghost," he confessed that it did appear to him to be a strange cavil to object to words which they themselves used. But then came the benediction, and there, he fairly confessed, he could conceive most serious objections in the mind of a person feeling a conscientious difficulty in giving an implied assent to a doctrine which he disbelieved, on one of the most solemn occasions. But really the question was not whether they understood the scruple, and admitted its validity, but whether it was a scruple, *bonâ fide* entertained:—that was the true question. He would not go so far as to say, that any person was entitled to relief on account of scruples which might be obviously frivolous and unimportant, but no one could say this was such a case. Would their Lordships allow themselves to be blessed in the name of Mahomet? And yet, perhaps, the case might not be very different in the mind of an Unitarian to having a benediction in the name of Mahomet.

LORD CHANCELLOR. "Would you permit a Mahometan to set up his religious scruples?"

LORD HARROWBY. "Why not?—Why not a Mahometan as well as a Jew?—I ask, why not a Mahometan? Marriage is, as we consider it, a civil ceremony; to which, to give it a more binding and solemn character to the parties, we affix a religious ceremony. The very object of this is to make it binding on conscience. And how would you effect this, by beginning at the very outset with violating and offending the very conscience on which you depend?" Feeling the justice of the claim as strongly as he did, he would wish to give relief without endangering any of the civil sanctions of society, much less would he injure the Church. This led him to the Lord Chancellor's objection. If he could see that the Church was to be made auxiliary to the encouragement of Dissent, he would as decidedly as any one object; and on this ground he did feel some difficulty as to the provision for granting licences. But how otherwise was the Church brought forward, except as its officers act in a civil capacity? Banns were published in Church, because from the number of persons present publicity is given. The register might be as well done by a layman as a clergyman. It did

happen, however, it was, and very properly, confided to the Church; but this was not in an ecclesiastical capacity. Perhaps the banns might be altogether left to be proclaimed in the places of worship of the Unitarians, and then the objection would be totally removed. He regretted to see such jealousy on such subjects. He was attached to the Church; he was zealous for its dignity and security; but he could not see how these were advanced by raising objections light as air into importance. He objected to much of the Bill as at present framed, but would go into a Committee where it could be improved.

LORD CALTHORPE could not help feeling that the degree of relief which this Bill afforded ought to be granted to the Unitarians, as offering them an opportunity of being married without any violation of their principles; for he thought the strength of the Church did not, and could not arise from persecution. She loved to relieve the honest scruples of men, if, at the same time, she could satisfy herself that the measure of relief was consistent with great and important interests. Considering the remarkable observance of the decencies and proprieties of life by the sect of Unitarian Dissenters, and considering their regular and exemplary discharge of the duties of their situations, which afforded the Church a sufficient guarantee for the due and proper performance of this solemn rite by their ministers, the Church ought not to press her forms upon them too strictly. At the same time, he thought she owed it to herself to seek a separation from persons so totally opposed to her; and he could not help thinking that she ought to do something which would effectually prevent them from being identified with her.—Feeling, as he did, that the doctrine of the Trinity was affirmed by the English Church; that it formed the base of her structure; and that it was infused into all her articles; he could not help thinking that she was bound to shew to those individuals who differed from her in that essential point, however respectable they might be, that she could encourage no ecclesiastical communion with them. He wished to do justice to the merits of the Unitarians, and he should do them great injustice if he did not recognize the excellence of those virtues which had often placed them in the foremost ranks of the friends of humanity and truth; but while he said this, he could not refrain from broadly and decidedly expressing his dissent from the lamentable opinions they held. He called those opinions lamentable, for they appeared to him to strip the Christian reli-

gion of all that made her the grace, hope and consolation of her followers. While, therefore, he respected the merits of the Unitarians, he could not help remembering that they held opinions at variance with what the English Church considered as constituting the very essence of Christianity. The Church of England had marked those doctrines in a distinct and authoritative manner; and she considered those truths not merely in the light of speculative opinions, but as active and fruitful springs of action. But though he spoke of the Unitarian doctrine with pain, he did not wish to speak of its professors with harshness; for that was not consistent with the true Christian mildness on which all the articles and institutions of the Church of England were founded. It did seem to him, that the Church owed to herself, to her supremacy, and to the high and important truths which she taught, to mark in this Bill, her total dissent from the opinions of the Unitarian Dissenters. He had no apprehension, that such a step as the granting of the present Bill would lead to an injurious degree of indulgence, nor to a rash and indiscreet spirit of surrendering all the privileges of the Church. At the same time that he said this, he could not refrain from applauding the conduct of those Prelates, who had deprecated any alteration whatever in the Liturgy. He could not but rejoice, that the Bench of Bishops had refrained from setting a precedent so full of danger. He admired the service of the Church of England; he particularly venerated the Liturgy, which he looked upon with an affection almost equal to that with which he viewed Holy Writ itself; and he thought the Bench of Bishops deserved the thanks of every supporter of the Church of England, for having offered their fair and open opposition to the principles of such a Bill. He was not afraid this relief would afford a means for the further extension of Unitarian doctrines; for, in his opinion, human nature itself happily furnished in its infirmities an antidote to their diffusion: man, amidst the sorrows and cares of this life, required something more consoling, more heart-sustaining, than their cold and precise doctrines. He did not think that such of the Bishops as supported this Bill could be accused of inconsistency, because they had spoken and voted against granting any further concessions to the Catholics. On the contrary, he could easily conceive that they might oppose one, and conscientiously vote in favour of the other. He thought this to be a measure not only of justice to the Unitarian Dissenters, but

to the Church itself. He should give his cordial vote that the Bill be committed, though, with the view he had of the question, he should have thought it better for the Church itself to have asked for the relief which this Bill would give them, than thus to have accorded it as a boon to the Dissenters. He called it a relief to the Church, for the clergy must have felt uneasy in doing that which nearly amounted to profaneness; namely, calling on the Unitarian Dissenter, when appearing at the altar, to do violence to his conscience, in professing sentiments which he positively disavowed, or in using expressions that obliged him to screen himself under mental equivocation and reservation. For these reasons he should give his support to the Bill.

LORD WESTMORELAND opposed the Bill upon the general principle. He would not alter the laws of the land and the establishment of the Church in this particular. If any exception was made, it should be general, not specially for the Unitarians. He objected, also, to the Church being made subservient to such purposes, and to its being paid for what it was not thought fit it should perform.

The Bishop of LONDON said, at so late an hour of the night he would not take up much of their Lordships' time, but succinctly state what were the grounds upon which he would vote for this Bill going into a committee, where it might be discussed and be put into a better form. He thought the policy which had induced the Legislature to place the solemnization of marriage in the hands of the Church, was a very wise one. It contributed to that publicity which was so desirable in its celebration; and protected parties from having their ignorance or credulity practised upon by the designing and the vicious. It secured the decent and solemn performance of that which the law held to have been, in its origin, a civil more than a religious contract.—This might not be indeed a primary view of the subject, but it went to shew the wisdom of the policy which the Legislature had pursued, in conferring a certain distinction upon the Church by confiding to it the care of marriages. It was in this view of the matter that he thought no alteration ought to take place in the law, except upon very weighty reasons indeed. Now it appeared to him that general dissent from the discipline of the Church of England was not a sufficient ground for effecting such alteration. It was only when the objection attached to a particular doctrine, recognized by the service itself, that he thought the party entitled to relief. For when a person

came to Church to marry, he declared no general conformity. He was not supposed to do so. He came there to be married because he could be married no where else. With respect to the class in question, if there was any entire and essential difference between their tenets and any doctrine recognized in our marriage service itself, he was willing to admit that that might constitute some ground for the sort of alteration he spoke of. Their Lordships would remember, that some time since there was brought into that House a Bill which proposed to give relief to Dissenters of all denominations, who entertained opinions that differed from those of the Church of England upon particular doctrines. No sect or class was named in it. To that Bill he ventured to offer objections as to the principle; but he supported the proposition for its going into a committee. In the present instance, the case was very different. In this Bill a particular class of persons was named, and their particular scruples were defined; and their Lordships were told that while the parties felt all this difficulty as to the solemnization of marriage, they were agreed as to the necessity of offering every sort of civil security. He (the Bishop of London) could not agree with the Bishop of Chester that the parties have a right to put what interpretation they please upon the terms of the Church service. But it still did not appear to him that the Unitarian by it made any concession of his faith. If any one were to say to an Unitarian, that because he had married according to the rites and ceremonies of the Church of England, he had therefore given up his own peculiar doctrines, and had recognized that of the Holy Trinity, the Unitarian would smile at the inference as a calumny upon him. No Unitarian, he apprehended, had ever scrupled to be married in the Church upon any such grounds. The measure before their Lordships was not one, therefore, which ought to override every consideration of civil policy; but the House ought to take sufficient security that it should not in any event be abused by individuals for the purpose of clandestine marriage, or other improper purposes; that marriages to be solemnized under it, should be solemnized with decency; and that, as far as possible, every fraud that it might be attempted to practise under colour of such an act, should be obviated. As the Bill was at present worded, it was to be observed, that banns might be falsely and unduly published, and marriage licences might be forged; and yet no parties were named as responsible, and no

punishment assigned as the penalty for such offences. The exceptions in favour of Jews and Quakers had been adverted to in the course of this discussion. He would be very willing to grant all that had been granted by the Legislature, in these respects; but their cases stood very differently in a civil point of view. As to the Jews, it allowed them an exemption from the operation of the marriage law, where both the parties were Jews. But what was it that these Dissenters asked? A similar exemption, where even one only of the parties was an Unitarian. The Jews again married according to a very ancient and established form of their religion, which was well understood; but the Dissenters prayed that parties might be married according to their religious principles: What was meant by so vague and so extensive a phrase as this? Among the Jews and Quakers, the parties were liable to be called upon for the proof of their connexion with those persuasions, in order to give validity to their marriages. Let their Lordships observe, too, what securities there existed against clandestine marriages, both among Quakers and Jews. In the case of the Jew, they were derived from his prejudices, his habits, his religion, the usages of the people, and even the authority of the Synagogue. There had once been a case decided against the validity of a Jewish marriage, by the Learned and Noble Judge (Lord Stowell) who now sat in that House, and had formerly presided with so much honour to himself and to the country in the Consistory Court of London, upon the fact only, that one of the parties was proved to have entertained opinions that were not consonant with the general religious prejudices of the Jews. The Quakers again were another class, among whom the same securities would always exist to a great degree. The members of any branch of this society coming from one part of the kingdom were obliged to produce testimonials and certificates, before they could be received or admitted into another body of the same connexion in a different portion of the empire. Without troubling their Lordships with any further detail, he believed he might say that courts of justice had never been called on to try a single case, in which the indulgence of the Legislature to the marriage of Jews or Quakers had been to be regretted. With regard to these Dissenters, (the Unitarians,) if they could give the same securities, possibly no great harm might result from extending the same indulgence to them; but no such securities could they offer, and there-

fore they asked more when they applied for the same indulgence. To be sure they proposed to maintain the formalities as to banns and registration, but they gave no security for the parties being *bona fide* Unitarians, nor for the character of their ministers. As to the fees to be received, that was a subject that he spoke of with some regret and doubt. It was very true, that in large towns a considerable part of the emoluments of the clergy arose from marriage fees; and he was most unwilling to take from them any portion of those fees, or any other part of their income. Still he was very unwilling to place the minister in the situation which this Bill would place him. In his view, the Church lost more by this plan in privilege than in emolument. It placed the minister in several respects, in a disagreeable predicament. At present, the gracious part of the service, that of uniting two persons attached to each other, lay with him, and that kind and pleasurable office was often remembered with gratitude through life. Under this Bill that gracious part of the office was transferred, and the minister of the Church had only to appear in the odious character of a tax-gatherer and an imposer of delays and forms. He felt therefore great difficulty in retaining that clause, at the same time that he did not like, by giving it up, to offer any sort of premium to dissent.

LORD HOLLAND observed, that the question was so plain, and so ably elucidated by the Noble President of the Council, and especially by the most Reverend Metropolitan—in such a Christian disposition, he would add, as proved that the Church of England deserved much of the credit attributed to it by a Noble Lord (Calthorpe)—that he could say but little on the question. Some objections, however, had been urged to the Bill by a Right Reverend Prelate, and by the Noble and Learned Earl on the woolsack, to which he would shortly address himself; and he did hope that the Noble and Learned Lord would not leave the House without entering a little into some explanation of the opinions he had offered to-night. And first, as to the Right Reverend Prelate (the Bishop of Chester). There was a figure of rhetoric which they had all heard used but too often in that House, and on this sort of occasion; that when a man was about to violate any important and received principle, he thought it necessary to begin by very loud and anxious praise of it, meaning in the end to violate it. Rhetoricians of this description dealt with such principles as libertines dealt with weak women, think-

ing that the most certain way to win them to their ruin, and to lure to destruction, was the application of extravagant praise and compliment. The Reverend Prelate had begun his speech by observing, that never was man more deeply impressed with the principles of toleration than himself. He (Lord Holland) believed him; but he was sorry to observe that the Rt. Rev. Prelate, with so much in his breast, should so seldom approve of any particular application of his general doctrine. The Rt. Rev. Prelate considered that the scruples of certain individuals were not such as ought to be respected by Noble Lords, and had entered into a detailed and ingenious argument to shew that there were no grounds for such scruples. Now really, in the first place, every man was himself the best judge of his own scruples. If a man told him that he felt them, he (Lord Holland) knew not what right he had to doubt his sincerity. The individual must be judged by his own language and actions, and not by the opinion of another, however learned the personage might be. The Right Reverend Prelate had said, that the Unitarian, in the marriage service, was not required to subscribe or repeat any thing contrary to his conscience, and that on other occasions he repeats the very words he here objects to; that is to say, he repeats them on an occasion and in a sense in which he thinks them used in scripture, in the sense which he affixes to them, and which is known and understood in his (the Unitarian's) church. But really this was a most cruel requisition. The Unitarian was to be required to repeat words to which it was avowed the priest annexed one meaning and he another. Could it be wondered at that the Unitarian objected to the repetition of words in this way? But then came the Benediction; and the Learned Prelate slipped over this very ingeniously. It does the Unitarian no good, to be sure, he said: but did it do him any harm? Good God! was this the language they were to hear, and from a prelate too? Was this the way such matters were to be disposed? Why then did he renounce the Virgin Mary and the invocation of saints? Would it be painful to him to join in such worship? And why then did he erect himself into a judge of the Unitarian's conscience? It was quite clear that such matters must be painful and revolting. "Oh! but," (said the Lord Chancellor,) "they never found it out till the Act against them was repealed." Why, he asked, had they never found out that before? Why did they never complain? The Noble and Learned Lord, in the number of years he had held his pre-

sent place, must have known of the existence of the Statute in the books; and he must know, too, that an Unitarian could not, before that Act of repeal passed, have appeared at their bar and said, "I am an Unitarian, and wish to be exempted from the operation of the Marriage Act." A public avowal of this kind would have made the party a criminal by law. "Aye," added the Noble Lord, "and are ye sure he is not so now?" And the Noble and Learned Lord expressed a wish to know what the criminal law was. Could any one tell him, if he himself did not know it? What did the Noble Earl, then, mean by this sort of ambiguous question? Why did he throw out these hints? Who was to give us the law, if he would not? And if he did not choose to do so, why did he go about thus—

"Spargere voces in vulgum ambiguas?"

Why did he suffer these persons to go away deluded by the idea that they had obtained protection? Why did he go about talking of these moral, virtuous and valuable members of society as hanging on a doubt which he could not or would not solve?—as persons who might be tried and punished, "for aught he knows"? He (Lord Holland) had been trying to conjecture what the Learned Lord could mean when he talked of this as an offence at common law. There were only two grounds; the first of which would not apply to these parties; the second (if he meant that) was so contrary to all justice, so intolerant and persecuting, that it never could for a moment be listened to. He had said, "Let us first know whether denying the Trinity be not an offence at common law." It was convenient to the Noble and Learned Lord to talk sometimes of Locke, of Hoadley and Tillotson. Let him act by those authorities. Why should he leave them on these occasions? Did he not know that Locke thought the Toleration Act defective in this very respect? for it was plain from his Correspondence with Limborch, that it was to the Unitarians he referred. Was he quite sure that Locke himself did not hold that opinion? Was he quite sure that many other great and eminent persons did not also hold it? But to return to the point:—It was a doubt, the Learned Lord said, whether these persons were not offenders at common law. And on what did this common-law doctrine of offences against religion rest? Why, on its having been said (not very happily nor reverently, as it seemed to him) that Christianity was part and parcel of the law of the land. It was Lord Hale, he believed, who first said this of

Christianity; but the doctrine was afterwards more directly and emphatically laid down by Lord Raymond. This happened in the famous case of the King and Woolston (he believed it was this case, but he had not had an opportunity of referring to it). On that occasion, the learned Judge said he would not allow Christianity to be attacked, because it was, in fact, a part of the law of the land; but he begged it to be observed, that by this he meant Christianity generally, and not the tenets of any particular sect of Christians. Why then he (Lord Holland) must ask here, what was Christianity in the legal sense? Was it a belief in the Holy Scriptures—a reception of them as the rule of life, faith and conduct—or was it a belief in certain expositions of those Scriptures by human beings? He would leave the Noble and Learned Lord on the woolsock to choose, in the dilemma to which he must be reduced. If the first point were held, then the Unitarians were in no sense affected by this common-law doctrine; for they held the Scriptures as sacredly as any of their Lordships. They held them to contain the rule of right, and the rule of faith, and by them alone they stood. If it were said, on the other hand, that the Christianity intended by the law was the Holy Scriptures as they were expounded by the Church; then, if the Noble and Learned Lord held that, it followed that he must be prepared to hold also, that, before the reign of Henry VIII., the Roman Catholics were the only Christians in England, (for, till that period, the Roman Catholic religion was part of the law of the land,) and that, when that King changed the sort of Christianity, he changed the common law. Another of the objections which had been raised was, that the proposed measure would make the Church of England ancillary to the Unitarian Dissenters. He did not see the force of this objection. Did the Church of Ireland consider itself in this light of a waiting-maid? He did not believe it did; yet it either registered all marriages, or left the parties to celebrate them for themselves. But it was said, that the Church was to be deprived of privileges she held by long usage. He suspected, however, that, until the passing of Lord Hardwicke's Marriage Act, the Church had never exercised that right which it was contended she could not forego without derogating from her dignity. All foreign marriages, previous to that period, were celebrated according to the *lex loci*; and all marriages duly celebrated by a priest, whether of the Church of England or of Rome, were binding. As to that pathetic part of the speech of the Noble Prelate, in which he had de-

plored the hard fate of the clergymen, who by this Bill would be deprived of their fees, all he (Lord Holland) had to say in reply, was, that the Bill provided they should have their fees. But, said the Noble Prelate, those for which the Bill provided, are only the actual dues, and, beyond these dues, it is usual for parties to give a small gratuity on the solemnization of marriages, which form a considerable source of emolument to the officiating clergyman. Well, it might be so; but was it not at least likely that an Unitarian would be willing to bestow as large a gratuity when he had his marriage solemnized and registered in such a manner as should satisfy the scruple of his conscience, as when it was performed in a manner irksome and painful to his feelings? It was said too by a Noble Lord, Why should we grant this favour to Unitarians alone—why is it not to be granted to every other sect? After the answer which had been given to this by the Noble President of the Council, he (Lord Holland) would not take up the time of the House any more than by saying, because it was not *favour* they were to grant but *justice*, and because the others did not ask for it, and they, the Unitarians, did. He could not help thinking the Unitarians very hardly dealt with. If general relief was sought for them, up jumps the Noble and Learned Lord from the woolsack, and complains that it was too general. He cries out, "Who and what are you? Are you Jumpers, Shakers, Southcottians, or what, for God's sake, are you?" and fears, if the relief were given in this shape, they would not be able to make head or tail of it. Then he was in a great hurry that it should be postponed until the next session, in order that the points should be discussed one by one: but, when the next session came, the Noble and Learned Lord says, "Why do you come alone? Why do not all come?" There was no pleasing him in this way. Surely it was the plainest and best way to give relief to those who came to ask for it. If no danger should appear in doing so, he would grant it to all; but it did appear to him to be the most strange, unparliamentary and illogical reasoning that could be imagined, to say, "We won't give you the relief you ask for, because there are others who want it as much as you, and they do not ask for it." It might be a very good reason for granting the relief to all, but it could be no reason for withholding it from any. He concurred entirely in the principles and statements of the Noble and Reverend Metropolitan, and he thought it but justice to him, and to the Church of which he was an orna-

ment, to say, that he thought his objection to altering the form of the Liturgy was well founded. He (Lord Holland) would not shrink from saying that he thought certain parts of the Liturgy might be omitted; there were parts of it which, if it were in his power to make an alteration, he would willingly alter. But high as he held the principles of religious liberty, he did not think the members of one church had a right to call upon those of another to make any such omissions: that would, indeed, be making the functions of the Church ancillary to the Dissenters. But the measure proposed to the House was one purely ministerial and of a civil character. The law had made the solemnization and registration of marriages a part of the clergyman's duty, but it was no part of his ecclesiastical functions, and the Church could, therefore, be in no sense called ancillary to the objects of Dissenters. He, for one, should be for leaving out the licence, as that was the only thing which the Church was called on to grant; but there, he was afraid, the little doctrine of fees would come across them. One good-natured Prelate, too, had felt the loss of the pleasure of uniting fond couples more than of the fees, and it would perhaps therefore be well to retain the licences, that he might feel the pleasure in signing them, which he was grieving at losing in another form. The Noble Lord concluded by saying, that the Unitarians, believing as they did in the Holy Scriptures, were as much Christians as any other persons could be. If the law did hold deniers of revelation, in general, to be blasphemers (and even on that point he should be inclined to go further than many of their Lordships) and punishable, it would not affect persons who admitted that revelation as the rule of their faith. The Church admitted, and, indeed, the only distinction between Popery and Protestantism was, the right of all to judge and interpret for themselves. If Divine Revelation could, with decency or propriety, be said to be part and parcel of a code of laws, it could only be in the sense in which the Unitarians held it as well as the Church; and if their Christianity was, as the Noble and Learned Lord said, (the phrase he thought was something irreverent,) part and parcel of the law of the land, there could be no reason why this class of Christian Dissenters should be called upon to do violence to their consciences upon one of the most interesting and solemn occasions of their lives.

The Lord CHANCELLOR had no objection to repeat and explain the grounds of his doubts as to the situation of these parties as common law. The Toleration

Act exempted from its benefit the deniers of the doctrine of the Trinity. The 9 and 10 William and Mary against blasphemy and profaneness, provided certain punishment against what it called "crimes," and one of these was stated to be the denial of any of the persons of the Trinity to be God. He could not conceive that because that Act was repealed, it was not still to be evidence of what was in the acknowledgment and understanding of the Legislature, a crime antecedently punishable, though not to that extent, at common law. Mr. Justice Blackstone so treated it, and spoke of it as an offence which the Legislature found it necessary to repress by severer punishments. The question had been treated in the Courts as one of importance. It had come before himself incidentally in charity cases, and lately it had come before the Court of King's Bench, where one judge was of opinion that it was still an offence, and the other three would not say it was not. Therefore he contended they ought now to be explicit, and to require something more determinate than the phrase used by this Bill, as to "persons entertaining scruples as to the doctrine of the Trinity." What did such a phrase mean? Every body might be said to have scruples on such a subject some time or other. But if the phrase meant any thing specific, it was what the Bill seemed cautiously to avoid acknowledging, (as if the parties were aware of their situation,) namely, that they came denying the essential doctrines of the Church. He was only contending that they ought not to leave it so. As to the quotation of Locke, he could only hope that when they came to discuss the Catholic question, he should be allowed the same privilege. It had been said, that he objected first to general measures, and then to particular ones. It was enough to say he objected to this, because he was quite sure that they could never pass this Bill, and refuse any other sect who chose to apply. He considered the Bill as the greatest blow that had ever been aimed against the Church. If this Bill did not lead to many others of the same sort from every species of objectors, he would claim little credit for his power of prophecy; and then, if all sorts of Dissenters were to be let in, he defied them to retain their fees.

The Marquis of LANSDOWNE said, he must contend that the Statute which repealed the exception of Unitarians from the benefit of the Toleration Act, placed them in as good situation as if that exception had never been made. What then was the state of Dissenters generally—

were they not established in fact, and protected by the State? If he found on the highest authority, that the Toleration Act took the Dissenters under the protection of the State, would it not be clear that these persons were in the same predicament? That this was the case, he found expressly decided by Mr. Justice Foster, who, as if foreseeing the very objection, used the strongest expressions, holding that this toleration was not to be treated as a connivance or exception from penalty, but that the removal of the penalty took off the idea of offence, and took the worship under the protection of the law. Could it have been the intention of the Legislature to leave the Unitarians exposed to the penalties of common law? If they were, why did not the Learned Lord state so at the time? If these persons were to remain subject to prosecution, why did he not in common candour let them know their situation, and not suffer them to be deluded by a fancied protection, when the Learned Lord knew all the time that it was a delusion? It had been said, why make the Church ancillary to these marriages? For this plain reason, that they legislated for the common advantage of the public. He had yet to learn that this was more than a civil institution, in which every member of the community had as much interest as any party before them. All that the Church was called upon to do, was, to render the duty which it performed on all other occasions, to attend to civil regulations devised for the prevention of clandestine marriages and for due registration. It was no indignity which they were offering to the Church, but a benefit they were providing for the whole community, and for the Church itself, in saving it from being made the instrument for violating conscience, with no chance of good to itself or any one, with no prospect of bringing dissidents within its pale, with no probable end but that of defeating all the kind feelings which it ought to conciliate, and substituting recollections of resentment and violated conscience, as well as dislike towards that Church which most strangely tolerated the dissident in separation from its worship at one time, and at another dragged him into a compulsive conformity on an occasion when the interests of the community call loudest for sincerity.

The House divided, when there appeared to be,

For the second reading, 21,—proxies 14
Against it, 20,—proxies 13

Majority for the Bill, 2.

LITERARY.

Royal Society of Literature.

We looked, we confess, with some suspicion upon this Institution at its commencement; but whatever were the original views of its projectors, it is now devoted, we are willing to believe, to the encouragement and reward of literary merit. The following newspaper report justifies our good opinion:—

The Council of this Institution have elected from the class of *Honorary Associates*, the ten following individuals, to receive the allowance of £100 per ann. for life, granted by his Majesty. They take the title of *Royal Associates*:—

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The Milton Manuscript.

Times are wonderfully changed since MILTON complained of evil days and evil tongues. In the race that the Government and Parliament are running with the People in liberality, and in which they sometimes take the lead of the people, nothing that can gratify a generous cultivated mind, or do honour to the national character, seems to be overlooked. The *Milton Manuscript* (of which we gave some account, p. 124) has been recognized in Parliament, and it appears, from a conversation which we are about to give, that His Majesty has expressed his opinion of its value, and his wish for its publication! It will be our endeavour to furnish our readers with some account of it as soon as it appears.—The following is the Morning-Chronicle report of what passed in the House of Commons, Monday, March 29:—"Mr. W. WILLIAMS wished to put a question to the Right Hon. Secretary (for the Home Department). He understood that a work of the Immortal Milton, in the hand-writing of one of his nephews, Phillips, had been lately discovered in the State Papers. He was anxious to learn whether such a gratifying communication was true, and if true, whether it was, as he hoped, intended to give it to the public! (hear, hear!)—Mr. Secretary PERL: It is true that a work of Milton's, in the hand-writing of Phillips, has been discovered by Mr. Lemon (*Lemon*) amongst the State Papers. It is a work entitled *De Dei Cultu*, in support of the truths of the Christian Religion. *It was on its discovery submitted to His Majesty; and the first observation of His Majesty was, 'A WORK OF MILTON'S MUST BE MADE PUBLIC' (loud and continued cheers). It has since, in furtherance of the Royal decision, been submitted to a competent supervision, and the work will speedily appear*" (cheers).

NOTICES.

THE Annual Meeting of The Protestant Society for the Protection of Religious Liberty will be held at Eleven precisely, of Saturday, May 15th, at the City of London Tavern, Bishopsgate Street, when a distinguished friend to Civil and Religious Freedom is expected to preside.

MR. BELSHAM is preparing for the press, An Answer to the Article in No. LIX. of the QUARTERLY REVIEW on his EXPOSITION OF ST. PAUL'S EPISTLES.

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Preached for the Benefit of the London Orphan Asylum, at St. Dunstan's in the East, Feb. 15, 1824. By R. Lynam, A. M. 1s.

Divine Grace the Source of all Human Excellence: occasioned by the Death of the Rev. W. Ward, March 7, 1823, preached at Serampore. By J. Marshall, D. D. 1s. 6d.

Preached at the Monthly Lecture, Feb. 12, 1824, at the Rev. T. Roberts's Meeting-House, King Street, Bristol. By William Thorpe. 2s.

CORRESPONDENCE.

Communications have been received from Messrs. Turner; and Jevans; and from A Friend to Free Inquiry.

Mr. Jevans will oblige us by furnishing another copy of his paper.

We have heard with concern of the death of the Rev. PENDLEBURY HOUGHTON, late of Liverpool, and hope to receive an obituary memoir of him.

Subscribers or others having duplicates of No. 133, of the Monthly Repository, containing the Memoir of the late Rev. W. Vidler, may have other Numbers in exchange, or the value in money, for that Number, with or without the Portrait, on application to the Publishers or the Printer.

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No. CCXXI.]

MAY, 1824.

[Vol. XIX.]

Character of an English Judge:

A Sermon preached at the Cathedral of York, on Sunday, March 28, before the Judges of the Northern Circuit, by the Rev. SYDNEY SMITH, Chaplain to the High Sheriff, Walter Fawkes, Esq.

[From *The Morning Herald*.]

"Sittest thou here to judge me after the law, and commandest thou me to be smitten contrary to the law?"—Acts xxiii. 3.

"WITH these bold words St. Paul repressed the unjust violence of that ruler who would have silenced his arguments, and extinguished his zeal for the Christian faith: knowing well the misfortunes which awaited him, prepared for deep and various calamity, not ignorant of the violence of the Jewish multitude, not unused to suffer, not unwilling to die; he had not prepared himself for the monstrous spectacle of perverted justice; but losing that spirit to whose fire and firmness we owe the very existence of the Christian faith, he burst into that bold rebuke which brought back the extravagance of power under the controul of law, and branded it with the feelings of shame: 'Sittest thou here to judge me after the law, and commandest thou me to be smitten contrary to the law?'"

"I would observe that in the Gospels, and the various parts of the New Testament, the words of our Saviour and of St. Paul, when they contain any opinion, are always to be looked upon as lessons of wisdom to us, however incidentally they may have been delivered, and however shortly they may have been expressed. As their words were to be recorded by inspired writers, and to go down to future ages, nothing can have been said without reflection and design. Nothing is to be lost; every thing is to be studied: a great moral lesson is often conveyed in a few words. Read slowly, think deeply, let every word enter into your soul, for it was intended for your soul."

"I take these words of St. Paul as a condemnation of that man who smites contrary to the law; as a praise of that man who judges according to the law; as a religious theme upon

the importance of human justice to the happiness of mankind: and if it be that theme, it is appropriate to this place, and to the solemn public duties of the past and the ensuing week, over which some here present will preside, at which many here present will assist, and which almost all here present will witness.

"I will discuss, then, the importance of judging according to the law—or, in other words, of the due administration of justice upon the character and happiness of nations. And in so doing, I will begin with stating a few of those circumstances which may mislead even good and conscientious men, and subject them to the unchristian sin of smiting contrary to the law. I will state how that justice is purified and perfected, by which the happiness and character of nations is affected to a good purpose."

"I do this with less fear of being misunderstood, because I am speaking before two great magistrates, who have lived much among us; and whom—because they have lived much among us—we have all learned to respect and regard, and to whom no man fears to consider himself as accountable, because all men see that they, in the administration of their high office, consider themselves as deeply and daily accountable to God."

"And let no man say, 'Why teach such things? Do you think they must not have occurred to those to whom they are a concern?' I answer to this, that no man preaches novelties and discoveries; the object of preaching is, constantly to remind mankind of what mankind are constantly forgetting; not to supply the defects of human intelligence, but to fortify the feebleness of human resolutions, to

recall mankind from the by-paths where they turn, into that broad path of salvation which all know, but few tread. These plain lessons the humblest ministers of the gospel may teach, if they are honest, and the most powerful Christians will ponder, if they are wise. No man, whether he bear the sword of the law, or whether he bear that sceptre which the sword of the law cannot reach, can answer for his own heart to-morrow, and can say to the teacher, 'Thou warnest me, thou teachest me in vain.'

"A Christian Judge, in a free land, should, with the most scrupulous exactness, guard himself from the influence of those party feelings, upon which, perhaps, the preservation of political liberty depends, but by which the better reason of individuals is often blinded, and the tranquillity of the public disturbed. I am not talking of the ostentatious display of such feelings; I am hardly talking of any gratification of which the individual himself is conscious; but I am raising up a wise and useful jealousy of the encroachment of those feelings, which, when they do encroach, lessen the value of the most valuable, and lower the importance of the most important men in the country. I admit it to be extremely difficult to live amidst the agitations, contests and discussions of a free people, and to remain in that state of cool, passionless, Christian candour, which society expect from their great magistrates; but it is the pledge that magistrate has given, it is the life he has taken up, it is the class of qualities which he has promised us, and for which he has rendered himself responsible: it is the same fault in him, which want of courage would be in some men, and want of moral regularity in others. It runs counter to those very purposes, and sins against those utilities for which the very office was created: without these qualities, he who ought to be cool, is heated; he who ought to be neutral, is partial; the ermine of justice is spotted; the balance of justice is unpoised; the fillet of justice is torn off; and he who sits to judge after the law, smites contrary to the law.

"And if the preservation of calmness amidst the strong feelings by which a Judge is surrounded be difficult, is it not also honourable? And

would it be honourable if it were not difficult? Why do men quit their homes, and give up their common occupations, and repair to the tribunal of justice? Why this bustle and business, why this decoration and display, and why are we all eager to pay our homage to the dispensers of justice? Because we all feel that there must be, somewhere or other, a check to human passions; because we all know the immense value and importance of men, in whose placid equity and mediating wisdom we can trust in the worst of times; because we cannot cherish too strongly, and express too plainly, that reverence we feel for men, who can rise up in the ship of the state, and rebuke the storms of the mind, and bid its angry passions be still.

"A Christian Judge, in a free land, should not only keep his mind clear from the violence of party feeling, but he should be very careful to preserve his independence, by seeking no promotion, and asking no favours from those who govern: or, at least, to be (which is an experiment not without danger to his salvation) so thoroughly confident of his motives and his conduct, that he is certain the hope of favour to come, or gratitude for favour past, will never cause him to swerve from the strict line of duty. It is often the lot of a Judge to be placed, not only between the accuser and the accused, not only between the complainant and him against whom it is complained, but between the governors and the governed, between the people and those whose lawful commands the people are bound to obey. In these sort of contests, it unfortunately happens that the rulers are sometimes as angry as the ruled; the whole eyes of a nation are fixed upon one man, and upon his character and conduct the stability and happiness of the times seem to depend. The best and firmest magistrates cannot tell how they may act under such circumstances, but every man may prepare himself for acting well under such circumstances, by cherishing that quiet feeling of independence, which removes one temptation to act ill. Every man may avoid putting himself in a situation where his hopes of advantage are on one side, and his sense of duty on the other: such a temptation may be

withstood, but it is better it should not be encountered. Far better that feeling which says, 'I have vowed a vow before God; I have put on the robe of justice; farewell avarice, farewell ambition: pass me who will, slight me who will, I live henceforward only for the great duties of life; my business is on earth, my hope and my reward are in God.'

"He who takes the office of a Judge, as it now exists in this country, takes in his hand a splendid gem, good and glorious, perfect and pure. Shall he give it up mutilated, shall he mar it, shall he darken it, shall it emit no light, shall it be valued at no price, shall it excite no wonder? Shall he find it a diamond, shall he leave it a stone? What shall we say to the man who would wilfully destroy with fire the magnificent temple of God, in which I am now preaching? Far worse is he who ruins the moral edifices of the world, which time, and toil, and many prayers to God, and many sufferings of men have reared: who puts out the light of the times in which he lives, and leaves us to wander amid the darkness of corruption and the desolation of sin. There may be, there probably is in this church, some young man who may hereafter fill the office of an English Judge, when the greater part of those who hear me are dead, and mingled with the dust of the grave. Let him remember my words, and let them form and fashion his spirit: he cannot tell in what dangerous and awful times he may be placed; but as a mariner looks to his compass in the calm, and looks to his compass in the storm, and never keeps his eyes off his compass, so in every vicissitude of a judicial life, deciding for the people, deciding against the people, protecting the just rights of kings, or restraining their unlawful ambition, let him ever cling to that pure, exalted and Christian independence, which towers over the little motives of life; which no hope of favour can influence, which no effort of power can controul.

"A Christian Judge, in a free country, should respect, on every occasion, those popular institutions of justice, which were intended for his controul and for our security. To see humble men collected accidentally from the neighbourhood, treated with

tenderness and courtesy by supreme magistrates of deep learning and practised understanding, from whose views they are perhaps at that moment differing, and whose directions they do not choose to follow; to see at such times every disposition to warmth restrained, and every tendency to contemptuous feeling kept back; to witness this submission of the great and wise, not when it is extorted by necessity, but when it is practised with willingness and grace, is a spectacle which is very grateful to Englishmen, which no other country sees, which, above all things, shews that a Judge has a pure, gentle and Christian heart, and that he never wishes to smite contrary to the law.

"May I add the great importance in a Judge, of courtesy to all men, and that he should, on all occasions, abstain from unnecessary bitterness and asperity of speech. A Judge always speaks with impunity, and always speaks with effect. His words should be weighed, because they entail no evil upon himself, and much evil upon others. The language of passion, the language of sarcasm, the language of satire is not, on such occasions, Christian language: it is not the language of a Judge. There is a propriety of rebuke and condemnation, the justice of which is felt even by him who suffers under it; but when magistrates, under the mask of law, aim at the offender more than the offence, and are more studious of inflicting pain than repressing error or crime, the office suffers as much as the Judge; the respect for justice is lessened; and the school of pure reason becomes the hated theatre of mischievous passion.

"A Christian Judge, who means to be just, must not fear to smite according to the law; he must remember that he beareth not the sword in vain. Under his protection we live, under his protection we acquire, under his protection we enjoy. Without him, no man would defend his character, no man would preserve his substance: proper pride, just gains, valuable exertions, all depend upon his firm wisdom. If he shrink from the severe duties of his office, he saps the foundation of social life, betrays the highest interests of the world, and sits not to judge according to the law.

"The topics of mercy are the smallness of the offence—the infrequency of the offence. The temptations to the culprit, the moral weakness of the culprit, the severity of the law, the error of the law, the different state of society, the altered state of feeling, and, above all, the distressing doubt whether a human being, in the lowest abyss of poverty and ignorance, has not done injustice to himself, and is not perishing away from the want of knowledge, the want of fortune, and the want of friends. All magistrates feel these things in the early exercise of their judicial power, but the Christian Judge always feels them, is always youthful, always tender when he is going to shed human blood: retires from the business of men, communes with his own heart, ponders on the work of death, and prays to that Saviour who redeemed him, that he may not shed the blood of man in vain.

"These, then, are those faults which expose a man to the danger of smiting contrary to the law: a Judge must be clear from the spirit of party, independent of all favour, well inclined to the popular institutions of his country; firm in applying the rule, merciful in making the exception; patient, guarded in his speech, gentle and courteous to all. Add his learning, his labour, his experience, his probity, his practised and acute faculties, and this man is the light of the world, who adorns human life, and gives security to that life which he adorns.

"Now see the consequence of that state of justice which this character implies, and the explanation of all that deserved honour we confer on the preservation of such a character, and all the wise jealousy we feel at the slightest injury or deterioration it may experience.

"The most obvious and important use of this perfect justice is, that it makes nations safe: under common circumstances, the institutions of justice seem to have little or no bearing upon the safety and security of a country, but in periods of real danger, when a nation surrounded by foreign enemies, contends, not for the boundaries of empire, but for the very being and existence of empire; then it is that the advantages of just institutions are discovered. Every man feels that he has a country, that he has

something worth preserving, and worth contending for. Instances are remembered where the weak prevailed over the strong: one man recalls to mind when a just and upright Judge protected him from unlawful violence, gave him back his vineyard, rebuked his oppressor, restored him to his rights, published, condemned and rectified the wrong. This is what is called country. Equal rights to unequal possessions, equal justice to the rich and poor: this is what men come out to fight for, and to defend. Such a country has no legal injuries to remember, no legal murders to revenge, no legal robbery to redress: it is strong in its justice: it is then that the use and object of all this assemblage of gentlemen, and arrangement of juries, and the deserved veneration in which we hold the character of English Judges, is understood in all its bearings, and in its fullest effects: men die for such things, they cannot be subdued by foreign force, where such just practices prevail. The sword of ambition is shivered to pieces against such a bulwark. Nations fall where Judges are unjust, because there is nothing which the multitude think worth defending; but nations do not fall which are treated as we are treated, but they rise as we have risen, and they shine as we have shone, and die as we have died, too much used to justice, and too much used to freedom, to care for that life which is not just and free. I call you all to witness if there is any exaggerated picture in this: the sword is just sheathed, the flag is just furled, the last sound of the trumpet has just died away. You all remember what a spectacle this country exhibited: one heart, one voice, one weapon, one purpose. And why? Because this country is a country of the law; because the Judge is a judge for the peasant as well as for the palace; because every man's happiness is guarded by fixed rules from tyranny and caprice. This town this week, the business of the few next days would explain to any enlightened European why other nations *did* fall in the storms of the world, and why we *did not* fall. The Christian patience you may witness, the impartiality of the judgment-seat, the disrespect of persons, the disregard of consequences;

these attributes of justice, do not end with arranging your conflicting rights and mine; they give strength to the English people, duration to the English name; they turn the animal courage of this people into moral and religious courage, and present to the lowest of mankind plain reasons and strong motives why they should resist aggression from without, and bend themselves a living rampart round the land of their birth.

"There is another reason why every wise man is so scrupulously jealous of the character of English justice. It puts an end to civil dissension. What other countries obtain by bloody wars, is here obtained by the decisions of our own tribunals: unchristian passions are laid to rest by these tribunals; brothers are brothers again; the gospel resumes its empire, and because all confide in the presiding magistrate, and because a few plain men are allowed to decide upon their own conscientious impression of facts, civil discord, years of convulsion, endless crimes are spared; the storm is laid, and those who came in clamouring for revenge, go back together in peace from the hall of judgment to the loom and the plough, to the senate and the church.

The whole tone and tenour of public morals is affected by the state of supreme justice; it extinguishes revenge, it communicates a spirit of purity and uprightness to inferior magistrates; it makes the great good, by taking away impunity; it banishes fraud, obliquity and solicitation, and teaches men that the law is their right. Truth is its handmaid, freedom is its child, peace is its companion; safety walks in its steps, victory follows in its train: it is the brightest emanation of the gospel: it is the greatest attribute of God; it is that centre round which human motives and passions turn: and Justice, sitting on high, sees Genius and Power, and Wealth and Birth, revolving round her throne; and teaches their paths, and marks out their orbits, and warns with a loud voice, and rules with a strong arm, and carries order and discipline into a world, which, but for her, would only be a wild waste of passions. Look what we are, and what just laws have done for us—a land of piety and charity; a land of churches and hos-

pitals and altars;—a nation of good Samaritans;—a people of universal compassion. All lands, all seas, have heard we are brave. We have just sheathed that sword which defended the world; we have just laid down that buckler which covered the nations of the earth. God blesses the soil with fertility; English looms labour for every climate. All the waters of the globe are covered with English ships. We are softened by fine arts, civilized by humane literature, instructed by deep science; and every people, as they break their feudal chains, look to the founders and fathers of freedom for examples which may animate, and rules which may guide. If ever a nation was happy—if ever a nation was visibly blessed by God—if ever a nation was honoured abroad, and left at home under a Government (which we can now conscientiously call a liberal Government) to the full career of talent, industry and vigour, we are at this moment that people—and this is our happy lot. First, the gospel has done it, and then justice has done it; and he who thinks it his duty to labour that this happy condition of existence may remain, must guard the piety of these times, and he must watch over the spirit of justice which exists in these times. First, he must take care that the altars of God are not polluted, that the Christian faith is retained in purity and in perfection: and then turning to human affairs, let him strive for spotless, incorruptible justice;—praising, honouring and loving the just Judge, and abhorring, as the worst enemy of mankind, him who is placed there to 'Judge after the law, and who smites contrary to the law.'"

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SIR, Penzance.

ALTHOUGH many of your readers may be of opinion that they have already heard more than enough about the religious disputes of a small and remote town like this, and that its "little gentry" have already been dragged into a much larger share of public notice than they have any claim to, I am yet obliged to solicit two columns more of your valuable space, and five minutes more of their no less valuable time, for this trite subject. A small pamphlet which I was lately induced to publish, with a view to cir-

culatation in the neighbourhood, under the title of *The Unitarian Doctrine Briefly Stated*, has been so unfortunate as to incur a somewhat severe censure from your Plymouth correspondent I. W., in your number for March, (pp. 155, 156,) and as I do sincerely value the good opinion of my brethren, I cannot rest contented without saying a few words in the way of vindication. What he blames is this, that I have said that "*Unitarians may be, and often are, consistent members of the Established Church:*" a sentiment which he deems "*destructive of all honest and open profession, and all fair prospect of the advancement of truth.*" This is a serious charge, but I apprehend I. W. would not have made it had he fairly considered the drift of my argument. I have not recommended it to Unitarians to continue members of the Establishment: I have merely asserted that they *may* continue so, and, in fact, often do; or, in other words, that entertaining Unitarian opinions does not, *ipso facto*, separate a man from the Church. Whether it is *right*, or *expedient*, for a Unitarian to remain a member of the Church, is quite another question, and one which I have neither proposed nor resolved. Your readers will remember that a gentleman of this neighbourhood, a regular attendant on the worship of the Establishment, was attacked by our clergy, and displaced from a certain honorary post, on the ground of his not being a member of the Church, inasmuch as he avowed the sentiments of Unitarians. Now it is one thing to secede from the Church freely, and another to be turned out against one's will. The Church is not simply an institution for religious services: that is, its direct and proper object: but it is also made a door of admission to various honours and advantages, to be cut off from which is no small detriment. When, therefore, I see an attempt to exclude a Unitarian from the Church, I see an attempt to injure him, to deprive him of official dignity and influence and debar him from profitable employment: I see an attempt on the part of the so-called orthodox to maintain a monopoly of good things, and to attempts I feel heartily disposed to resist. This feeling it was that made me come forward to assert

that a Unitarian might, notwithstanding his opinions, be a very good Churchman, and the arguments which I urged in my pamphlet, to make good this assertion, and which I. W. has quoted in your pages, still appear to me just and valid. A Unitarian who has been baptized in the Church, and is still accustomed to partake of her worship and communion, appears to me entitled to rank himself among her members.

It is, as I observed before, quite another question, how far it is *expedient* for a Unitarian to maintain a connexion with the Establishment, and as I have not decided this point in my pamphlet, so I shall not pretend to discuss it here. It is really a matter on which a great deal might be said, and would easily furnish out a respectable essay. A few cursory remarks are all that I at present have to offer. In the first place, as I do not see why a man should be supposed to join in the whole of a religious service at which he is present, so I do not see that there is any thing necessarily repugnant to a good conscience in a Unitarian's attending a worship which, in parts, expresses Trinitarian sentiments. It is only necessary, in order to guard against misconception, that he should freely and openly state to his neighbours that there are certain doctrines of which he disapproves. This done, I think he is quite clear from all hypocrisy, both with God and man. All is perfectly well understood: Mr. — is an avowed Unitarian, and though he goes to Church, yet, of course, he does not join in several parts of the service. But why, it will be asked, should a Unitarian join in a form of worship which presents so much that it is repugnant to his conscientious opinions? I answer, in the first place, there may be a necessity for his doing so; at least the only alternative may be to join in public worship with Trinitarians, or not at all; a dilemma, in which I really am placed myself, and certainly I have no hesitation in preferring the former measure. Then, I must own, I do not much like the *spirit* of Non-conformity: I think there certainly was, and is, such a thing as the sin of schism. Christ desired that his church should be one, and Christian unity is best expressed and felt in common

and united worship. The Established National Church, in some degree, though imperfectly, realizes such worship among all classes of our countrymen; in attending it we testify the essential identity of our religion with that of our neighbours in general, and cultivate a powerful bond of union between ourselves and numerous estimable characters. Perhaps there is nothing that has a happier social influence on men, than communion in religious worship: it introduces the new and interesting relation of fellow-worshippers, and I should be sorry, on the ground of some abstruser points, to forego this relation with the great majority of my neighbours while I retained it only with a few. I might proceed to other arguments, but this feeling alone would, I think, always make me reluctant to drop all connexion with the Establishment. Let me not, however, be misunderstood. As religious worship is the most noble engagement of the mind, so it must be that which we should of all things wish to perform in the most excellent way, that is, in the way most congenial to our sense of truth and right. It is, therefore, a very painful and offensive thing to witness this solemn and reasonable service marred with what we regard as folly or falsehood. It is necessary to worship God in the manner most agreeable to our own consciences: to this important consideration, even that of Christian union with our brethren must bend: and hence I come to this conclusion; that it is *best* for a Unitarian, in general, to attend Unitarian worship, but, at the same time, it will not be improper for him occasionally, or even frequently, to be a partaker in the devotions of the National Church.

In conclusion, I will just notice that T. W. is not correct in stating that Mr. Le Grice was chosen President of the Society in Sir Rose Price's room, that post being assigned to another clergyman of the neighbourhood: he has also incorrectly attributed to him a certain violent and absurd passage, quoted in p. 154, but which came from an anonymous pen. In relation to myself also, I may be allowed to observe, that my *Academy* was not on the banks of Isis, but of Cam. Finally, I. W.'s paper manifests much, and, I doubt not, an honest zeal to

propagate what he deems correct sentiments, and assuredly it is well to be zealously affected in a good thing; but he will allow me to suggest, that there is, even than zeal, "*a more excellent way.*"

A FRIEND TO INQUIRY.

Bloxham, Jan. 13, 1824.

AN extract, with additions, from a Sermon, preached at Bloxham, December 8, 1816, on account of the death of the Rev. Benjamin Carpenter, who first settled at Bloxham.

Heb. xiii. 7: "Remember them who have the rule" (preside) "over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation."

"I shall, as a further improvement of this subject, give you a short account of the different persons who have been your settled ministers here and at Milton.—Milton is a mile and a half from Bloxham.

"In the year 1662, in the reign of Charles II., near 2000 ministers of the Church of England left it, because they could not subscribe to certain articles of faith and practice that were then required of them. Those ministers were one principal cause of the great body of Dissenters that are now in England, Wales, &c.; for though there were before a kind of Dissenters from the Church, called Puritans, yet these were the principal cause of the present Dissenting interest.

"Many severe and cruel laws were made against them, and such as dared to attend their ministry.

"At that time our old meeting-house at Milton was provided, which appears to have been originally nothing more than a humble dwelling-house.

"That very small village itself, and the part of it in which the meeting-house stood, were both probably fixed upon on account of their being very private places, as also because it was a central spot to the neighbouring towns and villages of Bloxham, Banbury, Bodicott, Adderbury, Dedington, Empton, and the two Barfords; from most, or all of which, the congregation came.

"When the Five-Mile-Act took place, which forbade these ministers to reside within five miles of a borough town, (such as Banbury is,) some of them

took up their abode at Dedington, and one or more at Empton; from which places they could easily slip down, across the open fields, to Milton, without being much noticed by their enemies.

"The first minister, according to the best information that I have received, (for we have no book of records,) who preached at Milton, was a Mr. Whatley. I find a very short account of him in the Rev. Samuel Palmer's Memorial of the Ejected Ministers, Vol. II. p. 491.—'Sutton-under-Brails,' (a few miles west of Banbury,) 'Mr. Thomas Whatley, son of Mr. William, baptized September 10, 1620. After his ejection he preached sometimes at Milton, near Banbury, sometimes at Woodstock, and sometimes at Long Crombe, near it. He was buried Jan. 27, 1698.'

"There is sufficient reason to believe that he was the son of the very celebrated William Whatley, Vicar of Banbury, who died at Banbury 'in the 56th year of his age, Anno Dom. 1639,' for the Banbury Parish Register informs us, that Thomas Whatley, the son of the Rev. William Whatley, was baptized in 1620; his residence was but a few miles off, and he was the ancestor of the late Whatleys, of Banbury.

"The next of your ministers that I have any knowledge of was a Mr. Durell. The following facts make it appear that he came here about the year 1692. He was a French Protestant, educated at Sedan, and fled to England from the bloody persecution of Louis XIV., who abolished the Edict of Nantz.

"He first taught the French language in London; after a time procured a place in the Church of England near Woodstock; but not being able to take an oath of allegiance to the Prince of Orange, while King James II. was living, he was obliged to leave his place in the Established Church, the consequence of which was, that at length he became the minister of the two Dissenting congregations of Bloxham and Milton, though he was not a Dissenter in principle. He, therefore, often attended the services of the Established Church of Bloxham. There is no church at Milton.

"He appears to have been a very humble and pious person, but I sus-

pect a poor preacher, for some of his most intelligent hearers went to Banbury to hear a Mr. Davis, who, at that time, preached at the great Meeting there.

"A fire breaking out at the north end of the village of Bloxham, and the wind setting so as to blow the flames into it, Mr. Durell went to the place, and there offered up a prayer to God, that he would prevent the threatened evil. The wind changed, and the fire spread no further. This might, by the good providence of God, have taken place, if Mr. D. had not prayed. But it is a serious fact, that he did offer up such a prayer, that the wind did change, and that the people of the village took notice of it. 'Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me.' Psalm L. 15.

"He had so tender a conscience that it sometimes led him to act without much judgment. To give one instance. When a thief was taking away some of his raiment from off a hedge, he seeing him do it, cried out,—You don't steal them, you don't steal them, I give them you, I give them you. He had a daughter who lies buried by him in the south wing of the parish Church of Bloxham. I shall give, in the Appendix, the inscription that is on the stone that covers his grave. I apprehend that a clergyman, of the same name and family, came, a number of years ago, from the island of Jersey, into this neighbourhood, to make inquiry concerning Mr. Durell's family, but we know no more of it than what is related here.

"Your third minister was a Mr. Hancock, who appears from the time of Mr. Durell's death to have settled among you about the year 1726. He continued with you but a little while; for his father dying, and leaving a wife and family, he removed to Dudley, that he might be near them to assist his mother in carrying on his father's business, for the benefit of the family.

"After him a Mr. Nicklin became your pastor, but he falling, in a few years, into a low and melancholy state of mind, laid aside preaching, and went to reside in or near Dudley, where he died, as the Rev. Job Orton informed me, about the year 1781.

"The Rev. Thomas Brabant was your fourth minister. He was born at Ab-

hey-Milton, in Dorsetshire; received his classical learning under Dr. Milner, &c.; afterwards removed to Glasgow, and from thence was placed under the care of Dr. Doddridge for one year, if not longer, whom he afterwards assisted as classical tutor to his pupils for about five years. From Northampton he came to Bloxham about the year 1748, and was your minister for about thirty years. He died at Bloxham, January 19, 1804, in the 85th year of his age. He was a learned, sensible and pious man, a good preacher, but often wanted energy.

"After Mr. Brabant resigned his office, Mr. Benjamin Carpenter became your minister. He was the son of a respectable farmer at the Woodrow, near Bromsgrove, in Worcestershire. He was educated at Daventry, under the Rev. Dr. Ashworth, who succeeded Dr. Doddridge in the care of his Academy. Mr. C. was ordained minister of Bloxham and Milton Dissenting societies, at Banbury, in the latter end of the year 1774.

"After continuing here about two years he removed to Westbromwich, below Birmingham, and in a few years after he went to Stourbridge, and in about eight or nine years more he removed to Clapham, near London; and in a few years returned into the neighbourhood of Stourbridge again; and at length became the minister of the congregation of Stourbridge a second time, where he continued to the time of his death, which took place November 22, 1816, when he was 64 years of age. He was married three times, but left no child behind him. He was a good, learned and sensible man, but rather a heavy preacher; and was much esteemed by those persons who knew him best, for his learning, meekness and earnest desire to promote the best interest of his people. He published some short discourses on our Dissent from the Established Church; a single sermon on Charity; a Liturgy, which was used one part of the day in his place of worship at Stourbridge; two small volumes of Sermons on Various Subjects; and a work on Natural and Revealed Religion. He also had a controversy with Mr. Belsham on Arrianism.

"When Mr. Carpenter left you, a Mr. Samuel Withers became your mi-

nister. He was a native of Westbromwich, below Birmingham; had part of his grammar learning at Mr. (afterwards Dr.) Addington's school at Market Harborough. From thence he went to Daventry Academy, then under the care of Dr. Ashworth, where he continued four years. The fixed period was five years, but he marrying while he was a student, caused him to leave a year sooner than he would otherwise have done. He was presumptively inclined, and, therefore, after preaching to you for about two years, he resigned his post, and went to live with his parents, where he died after a few months. He was an affable and friendly man, a popular preacher, and meant well, but wanted prudence. He, I suppose, died in the year 1780.

"The Meeting-house at Milton existed before this at Bloxham. What gave rise to this is related as follows: that a Mr. Fletcher, who was minister of the Parish Church of Bloxham, being a Welshman, spoke the English language so very imperfectly, that his people could not understand him; and as he would not go away, a number of them determined to provide themselves with a minister that they could understand. The initial letters of the names of several of the families are still to be seen cut in the forms on which some of you are now sitting.

"Thus, my friends, I have, agreeably to the exhortation contained in our text, given you an account of the different persons whom the good providence of God hath, in a long course of years, set over you and your fathers as your and their ministers in the gospel of Jesus Christ.

"It will be of use to you to recollect these things at times, and to talk them over in your families and amongst your neighbours and intimate friends, and to endeavour to imitate their faith and practice, as far as you believe that it was agreeable to the gospel of Christ. You are greatly indebted to the good providence of God for giving you such ministers; and you have a solemn account to give, to the righteous Judge of the whole earth, of the use you have made of their ministry. The Supreme Being may say to you, as he did to his ancient people the Jews, 'I have sent unto you all my servants the prophets, daily rising up early and sending them.' Jer. vii. 25.

What could have been done more for you, that I have not done? May God give us all grace to improve our religious privileges, that we may give up our account, at last, with joy, and not with grief."

Appendix.

H. S. S.

Reliquiæ Viri Reverendi

Andræ Durell, Anglo-Cæsarei, A. M.

Universitatis Sedanensis Alumni

Et Ecclesiæ Anglicanæ Presbyteri,

Qui

Evangelium non modo fideliter docuit

Sed Vitâ etiam ac Moribus expressit

Sincera Pietate, Modestia singulari,

Charitate in omnes, sine partium Studio

Exiit

Humano denique ac civili Cultu

Nulli dum vixit secundus:

Julii xi. obiit A.D. MDCCXXV.

Ætatis sue LXXI.

The village of Adderbury is scarcely a mile from Milton. There the Duke of Buccleugh had, till within a few years, a spacious mansion. The celebrated Lord Rochester sometimes visited that place. I have seen the frame and curtains of a bed there that were said to be his. The curtains were made of a stout dark purple woollen cloth.

There appears to have been at that time, residing in or near Adderbury, a person of the name of Marshall, who was a troublesome man; and when he died, it is said that his Lordship made the following verse on him:

"If heaven is pleas'd when sinners cease to sin,
If hell is pleas'd when sinners enter in,
If earth is pleas'd when it entombs a knave,
Then all are pleas'd,—for Marshall's in his grave."

JOSEPH JEVANS.

Sir,

MY acknowledgements are due to Mr. Sturch for the handsome manner in which he has spoken of the temper with which I replied to his animadversions (p. 220). His last paper will furnish matter for an observation or two which I wish to make, not from the love of controversy nor the desire of victory, but for the sake of truth in a matter of some moment.

Sturch acknowledges that Christ has cast a glorious light on the

future hopes of man. But if I rightly understand Mr. Sturch's views, he considers Christianity as borrowing its principal evidence from its conformity to the Religion of Nature. Now, as far as this is the case, Christianity cannot render any truth more clear than the Religion of Nature had previously rendered it. Christianity, then, must possess a clear and satisfactory evidence altogether distinct from that which it derives from its conformity to Natural Religion; and if this evidence does not amount to *certainly*, it must amount to something that to practical purposes will serve as well.

By all mankind, Mr. Sturch means mankind in general. Mr. Locke meant something more. He did not, it is true, include *idiots* in this expression; but he, doubtless, meant all who possess the common faculties of human nature. And I must repeat, that those truths which are intelligible to all mankind, must be too plain to be misunderstood. So that the quotation from Mr. Locke, though not the most appropriate that might have been selected, was not altogether irrelevant to my purpose.

I suspected that it might be necessary to call in the aid of some spiritual guide to interpret the Religion of Nature, and that its truths are not quite so clear as they are sometimes represented. And I am confirmed in the opinion that some obscurity hangs over this religion, when I recollect that different commentators annex different interpretations to the language in which it is written. To instance in the doctrine of a future life: Dr. Clarke professes to demonstrate this doctrine chiefly from the inequality of the Divine dispensations in relation to the virtuous and the vicious. This demonstration Mr. Sturch altogether rejects; and, if my memory does not deceive me, maintains what Dr. Clarke considers as altogether untenable, that virtue is in every case its own reward. Another may be as little satisfied with Mr. Sturch's reasonings, as Mr. Sturch is with the reasonings of Dr. Clarke. And a third may reject as inefficient and inconclusive the reasonings of both Dr. Clarke and Mr. Sturch. So that it does, indeed, appear that though the Religion of Nature is *certainly* true, "in its general and abstract

character," yet "with regard to the supposed particulars of this religion the case is different," and that "*certainly may be entirely out of the question.*" Here I am led to observe, that he who *certainly knows* that what nature teaches must be true, but does *not certainly know* what is it that nature does teach, *knows* no more than what is known to every other man. Every man is aware that "the heavens which declare the glory of God cannot be imagined to bear *false* testimony." But as Mr. Sturch observes, "the question arises, what is the testimony that they give, and to what extent does it go?" And to this question different answers will be returned which may perplex the inquirer quite as much as "interpolated texts and various readings." But, it seems, while *certainly may* be out of the question with respect to the truths of Natural Religion, it must *always* be out of the question with regard to the truths of revelation. But why so? If Christianity is allowed to be true, then, as it confirms the Religion of Nature, and "is fundamentally the same with this religion," it must partake of the same certainty, which is indeed no certainty at all, if Natural Religion is only certain as to its *authority*, and this certainty cannot be transferred to the principles which it inculcates.* But Christianity, moreover, has its separate and independent evidence. And the value of this evidence appears from the fact, that it is this by which Christianity has thrown that "splendid and glorious light over the prospect of futurity," for which Mr. Sturch very properly says that he can never be sufficiently thankful. But supernatural religion is "always in some degree dependent upon things which are in their own nature fallacious." Here Mr. Sturch probably alludes, in part, to historical testimony,

of which his views are somewhat singular, and which he is disposed to distrust in exact proportion to the importance of the conclusions which are to be drawn from it. And hence, perhaps, he not only allows with me that *multitudes* are incapable of deciding on the *external evidence* of Christianity, but maintains, that not one man upon the face of the earth is competent to the decision—a decision which, it seems, involves the necessity of determining on the truth of every miracle related in the New Testament. However, that these miracles collectively and singly are *worthy of belief*, I am happy to pronounce, upon the authority of Mr. Sturch himself, who in Apocryphus expresses himself in words to this effect—that the doctrine of Jesus and his apostles is so far beyond their natural means of knowledge as to constitute a miracle, and a miracle which renders *all the rest credible*. If this be so, I need give myself little uneasiness about those passages of Scripture which "defy all human power of interpretation." But though the external evidence of Christianity is so difficult to decide upon, yet "men in general, being properly educated," are capable of judging how far its truths are worthy to be received, by their conformity to the principles of Natural Religion. This is so far well. But what are *they* to do who have not been "properly educated," or who have not been educated at all? I am afraid that they must be contented to believe upon authority, that is, to take upon trust the opinions which prevail in the communities to which they belong. However, I have the satisfaction to feel assured, that their incapacity of judging for themselves does not confer upon any man, or body of men, a right to judge for them; so that the interests of Protestantism are still secure.

Upon the whole, from the descriptions which are given of the Religion of Nature, I find it utterly impossible to ascertain what is its true character and value. It is sometimes said to be "intelligible to every human being who is willing to open his eyes and fix them attentively on its luminous and instructive lessons;" sometimes its principles require that men should be "properly educated" in order to understand them. Its *authority* is higher

* Mr. Sturch observes, that "whatever can be proved to be a principle of Natural Religion *must be true.*" But as some difficulty attends this proof, and Mr. Sturch has not enabled us to distinguish between those truths which Nature teaches with *certainly*, and those in which *probability is the utmost that we can obtain*, I am at liberty to suppose that some little uncertainty is attached to most of them, if not to all.

than that of revelation, but the information which it gives is not so *clear, full, rational and consistent*. It is *certainly true* in the abstract, but falls short of certainty in its supposed particulars, which is *something like* being certain and uncertain at the same time. It is the main support of Christianity, and in return (which indeed is equitable enough,) it receives from Christianity a splendid and glorious light which it does not itself possess, and consequently cannot diffuse. All that here appears clear and intelligible is, that of the *two* religions, if I may still be allowed to call them *two*, Christianity is, as I always suspected, by far the more valuable and important. But I am impatient to take my leave of the controversy, which I do without any diminution of the respect which I have been long accustomed to feel for the character and talents of my opponent. And *if* he shall appear here and there to have reasoned inconsistently, of which I do not make myself the judge, the reader will, I doubt not, attribute it with me to the difficulty of maintaining the divine origin of Christianity together with the superior authority of Natural Religion.

E. COGAN.

Defence of Metaphysical Studies.

I HAVE for some time past been much interested in the study of Metaphysics, as far, at least, as Hartley's inquiries have led me. Of other systems I do not wish to speak, as my knowledge of them is not sufficient to enable me to speak with authority concerning them. I am aware of having derived some improvement and much pleasure from the study, as far as I have pursued it, and was proceeding in it with ardour and fearlessness, when I was warned that, in the opinion of many wise and good persons, it was dangerous to pay too much regard to Hartley's Theory, partly because "there is no safety in mixing metaphysical arguments with religion," and partly because "the Hartleians are apt to disregard the plain, simple evidences of revelation, and to puzzle out a system to which scripture must be afterwards reconciled." I have given much attention to these representations, and the more

my thoughts dwell on them, the more am I convinced that they are mistaken; that the tendency of Hartley's system is to confirm the Christian's faith, by affording additional evidence of the truth of the gospel, by exhibiting clearer views of the Divine character and government than could be obtained, except by the "mixture of metaphysical arguments with religion," and by confirming what the Scriptures declare concerning the nature of man, the purposes to be answered by his present state of discipline and his final destination.

As others may be deterred from pursuing this noble study, by similar representations, I think it may be useful to put down a few of the ideas which have occurred to me on the subject, for their consideration. It is my intention to be very brief, and I wish to offer my remarks with the diffidence of a learner, and not with the authority of a philosopher.

With respect to the objection that it is dangerous to mingle metaphysical argument with religion, it seems difficult to give a reason why a science which had its origin in scripture, should be separated from it. Who can suppose that without the Christian revelation, Hartley's system would ever have been framed? Surely the wish to discover what the constitution of the human mind must be, to which such a code of morality as that of the gospel is suited, must have animated the inquiries of the Philosopher. He saw that what was already discovered of our mental structure was, in some respects, inconsistent with itself, with his own experience, and with that revelation which was his guiding star in the midst of his labours. He felt that if he could discover a more peculiar relation than was yet suspected to exist between the constitution of the human mind and the system of moral discipline which he believed to be derived from heaven, his faith would be confirmed, his views of scripture truth more clear, and, consequently, his piety more influential. This peculiar relation he has discovered: it was evident to him, and is now to his followers, that scripture language and doctrines can be consistently and satisfactorily explained upon no principles but those which are derived from his Theory. And here is found so

strong an evidence for the truth of revelation, as ought to dispel the doubts of every thinking mind; if in such a mind doubts can remain. What can be more incredible, than that, in an age when the science of the human mind was unknown, a system of religion should be framed by ignorant men, which should be found to consist exactly with the discoveries of future ages respecting the mental structure of man? How could such a character as that of Jesus be portrayed, so perfectly agreeable as it is to principles, the existence of which was unsuspected for hundreds of years afterwards, by men who, from their education and occupation, were cut off from the means of learning the little that was taught on these subjects by the sages of their time? They copied from the life: ignorant of the rules of drawing, they produced a portrait, perfect in symmetry, unequalled in beauty! If any see not the hand of God in this, let him doubt the existence of God, let him doubt his own existence. If the study in question bring such an accession of evidence of the truth of my religion, I cannot but think those mistaken who object to the "mixture of metaphysical arguments with religion."

The gospel system of morals, also, appears to have a close connexion with Hartley's Theory. On no other system is the necessity of forming virtuous habits so apparent: no other theory makes us so aware of the importance of avoiding temptation, of exercising strict government over the thoughts, of forgetting the things which are behind, and pressing forward towards those which are before: and more especially we are shewn by it the importance of cultivating Christian benevolence, as the chief means of happiness here and hereafter. What can be more consistent with the Christian code of morals, than the conclusion of Hartley, that our ultimate happiness will be found in self-annihilation, that this is to be attained by the diligent cultivation of the benevolent affections, and, in short, by implicit obedience to what is known to be the will of God? Is there any thing in this like disregarding the simplicity of scripture, and perverting it so as to make it suit with a theory invented by human reason? Doubt-

less the gospel is all-sufficient for the salvation of all men; but why should those who have the means of cultivating their reason by the study of their own minds, cast away an evidence for its truth, for no cause but that it is not known to many, and is not, therefore, called a "simple evidence"? I believe that the ultimate truths of revelation were revealed by God; that science has since developed a train of reasoning which, by leading to the same conclusions, at once corroborates their correctness, strengthens our faith, and demonstrates its own truth. Hence there can be no ground for the fear that this theory should lead us away from scripture; it is derived from scripture; it pursues the same path; it tends to the same conclusions; therefore it appears to me the most valuable study next to that of the Scriptures; the next best gift which has been presented to the human mind, and the highest subject but one which can exercise its powers.

It seems by a remarkable provision to have been ordained, that there should never be the shadow of a failure of evidence with respect to the truth of revelation. While it was yet recent, every fact of history confirmed it; and while it was fresh, no one in his senses, who examined the subject, could doubt that the things related in the Scriptures actually took place. The lapse of time must, however, necessarily weaken that kind of evidence by which the early Christians were assured that Jesus of Nazareth had lived and taught, and done all that is related in the Gospels concerning him. Since that time prophecies have been remarkably fulfilled, and very many yet remain, which, by their gradual development, will prove that the Christian religion is not a work of human reason. It seems to me that the discovery of this metaphysical system is intended as another confirmation of Christian faith. I, with many others, feel it to be so, and I believe the time will come, when these principles will be understood and acknowledged to be true, by the whole body of Christians; and long before that time will the fear be banished that the study of them should lead away from scripture, or even modify its truth. Long before that time will those systems be exploded which lead to scepticism, and

Hartley's Theory, which now comes under the censure bestowed by some wise and good persons on those questions which "found our faith on the doubtful turn of a few metaphysical subtleties," will be acknowledged to have little connexion with them; and none which we may not, by common care, render harmless. I have seen the beneficial effects of the study of Hartley's system, in guiding the reason, strengthening the faith, and cherishing the piety of the wisest and best men whom I have the privilege of knowing: I begin to understand how these effects are produced: I desire them to be produced in myself and others: therefore I intend to pursue the study, and therefore I venture to offer these brief remarks.

I believe that the doctrine of Philosophical Necessity is, after all, the part of Hartley's system which is most obnoxious to those who have not studied his works with attention. Any theory which leads to the belief of this doctrine, is thought to have a mischievous tendency. I was once as much afraid of it as any one can be; but on examination I found that I could not resist the evidence in favour of it: and when I further discovered its real tendency, I rejoiced, and still rejoice, in the clearing up of many doubts, and the removal of many difficulties, which had before perplexed and distressed me. It is necessary for us to believe in the prescience of God; and while I thought myself equally obliged to believe in the free-will of man, I felt that I could not reconcile two points of belief, both important as they affected my practice. It is not in this case as it is in the question of the Origin of Evil; *there* I can make up my mind to remain in ignorance, because the subject appears to be beyond human comprehension. There is such abundant reason to believe both in the omnipotence and infinite benevolence of God, that the difficulty attending this point cannot for a moment shake my faith: I feel how unreasonable it is to expect to be fully informed respecting the mode in which the Divine government is conducted, and am not troubled by any painful doubt on the subject. But with respect to the Divine prescience it is not so. It seems a subject on which we ought to be informed, if we are to

form our practice by any invariable rule: by a belief in the doctrine of Philosophical Necessity we are informed, and other points of belief are strengthened by it. When Hartley began his inquiries, he had no suspicion that they would lead him, step by step, till he found himself embracing this doctrine, of which he had before a great dread, and to which it was long before he could reconcile his mind. What were the consequences of his belief in himself? Was he not meek, humble and devout? Was he not truly a Christian philosopher? He was; and so may all be who, like him, derive their philosophy from the Bible, who believe nothing but what the Bible sanctions, and rest in no conclusions which do not coincide with those of the gospel.

Let us see what will be the belief of one brought up in these principles of Christian philosophy. He will believe, as the Scriptures teach, in one Supreme God, of infinite power, wisdom and goodness, who is the Creator of all things, and who has therefore an absolute property in them, and the absolute disposal of them. That as he is the author of all things, he must be the author of evil: for what purpose we know not, and cannot know, but doubtless for a wise and benevolent purpose, as he cannot act inconsistently with his nature. That as he must always act in the wisest and best manner, he must be immutable, and therefore the object of the most unshaken reliance, at all times, and under all circumstances. By the Christian revelation the philosopher is taught that God has destined his rational creatures to a nobler existence than the present: by this revelation he gains clear ideas of the perfections and providence of God; he sees that every event is directed by him, that not a single circumstance takes place without, not a single idea arises within his mind, which has not God for its author. Believing this, he feels himself prompted to the exercise of the purest and most unremitting devotion; he feels the force of the exhortation, "Pray without ceasing." He feels that God is as intimately concerned as his own soul, in every thought, word and action. He knows that his whole life ought to be devoted to its Author, and he is taught how to do this by

the example of him by whom the Christian religion was revealed. He finds in Jesus every perfection belonging to the character of the faithful servant of God, and he acknowledges that these perfections entitle Jesus to be his Lord and Master, his exemplar and his guide. He learns from the Scriptures that the way to become happy here and hereafter, is by the practice of uniform piety and disinterested benevolence. The dictates of his philosophy teach the same thing. They teach that tranquillity and peace reign in the mind in proportion as the idea of *self* is excluded. They teach that happiness consists in a *pursuit* which vigorously employs all the faculties of the soul, and which, at the same time, does not excite too vehement a desire. Is there any earthly pursuit which answers these purposes? There is not. The noble pursuit to which the gospel incites, is the only one which can ultimately render happy. This is the one, therefore, after which the Christian philosopher must strive. Disinterested benevolence, animated by piety, is the excellence which he most wishes to attain, and, therefore, he devotes his powers to the service of his fellow-beings. If he is called upon to educate souls for the immortal existence to which he looks forward as the inheritance of all mankind, his religion and his philosophy still teach the same thing: to guard his charge from temptation till their moral habits are fixed; to train them early according to those principles which he wishes to be their guides through life; for he knows how much depends on early association, how much the mind may be elevated during the first periods of life, by associating the idea of God and Christian obedience with every thought which is caused by external objects; or, on the other hand, how difficult, nay, almost impossible it must be, to render the soul thoroughly subservient to Christian motives, after associations have become firmly united, of which the idea of God forms no part. He is taught by his belief in Necessity to feel the importance of moral habits, the never-failing consequences of moral discipline. This, he knows, is the only safeguard in time of temptation, therefore he exercises himself and those under his charge continually in

it. If he has once yielded to temptation, his principles tell him that the same motives will produce the same volition and the same consequent action which were produced before, and he therefore flies from the danger, instead of presumptuously believing that he can overcome temptation which has already overcome him. He feels the force of the petition, "Lead us not into temptation," and it is his continual prayer.

But while he entertains this detestation of sin, and this dread of temptation, he feels the strongest compassion for those who are suffering under them. While he is careful to avoid danger himself, he gives all the faculties of his soul to the steadfast endeavour to enlighten the mind darkened by vice. Instead of indulging contempt and indignation towards the sinner, it is the sin only which he detests. Instead of shutting out a frail fellow-being from every hope of being received again in virtuous society, by exposing his vices, by fomenting angry feelings in himself and others, he exhorts the unhappy one to listen once more to the voice of the good Shepherd: he tells him that the door of the fold is yet unclosed; he speaks to him the consoling words of him who declared that there is more cause of rejoicing over one returning wanderer than over the ninety and nine which have never strayed. And if his gentle voice and helping hand are enabled to reclaim the sinner, he watches over him continually, and, imitating the example of the holiest of mankind, he remembereth his guilt no more.

He is convinced by his philosophy of the extreme difficulty of the cure of moral disease, and is, therefore, confirmed in his gospel belief of the dreadful nature and immense duration of future punishment. He sees no reason, on a careful perusal of the Scriptures, to believe that this punishment will be never-ending; and his philosophy confirms his opinion. He is convinced that a Being of infinite benevolence could not create with the intention of making existence infinitely miserable. Reason and religion teach him that future punishment is designed to be corrective, therefore cannot be everlasting: that if it were everlasting, it would be *vengeance*, not

punishment, and vengeance he feels cannot be inflicted by a God of infinite mercy, long-suffering, and ready to forgive. He knows that men suffer under sin as under other evils, by the will of God, and that, therefore, it is inconsistent with God's justice to punish them infinitely. If any should ask, "How is it reconcileable with the justice of God that he should cause sin, and then visit the sinner with punishment?" he answers, "This question is the same as that of the Origin of Evil; if God is the author of all things, he must be the author of evil; of sin among other kinds: for whether he *allows* man to sin, or *appoints* him to sin, comes to the same thing. Of his purpose in ordering things thus, we know nothing, but that it must be wise and benevolent, as he can do nothing inconsistent with wisdom and benevolence." He looks forward continually to the time when he shall be called on for an account of what he has done during his period of probation, and when he shall receive according to his deeds. He neither wastes his time and his powers in looking back on events which cannot be recalled, nor in anticipating what may be his future lot on earth. When he looks forward, it is to the period when all the things of this life shall have passed away, and, at the same time, takes care that all his powers are employed on the improvement of the present; for the present is his own; the past and future are beyond his power.

While thus educating himself for eternity, the philosopher feels that death, though the end of his period of probation, is only an interruption to his pursuits: that, though the next state of being must be essentially different from the present, his pursuits, having been directed according to the best knowledge he could attain of a future life, must be such as are appointed to be brought to perfection in heaven. If, while sojourning on earth, he has acted as a citizen of heaven, he must find, on his arrival there, that it is indeed his home, and that he may follow the same occupations, probably in a somewhat similar manner, which exercised his best powers while confined to a mortal body. With respect to the lapse of time between death and the resurrection, he feels that he

shall abide in the protection of his Maker, whether in a state of consciousness or of insensibility. He may think that the Scriptures favour the supposition of death being the repose of insensibility; but whether it be so or not, whether his soul be immaterial or not, he finds to be points of small importance, as they affect his expectations. He has the firmest faith in the resurrection of the body; as firm a faith as he feels every day, that there will be a morrow; and in what manner he shall be raised, how his identity will be preserved, it matters little to him, and is, he feels at present, beyond his comprehension. Walking by faith in the path appointed by God, he feels more sure of its right tendency than if he walked by sight alone; and if darkness does occasionally render his journey difficult, he still presses fearlessly on, trusting to him who can guide safely, even through the valley of the shadow of death. As he proceeds, one difficulty after another vanishes: he has striven to cultivate his reason to the glory of God; and when approaching nearer and nearer to the eternal world, which shall hereafter be revealed, he finds the coalescence between his philosophy and his religion become more and more complete: he is thankful that he has been granted so strong an additional evidence for the truth of the objects of his faith; he feels that far from being led away from scripture by his philosophy, far from gospel truth being modified by it, his faith has been strengthened, his hope purified and enlarged, and especially his charity warmed and culminated, in the same proportion as his belief in the divine origin of the Christian religion has been confirmed.

Let, then, this system of mental philosophy be regarded with attention; let those who can inform themselves thoroughly of its doctrines; let them, with as much caution as they will, examine it, and see if what has been said, be not true; let them look around among the followers of Hartley, and discover, if they can, the evil effects of his Theory. Many living examples of its beneficial effects might be brought forward, if it were allowable; as it is not, it will be sufficient to mention the honoured name of Priestley. Who does not regard him with reverence as a Christian philoso-

pher? Was he less religious for being a disciple of Hartley? Let us hear what he says respecting his pursuits, and his views of the Divine Government, in a private letter; one of the last he ever wrote. "The more I contemplate this great system, (of the Divine Government,) the more satisfaction I find in it: and the structure being so perfect, there cannot be a doubt but that the end and use of it, in promoting happiness, will correspond to it. These views, as I take more pleasure than ever in Natural History, contribute much to brighten the evening of my days. But my great resource is the Scriptures, which I have not of a long time passed a single day without reading a portion of, and I am more interested in it continually. I seem now to see it with other eyes, and all other reading is comparatively insipid."

A better example of the influence of the Hartleian philosophy could not be adduced, as Priestley had given a large portion of his time and attention to the study and illustration of the works of Hartley. The most eminent disciple of Hartley found his greatest delight, to the last, in reading the Scriptures! This is sufficient to prove the tendency of his doctrines.

If the same effects should be produced in us, we may give glory to God continually that he has permitted the light of his gospel to shine upon us: and let it not be forgotten among our causes of thankfulness, that he has permitted to arise from this gospel, an independent evidence of its truth, which, if well improved, may render it, in a peculiar degree, a guide to our feet, and a lamp to our path.

H. M.

Petition from Clergy of Merioneth against the Roman Catholic Marriages Bill.

[A Friend in the House of Commons has sent us the Appendix to the Votes of the House, of the 3rd of May, 1824, containing the following clerical petition, which, he thinks, and we think with him, ought to be made known to other persons, besides Members of Parliament.]

A PETITION of the Venerable the Archdeacon and Clergy of the Archdeaconry of Merioneth, in

the diocese of *Bangor*, was presented and read; setting forth, that the petitioners, anxiously alive, as it is their duty to be, to the welfare of that church to whose service they are consecrated, necessarily look with apprehension to any measure by which its interests can be affected; that the petitioners conceive any further concessions to the Roman Catholics will affect those interests in a very high degree, and tend materially to impair the influence and diminish the utility of the Established Clergy; that the petitioners cannot but feel that, as far as depends upon the Establishment, such influence must rise or fall with the encouragement or discouragement given to the clergy by the government of the country; that the petitioners are clearly of opinion, that if any accession of power be conferred upon the Roman Catholics, and especially if any direct countenance be given to the acts of the Roman Catholic priesthood, not only will the encouragement due to the Established Clergy be diminished, but the adherent of a foreign ecclesiastical potentate placed in fact in a more advantageous condition; that in particular the Bill by which it is proposed to compel the clergy to publish the banns of Roman Catholics, and to register marriages on a certificate handed to them from a Roman Catholic priest, will tend directly to degrade their character and impair their influence, and to destroy, in a great degree, the notion of the National Church as a Christian society; and that any plan which would legitimate the establishment of Roman Catholic institutions in this country would be highly injurious to the Protestant cause in general; that the Established Church, amidst many advantages for which it is grateful, labours yet under this great disadvantage, that it cannot act like its rival associations independently, but is evidently subject to many checks and restraints in the exercise of ecclesiastical discipline, so that if it be deprived of the support which it possesses in the exclusive countenance of the Government, it will no longer maintain a contest with its adversaries upon equal terms; that such exclusive countenance is in truth implied in the very idea of an Establishment, and that no Establishment from which it is withdrawn can long subsist,

nor, for want of power, promote effectually the religious and moral improvement of the people; the petitioners therefore humbly pray, that no further concessions be made to the Roman Catholics, and that the House will not sanction any encroachment upon the integrity of that Church which has for so long a period been the means of deriving the Divine blessing upon the *British Constitution*.

"There is one God, and one mediator between God and men, the man Christ Jesus,"—1 Tim. ii. 5.

"God hath made Lord—this Jesus."—Acts ii. 36.

"Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?"—John x. 36.

"God giveth not the Spirit by measure unto him."—John iii. 34.

"Christ—the power of God, and the wisdom of God."—1 Cor. i. 24.

"Whom not having seen ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory."—1 Pet. i. 8.

SIR,
I HAVE lately (XVIII. 583) ventured to enter the lists with Athanasianism upon the issue of being "wise above what is written;" and my recrimination has probably been honoured by the concurrence of every Unitarian as a faithful echo of his own every-day convictions, as to our comparative adherence to Scripture testimony and language. I am now about to vindicate Anti-Athanasianism from a charge, on which I know not whether I may promise myself a like unanimity. It has been recently with no little triumph remarked, of a late supposed convert from Unitarianism to Orthodoxy, in his last moments, that he *then* admitted the divinity of our Saviour. Upon the character of the evidence afforded by such all-but-posthumous amplifications of belief, it is not my intention to hazard a single observation, denying *in limine*, as I mean to do, that the tenet in question, properly understood, is an indisputable line of demarcation between the two creeds. Not, let me premise, that I am so mightily anxious as some of my brethren may be about the title of Unitarian: it is enough for me, I if I seem to myself, the Chris-

tian:—but if to entertain towards Athanasianism much of the same feeling which a devout Jew might entertain towards unwitting and conscientious idolatry; if to deprecate the doctrine as in matter, spirit and terms a scandal to Protestant Christianity, as a 'vantage ground given to infidelity, as the best solution of the phenomenon of the slow progress of "the faith once delivered to the saints" amongst the nations, and the main obstacle to its further reception in the world, can entitle me to the surname, then am I unquestionably a Unitarian: yet, in the advocacy of the divinity of my Saviour, would I not quail before the most full-blown Athanasian in Christendom. When I say this, do I mean the autotheism of the Son of God, the inherent divinity of the Christ? No. My *yearnings* that I should so parody the Sacred Oracles, that I should directly or indirectly "preach" two Gods under the name of one. O no: the deity I ascribe to the "Lord" is no other than that he expressly, and over and over again, challenged for himself: an identification with "the Father," not of parity!!! but of subjection—a nature concurrent with HIS, only because invariably prostrate before it—an image, not a counterpart—a reflection only, not a co-primal beam—a name not his own, but *given*,—capable of increment and wane, of resumption and existence only in memory. But in this only scriptural import of the term, does any Unitarian, any more than myself, deny the divinity, the deity, of the Son of God? Does any Unitarian doubt, whether "having seen him," the apostles "had seen the Father"? Whether "he was in the Father, and the Father in him"? Whether "it pleased the Father that in him should dwell all the fulness of the Godhead bodily"? Or, will any Unitarian contend that if these things might be predicated of him during his sojourn upon earth, they cannot be predicated of him now that he has been received into heaven? That what certainly was true of him in his state of humiliation, is probably not true of him now that he is glorified? Must I renounce the title of Unitarian before I can consistently "confess him

Lord," though "to the glory of God the Father"? Must I renounce the title of Unitarian if I believe that he may be privy to any prayer I am offering up to his God and mine, or that a name so influential once with our common Father has lost all its interest with Him ever since? If a Jewish convert, at his feet in the days of his flesh, could, without one thought of treason to the Majesty on High, look up to him as an intercessor, who, if he asked any thing of God, God would give it him, shall not a Christian disciple there, from his youth up, who, with the eye of faith, has long beheld him at the right hand of that Majesty in the heavenly places, as guiltlessly and as justly so look up unto him, though invisible to the eye of sense, now? Am I not an Unitarian, if I presume to hope, that I have an ever present and all prevailing "Advocate with the Father"? Am I not an Unitarian, because though I say with an apostle that the end cometh, when the Son of God shall deliver up the kingdom to the Father, I say also with the same apostle, that that kingdom is and shall be his till God have put all his enemies under his feet? And as a subject of that delegated, that temporary kingdom, must I indeed renounce all pretension to the honourable name I bear, unless I can disenchant my mind of the delusion that he is intimately acquainted with every thing that is passing in it, alive every moment to its interests, anxious about the fate of every individual within it, my own personal friend, guide, guardian and co-petitioner to the throne of grace and glory? Ah, then, farewell for one the title of Unitarian Christian. Assuredly I have not so learned Christ or his apostles. In that "name above every name" I have ever prayed; in that "name above every name" I have ever given thanks: never but *through him* do I so much as think of glorifying God: my every trust to Godward has been always and only *through him*: I hope only for the Father's love, because conscious of loving him, and of believing that he came forth from God, that he is gone to God, that he is with God: with him to-day, yesterday and for ever; with him, as it were in his bosom, interceding for my sins, and those of

all his other brethren, touched with the feeling of our infirmities, and able to save to the uttermost all who come unto God *through him*. And will not many an Unitarian now ejaculate with your correspondent, "even so come Lord Jesus"!

O then let Unitarians no longer unanimously sit silent under the unmerited obloquy of denying the divinity of the Son of God. They do not *singly deny*, on the contrary, they *exclusively affirm* it in the only sense in which it was ever challenged by Christ or imputed by his apostles. They *only* "honour the Son" *solely* as "the Missionary of the Father:" and in thus *solely* honouring him, they *only* render him that "glory which he sought," they *only* disclaim with him and for him that blasphemy which he would have spurned.

CLERICUS.

A Friendly Correspondence between an Unitarian and a Calvinist.

(Continued from p. 164.)

N to I.

5th October.

THE condition of departed spirits cannot be affected by any thing that we can say or think or feel respecting them.

As respects both sects it is agreed that the gospel of the Lord Jesus Christ is worthy of all acceptance, and to be received, as it is, and was at first, joyfully. Every one who is willing may have it. What is there then to complain of?

I cannot believe that you would tell a known sinner against the Holy Ghost that he would be blessed in heaven to all eternity.

You misunderstood what I said about my attention being distracted at church about this controversy. It was not because I felt myself in difficulty, but because counter proofs poured into my mind in abundance, and I was led too much out in thinking how I should frame the sentences in making my replies.

Whatever may be said, I cannot believe that God has ordained in his

* "None is good save one—that is God." Luke xviii. 19.—"If I honour myself my honour is nothing." John viii. 54.

word that wilful despisers should be told they would go to heaven to be blessed for ever. Our people hold with shewing kindness to enemies, and doing all that can be done for their conversion, and they, I think, do as much in this respect as yours. Are men precipitated into ruin by being warned of danger? Far from being shaken, as you think I am, my convictions become stronger; I have, in vain, wished to receive answers.

Some things very consoling have been said. May that which has been professedly expected and sought for with due earnestness on both sides, be obtained fully! I have endeavoured to ascertain what persons have discovered most the evil of sin. I have known those who have felt much of what they have thought to be the love of God, and have not experienced that contrition that ought to flow from it. I have known others who, looking to the liability to eternal death, have been awfully aware of their state as sinners, and of the unsearchable depravity and deceitfulness of the human heart, discovering millions of sins in departing from God; and have been afraid of themselves, and have prayed for the new heart and the new spirit. That experience of the love of God that is not accompanied by such convictions and compunctions, I do not consider to be genuine. Let me look at eternal death as the wages of sin, that I may estimate death as I ought. Our people, at least some of them, have awful convictions of the state of human nature by reason of the fall, which they would find it impossible to give your people a perception of. They know that none but God can give that perception.

I am well assured that all the good that you propose is abundantly secured without your doctrine. I see clear and strong proofs that much evil is produced by it, and I discover the baneful effects of it in the experience of your people. Nevertheless, I hope that you will hereafter joyfully leave these matters to God. You and I are running away from ourselves, and hardening our hearts awfully. Perhaps that we must have some heavy calamity to make us look within and search deeper and deeper, groaning in conviction, contrition and repentance 'til our last hour, then we shall be

more spiritual. We run away from these things to provide for others; but we must come home at last; and how shall we find matters then? Let us settle these first, when we shall be better prepared for the other. You will say it is hardness of heart in me to resist your doctrine. I make answer, that I am told to fear him who, after he has killed, has power to destroy soul and body in hell. I have many similar admonitions to plead to in the day of judgment. My own prayers may be hindered by pleading for truth as well as error. I cannot yet pray as I ought. All my attention is due to my own state.

N.

*I to N.*DEAR N. *6th October.*

"Of man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world and all our woe,
With loss of Eden, till one greater Man
Restore us and regain the blissful seat,
Sing heavenly Muse, that on the secret top
Of Oreb or of Sinai, didst inspire
That Shepherd who first taught the chosen seed
In the beginning, how the heaven and earth
Rose out of chaos: or, if Sion hill
Delight thee more, and Siloa's brook that flowed
Fast by the oracle of God; I thence
Invoke thy aid to my adventurous song,
That with no middle flight intends to soar
Above the *Aonian* mount, while it pursues
Things unattempted yet in prose or rhyme.
And chiefly thou, O Spirit, that dost prefer
Before all Temples the upright heart and pure,
Instruct me, for thou know'st; thou from the first
Wast present, and with mighty wings outspread,
Dove-like sat'st brooding on the vast abyss,
And mad'st it pregnant: what in me is dark,
Illumine; what is low, raise and support;
That to the height of this great argument
I may assert eternal Providence,
And justify the ways of God to men."

You say in one of your communications that we do not sufficiently pray

over the inquiry in which we are engaged. The passage which I have taken from the opening of the grandest poem in our language, contains a prayer which I can heartily adopt; and as the author was a man of deep piety, and, moreover, held Calvinistic opinions, I presume you can feel no objection to unite in it. The circumstance of its being expressed in metre ought to be no hindrance to you, since the pious king of Israel and the prophets were poets.

It really will not be amiss to give our minds an airing. Polemics have the effect of confining and cramping the intellect, so long as the object be to dispute about the import of terms; and as we shall be obliged to bestow some time on this sort of employment, it may, perhaps, cheer and strengthen us if we first take a little excursion, and ascend a height whence we may catch a prospect of the country, after which we will descend and apply ourselves diligently to our work.

Let us plant ourselves in imagination on the highest summit of the Andes. These immense ridges appear to be the back-bone of the earth. We see around us on every side

"Mountains on whose snowy breast
The lab'ring clouds do oftentimes rest."

How insignificant an animal does man become when stationed on these giddy eminences! But no wonder that we should thus feel while we are placed at a distance from human habitations, and from large assemblies of men. Let us shift the scene and fly to Mount Cassius—thence we perceive an army advancing with banners spread, and all the pomp and circumstance of war: they approach a dark and extensive moor. Turn your eyes another way for a few minutes. Now look again. Where is the army we saw so lately? Not a trace of it remains; yes, on more minute observation I perceive a few soldiers struggling to get out of a morass. Alas! they are the sole relics of that grand array. The rest are swallowed up in that Sirbonian bog. Again, how insignificant a creature is man! Hie we to a city—the haunt of busy man—here surely he will appear to more advantage—here he displays the effects of collective exertion. We will go to Antioch, where the followers of Jesus

were first called Christians. This beautiful hill will command a view of it. Here are temples and palaces, streets and squares, and swarms of human beings, engaged in the pursuit of business or of pleasure. What numbers of horses and carriages! How durable are the works of man! Some of these magnificent buildings have stood for ages; perhaps they may last as long as the very hill on which we stand. But the clouds are gathering, we shall be caught in a storm. Now it rages; Surely the earth shakes; yes, indeed; that lofty tower which we were admiring, topples—it falls. Temples, palaces and mansions are laid in the dust, and the people are buried beneath the ruins. Alas, for man! in his proudest state he is but vanity. Hie we to some distant plain. We are now in Chaldea—famous for its astronomers. Having seen so much to humble us, in our own planet, we will lift up our eyes and contemplate the host of heaven. The words of the royal Psalmist come to our remembrance—"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; O Lord, what is man that thou art mindful of him? and the son of man that thou visitest him?" Look where we will, this truth of the weakness of man, and of his entire dependence upon the power and mercy of his Omnipotent Maker, forces itself upon the attention. "Now, if nature should intermit her course, and leave altogether, though it were but for a while, the observation of her own laws—if those principal and mother elements of the world, whereof all things in this lower world are made, should lose the qualities which they now have—if the frame of that heavenly arch, created over our heads, should loosen and dissolve itself—if celestial spheres should forget their wonted motions, and by irregular volubility turn themselves any way—if the prince of the lights of heaven, which now, as a giant, doth run his unwearied course, should, as it were, through a languishing faintness, begin to stand and to rest himself—if the moon should wander from her beaten way—the times and seasons of the year blend themselves by disordered and confused mixture—the winds breathe out their last gasp—the clouds yield no rain—

the earth be defeated of heavenly influence—the fruits of the earth pine away, as children at the withered breasts of their mothers, no longer able to yield them relief—what would become of man himself—whom these things do now all serve?”

Surely the very apprehension of such a catastrophe would call up all our kindred feelings, sink all ideal distinctions between man and man, prostrate the whole race before the awful power which rules above, and even lead us, with Job, to say to the worm, Thou art my mother and my sister!

Reflections such as these are well calculated to render us deeply sensible of the infinite power of God; and of the absurdity of supposing, for an instant, that man can thwart his designs. Whatsoever it pleaseth him, that he doeth, both in the army of heaven and among the children of men. None can stay his hand, or say unto him, What doest thou? As for man, his days are but as a shadow; he springeth up as a flower, and is cut down; and the place that once knew him, knows him no more. But cannot the actions of men disturb the tranquillity of the Deity? No; “look unto the heavens and see; and behold the clouds which are higher than thou. If thou sinnest, what doest thou against him? Or, if thy transgressions be multiplied, what doest thou unto him? If thou be righteous, what givest thou him? Or what receiveth he of thine hand? Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man.” “O my soul, thou hast said unto the Lord, Thou art my Lord, my goodness extendeth not to thee—but to the saints that are in the earth, and to the excellent in whom is all my delight.” “This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.” But “can a man be profitable unto God, as he that is wise may be profitable unto himself? Is it any pleasure to the Almighty that thou art righteous? Or is it gain to him that thou makest thy ways perfect? Will he reprove thee for fear of thee? Will he enter with thee into judgment?”

I need not multiply quotations to

prove that as man has no power to counteract the designs of God; he cannot possibly, do what he may, disturb the peace of the ever-blessed God, who dwelleth in light inaccessible; and, when he speaks without a figure, has declared that fury is not in him. The hearts of kings are in his rule and government, and he ordereth them as seemeth fit to his godly wisdom.

Since, then, the Deity is not actuated by human passions, reason revolts at the idea of his acting towards any of his creatures in a vindictive spirit. The Sacred Scriptures every where represent him in the most amiable light; they positively and plainly declare that he is good—that he is love.

“A being of perfect goodness can possess no attribute which is inconsistent with that perfection; for whatever is inconsistent with goodness is evil; and to affirm that a being may be perfectly good while he possesses a single attribute which is contrary to goodness, is to say that he may be perfectly good at the same time that he is evil.

“Since whatever is inconsistent with goodness is evil—since all evil has its origin in want or weakness—since it is universally acknowledged that God is almighty, and therefore can have no want nor weakness, it follows that he can possess no attribute which is inconsistent with benevolence.

“We have only to determine the nature of an attribute to decide whether or not it can belong to the Deity. If an attribute be evil, it certainly cannot belong to God. Now the attribute, whatever it be, which inflicts endless misery on any being, is evil. It is not affirmed merely that the attribute is evil which inflicts endless misery on the great majority of men: but that that attribute is so which inflicts it even upon one single individual; and the proof is obvious.

“Misery, considered in itself, is evil. Misery is only another word which is used to express pain of some kind or other. Pain, considered simply in itself, is universally admitted to be evil. Whatever produces pain, without doing any thing else, is evil.

“Is all pain then evil? No. Why? Because some pain has an ultimate object, which is the production of good. Hunger, for example, is at-

tended with pain; but this pain is not evil, because it has an ulterior object. Its *design* is not to inflict suffering, but to preserve life, by inducing the animal to take food. In proportion, therefore, as life, is a good to the animal, the pain which excites him to use the means of preserving it is good.

"Now, all pain which has not this ulterior object, being pure and simple pain, pain, and nothing else, is evil. But misery inflicted through endless ages cannot possibly accomplish this ulterior object, since there is no period in which it can effect it; such misery must be evil, therefore, in the highest possible degree.

"It will avail nothing to say that the object of the infliction of endless misery is not pain, but the satisfaction of immutable justice. This does not in the least affect the argument; for the position is, that that attribute, whatever it may be called, is evil, which inflicts misery upon a being without doing, and without designing to do, any thing else to him. To that being it is pure, positive and absolute evil. Whatever makes a being more miserable than happy, the whole of his existence considered, is to him positive evil. A good being must cause to every creature an excess of pleasure above pain, for he is good to it, only in proportion as he does so. But, according to the doctrine of endless punishment, God does not cause to the great majority of his creatures an excess of pleasure above pain; for he deprives them, through the whole of their future existence, of every pleasurable sensation, and inflicts upon them the most unremitted and intolerable anguish."

The words eternal misery, everlasting damnation, are soon pronounced; they run very glibly from the lips of most preachers, and seem to be used as we used "O Deus omnipotens," when at school, to fill up a poetical line, or to terminate a period fully and gracefully. The poor, unthinking mortals who thus flippantly pronounce the doom of innumerable fellow-creatures, and, for aught that they know, their own, would in private conversation manifest a hundred fold more feeling, if they were relating that a friend or relative had to undergo a painful operation on the following day. But when we are arguing seri-

ously upon the subject, it becomes us to envisage the horror of the doctrine. If we had to pass over a crazy bridge, which, for aught we knew, might break down with us, we should deem it of importance to ascertain the depth of the stream and the chances of drowning. Is it possible that a reflecting mind can be content to remain unsatisfied as to the possibility of enduring endless pain? Surely it would not, if once awakened, remit its researches until this doubt was removed. But, as I said before, we really must look the matter in the face, if we intend to examine into it as parties interested in the result of the inquiry.

Suppose a large mountain composed of the minutest grains of sand, suppose one of these grains to be removed once in a million of years, the length of time which would elapse before the removal of the last of these grains, infinitely surpasses our power of conception. Yet this period, immeasurable as it is, is not endless, and therefore can convey to the mind but a faint idea of the duration of future torment. We must suppose the globe itself to be composed of grains of sand, nay, all the planets of our system, and all the stars which we behold in the heavens;—we must suppose the particles which compose those immense and innumerable bodies formed into one vast mass, to be removed by the transposition of a single grain once in a million of years—How inconceivable the period that must elapse before the removal of the last grain! The faculties of the human mind are lost in the contemplation of it! Yet this period is not endless; and it has been often said, that could the wicked be told that at the termination of such a period, their sufferings would cease, the tidings would fill them with inconceivable transport. But they are not permitted to indulge even this forlorn and awful hope. When this dreadful period shall have elapsed, their sufferings will be but beginning; nay, when millions of such periods shall have passed away, their torment will be no nearer its termination, than at the instant of its commencement. And these sufferings are represented as most dreadful in their nature. No imagination it is said can conceive of their horror. No sensation of plea-

sure can ever again be felt by the soul, but through endless ages it must continue inconceivably miserable, without the intermission of a single instant, and without any hope of it, and this for the crimes of eighty, twenty, ten years! All this, and more to boot, has been actually written and printed by an eminent Calvinistic Divine. Could he have written it, had he really believed it? No, no, no. He no more believed it, in the true sense of the word, than those triflers do who roar out the doctrine to a gaping audience, or those more refined doctors who lisp it to a polite congregation.

Heavenly Father! is it thus that thy character is drawn by those who profess to love thee, and who exhort their fellow-mortals to love thee with all their hearts, and souls and minds—who tell us that we must sing praises unto thee with understanding! I ask you or any man whether you would feel much at your ease, if you were invited to the court of a despot, who had immured in dungeons the greater part of his subjects, and there subjected them to incessant tortures? You would not, I am quite sure, accept the highest office which such a wretch could confer. But what is *his* cruelty in comparison with that of the Calvinist's God? He is benevolence itself. He is not the Father, still less the maker of the people whom he thus punishes; and besides, he cannot prolong their lives beyond a few years. But the great Creator, whose power no creature is able to resist, lives for ever. He is omniscient as well as omnipotent. He saw the end from the beginning, and, knowing all the dreadful consequences of the act, brought millions of men into being, who were to be rendered miserable throughout the countless ages of eternity. Such in all its horrid nakedness is this accursed doctrine, which, melancholy to say, finds abettors in the nineteenth century of the Christian era! Aye, among good men, humble men, tender-hearted men, and women too, who would shed plenteous tears over a scene of mere temporary woe. Oh! David, (if you believed such things as these,) could you say, "Praise the Lord, for he is good, for his mercy endureth for ever"—"Oh that men would

praise the Lord for his goodness, and for his wonderful works to the children of men"! Oh thou blessed Saviour of men, thou second Adam, whose birth was announced by the angelic host as tidings of great joy to all people, how couldst thou trifle with thy disciples by telling them, that in forgiving injuries and returning good for evil they would imitate their Father who is in heaven? Oh Paul, why did you exhort believers to put on, as the elect of God, bowels of mercy, gentleness, meekness? Why did you not rather forewarn them to prepare for heaven by steeling their hearts against misery, since they were doomed to witness such torments as eye had not seen, nor ear heard, and which had not entered into the heart of man to conceive?—Why, you all reply, Because the doctrine to which you allude is a lie, a gross libel upon Christianity.

When I supposed (I speak now for myself) that the doctrine of endless misery was scriptural, and began to think seriously of religion, I was haunted day and night with the most gloomy thoughts. When I met people in the streets I said to myself, alas! how many of those who have passed me are in all probability doomed to endless pain, and yet how cheerful they appear! I wondered that the Bible was not filled with the dismal tidings; that the apostles could preach a single sermon without enlarging upon the misery which awaited the bulk of the human race; that the heavens were not constantly obscured by black clouds; that the fields contained a single flower; that the birds could sing, and animals play; and most of all was I surprised to think that there could be any joy at the birth of a child into the world. It pleased God of his infinite goodness to remove the veil from mine eyes. Never shall I forget the joyful change which took place in my feelings, when, after a diligent and most earnest examination of the sacred Scriptures, I became thoroughly convinced that what had been taught as a doctrine of the glorious gospel of Christ, was utterly false. From that day to this I have had no doubt of the love and goodness of my Maker; and while I have breath and retain my faculties, I will, with his assistance, whenever a fit opportunity offers, bear my solemn testi-

mony against the abominable lies which are told of him by those whose business it is to speak good of his holy name.

But, as I have often said, those who pretend to teach and to hold the doctrine, do not believe it in their hearts, I thank God for it. The glorious light of heaven and the innumerable pleasing objects which are constantly obtruded upon us by our Father who sits above, do and will continue to correct the evils of absurd systems. I do in my conscience think that the doctrine in question has proved to be one of the greatest hindrances to the spread of true religion, and the chief encouragement to infidelity, immorality and profane-ness.

All this, however, is but a preface to the answers which I shall, if spared, return to the questions which you have proposed, and to which you have demanded my answers. Since you have called for them, you shall have them, whether you will hear or whether you will forbear.

Yours affectionately, I.

[To be continued.]

Birmingham,
May 17th, 1824.

SIR,
THE Morning Chronicle of this day contained a tolerably extensive report of the proceedings of "The Protestant Society for the Protection of Religious Liberty," at their annual meeting; and as you are accustomed to the commendable practice of giving it more fully in the Repository, I anticipate its appearance next month with much satisfaction. One thing, however, I observed with disappointment and chagrin, viz. the total silence of every one who took a share in the business, as to the well-known and pending cause of Peter Watson and the Easter Offerings. Insignificant and contemptible as the cause may appear as to the amount of the demand on the public purse—for this very reason the severe and unaccommodating exaction of it is such a violation of every principle of sound policy, of common justice, and of common sense, that one might suppose there is not a householder in the kingdom but would wish the total annihilation of the litigious claim. I am at a loss for a reason why it should

have passed unnoticed by this Society: perhaps it may be an omission of the reporters; if so, there is an end at once to this application; but if not, I wish to know from any quarter where the information may be depended on as correct, how such neglect can be explained or vindicated? And you will therefore oblige me by inserting this, with the approbation, I should expect, of thousands of your readers. The case cannot unwarily have escaped the Society's attention; and if it should be explained as not coming under its cognizance according to its designs and regulations, it must be a matter of regret that a line should be drawn to the exclusion of a subject of such universal interest. As members of the community, all are concerned in its deserved reprobation, and as a subscriber to the Society, I hope to be exonerated from the charge of petulant and intrusive inquiry.

JAMES LUCKCOCK.

History of the Westgate (Presbyterian) Meeting-House, Lewes.

[We extract the following historic sketch from a very interesting and ably-executed antiquarian volume, "The History and Antiquities of Lewes and its Vicinity. By the Rev. T. W. Horsfield." 4to. 2l. 2s. 1824. Pp. 302—304.]

THE UNITARIAN, OR WESTGATE MEETING.—This ancient building, which has been used as a Protestant Dissenting Meeting-House for the space of about one hundred and fifty years, stands only a few yards to the south-east of the scite of the ancient West gate of the borough. It was originally built as a town residence of George Goring, Esq., but was afterwards converted into an inn. At what period it underwent this change is uncertain; but so early as the 20th of Elizabeth (1578) it is described, in a deed bearing that date, as an inn having the sign of the Bull. For considerably more than one hundred years it was occupied as an inn; but in 1687, when James II. condescended to publish his gracious declaration to his loving subjects, allowing them liberty of conscience, the Rev. Edward Newton, who had formerly been minister of St. Anne's, but was ejected for Nonconformity, again ven-

tured publicly to discharge his official duties, and for that purpose fitted up a part of the premises as a chapel, and continued alone to officiate therein till 1695, when he was aided in the discharge of his pastoral duties by the Rev. Thomas Barnard, whom he had assisted in ordaining at Glynde, about eight years before. They continued their joint labours till 1701, when, a difference arising relative to the enlargement of the Meeting-House, which had become insufficient for the rapidly increasing congregation, a separation took place. As Mr. Barnard had purchased the premises in 1698, he of course retained possession of the chapel, and Mr. Newton opened another place in Crown Lane, where he continued to officiate for some years, until protracted age and increasing infirmities compelled him, in 1709, to resign his office. In 1711, a union was effected between a congregation that had been for some time under the care of the Rev. J. Olive, and the one assembling in the Westgate Meeting-House: and from that time to the resignation of Mr. Barnard, the united congregation was supplied with two ministers. At the death of Mr. Olive, the Rev. Ebenezer Johnston* was elected in his room.

* The Rev. Ebenezer Johnston was born at Dumfries, in Scotland, and died at Brighton, in 1791, aged 72 years. Having acquired at school a competent share of classical learning, he was entered into the Academy at Northampton, under the care of the celebrated Dr. Doddridge, and there regularly went through the several stages of education for the ministry. His virtuous and unblameable conduct, and his diligence in study, gained him the esteem and applause of his excellent tutor, who gave the charge at his ordination at Lewes. Having been indefatigable in composing judicious and useful discourses for the pulpit, and having uniformly exhibited an example of unaffected piety, benevolence, compassionate sympathy, and honourable prudence, he still lives in the grateful remembrance of his surviving friends. Of the four sons he left behind him, three are still living, and are constant attendants at the Westgate Chapel, the more endeared to them by the circumstance of its being the place in which their father exercised his stated ministry through so long a course of years.

In 1756, the congregation of Dissenters who had assembled in a chapel situated in Watergate Lane, (in the premises now occupied by Mr. T. Shelley, coachmaker,) united with the congregation at the Westgate meeting. Rev. J. Watkins,* who had succeeded the Rev. — Force in the former place, resigned, and Mr. Johnston continued the minister of the united people till 1781, when he was succeeded by

1781	W. Johnson
1783	Richard Shiells
1788	W. Evans Bishop
1790	John Langdon
1794	Evan Davies
1803	Samuel Parker
1811	William Johnston
1817	T. W. Horsfield.

The building has evident marks of great antiquity; the walls are of an extraordinary thickness, and the windows are large, in massive stone frames. The interior is spacious, and, though badly laid out, and without galleries, will seat upwards of four hundred persons. The double roof is supported

* Mr. Watkins was fellow-student with Mr., afterwards Archbishop, Secker, at a Dissenting academy in Gloucester, conducted by the amiable and truly learned Rev. Samuel Jones. In a letter written by Mr. Secker, whilst he was at the academy, to Dr. Watts, with whom he was on terms of great intimacy, and who had requested from him an account of the academy, he mentions, as one of his fellow-students, Mr. Watkins, as being diligent in study and truly religious. The letter, after describing the different students in the academy, proceeds to point out the course of study pursued under the direction of Mr. Jones, on whom the writer bestows much praise, and to whom he appears to have been affectionately attached. The following passage will shew that it was not the plan of Mr. Jones to make his pupils tremble in his presence, in order to insure their obedience and respect: "We pass our time very agreeably betwixt study and conversation with our tutor, who is always ready to discourse freely of any thing that is useful, and allows us, either then or at lecture, all imaginable liberty of making objections against his opinions, and prosecuting them as far as we can. In this and every thing else, he shews himself so much a gentleman, and manifests so great an affection and tenderness for his pupils, as cannot but command respect and love." —Gibbon's Memoirs of Dr. Watts, p. 351.

by a series of pillars which run down the centre of the building, and give a degree of dignity to the time-hallowed spot. Seen from the south of the town, this structure has a noble appearance, being considerably elevated above the buildings in its front, and its strong and antique walls well contrasting with the small modern buildings in its vicinity. The northern side is hid by mean and obscure dwellings.

SIR, *March 27, 1824.*

WHEN I last wrote to you (p. 15), I fancied myself seated, not "on a hill apart," but at the social board with Mr. Mitton and other choice spirits who have so ably and freely discussed some of the *Academical Questions*—

("Of good and evil much they argued then,
Of happiness and final misery,")

inquiries to which the human mind ever has recurred, and ever will recur until the day arrives when we shall "know even as we are known." The few suggestions which I offered were thrown out with colloquial freedom, under the persuasion that the persons to whom they were immediately addressed could neither be offended nor staggered at them, but were both able and willing to sound the depth of any moral or theological question which I could propose.

I little suspected that I should have alarmed the piety of the ladies, of whose existence, much as I love them, I had, just at that moment, lost all recollection. Having, however, been summoned to the tea-table, I am most willing to apologize to my fair castigatrix, MARY HUGHES, (p. 97,) for having incautiously used any expression which could lead her to suppose that I intended to treat with levity the authority of Scripture. I beg to assure her that I am a firm believer in the truth of Christianity, not merely from the influence of education, but because, having, for a series of years, examined all the strongest arguments which have been urged against it, I can say with Paley, that "if any thing is true, Christianity is true," and that its value is beyond all price.

* See Sir William Drummond's book so entitled.

If I had any of the pride of authorship, I might perhaps have felt a little sore at the terms in which it has pleased Mrs. Hughes to speak of my ill-fated communication; but being more of a reader than a writer, I can and do heartily forgive her, and, which is more difficult, I will candidly acknowledge that, in point of composition, my paper deserved from "its insignificance," if not from its "absurdity," to be "consigned to the oblivion into which such productions naturally fall." There are, indeed, some matters which fools begin, and wise men can never end but by silence. It, however, generally happens that anger confounds the judgment: and although, perhaps, Mrs. Hughes "did well to be angry," and her anger becomes her well, certain it is that she has, in some measure, indulged it at the expense of justice; for it so happens, that the very proposition which she says could only be entertained by an Infidel, was extracted from the writings of Dr. Priestley,* than whom our holy faith never had a more courageous or more strenuous advocate. To him, pre-eminently, I owe some of the views which have served to strengthen, to establish, and to settle me; and it is from the veneration with which I regard this trusted Christian sage, that I was induced to bring forward an obscure passage, pregnant with important meaning, in the hope that some one who had caught his mantle, might be enabled to explain it. For my own part, I freely confess, that, in the present state of my information, I cannot reconcile the opinion expressed in that passage, with numerous plain and positive declarations of Scripture. And yet it appears that Dr. Hartley concurred with Dr. Priestley in thinking "that the pains of this life may suffice for the whole of our future existence, we having now" (says he) "resources

* Mr. Rutt, to whom the public are indebted for a complete Edition of Dr. Priestley's Works, which were out of print, has expressed his regret, that, owing to the destruction of the Doctor's library and manuscripts by the Birmingham mob, we have been deprived of his arguments in support of the opinion contained in the passage alluded to. I, for one, heartily partake of that feeling of regret.

enow for a perpetual increase in happiness, without any assistance from the sensation of future pain."

Of Dr. Hartley's piety, and respect for the Scriptures, no person who has read his admirable Treatise on Man, (especially Part ii. Chap. 2,) can entertain a doubt. In his 88th Proposition, Part ii., he says, "As man appears, according to the light of reason, to be in a progressive state, it may be conjectured or even presumed, that the rewards and punishments of a future life will exceed that happiness and misery which are here the natural consequences of virtue and vice. However," (adds he,) "the light of reason is not clear and certain in this point: neither can it determine whether the happiness and misery of the next life will be pure and unmixed or not. It may indeed shew, that each man will receive according to his deserts; but then, since there is no pure virtue or vice here, since also there may be room for both virtue and vice hereafter, the rewards and punishments of the next life may succeed each other at short intervals as in the present: or if we adopt the mechanical system throughout, then we can only hope and presume, that God will ultimately make the happiness of each individual to outweigh his misery, finitely or infinitely; and shall be entirely uncertain whether or not, at the expiration of this life, we shall pass into another in like manner chequered with happiness and misery." He proceeds to say, "The Scriptures, however, represent the state of the good hereafter as attended with the purest and greatest happiness, and that of the wicked as being exquisitely and eternally miserable."—"Now though reason cannot discover this to us, or determine it absolutely; yet it approves it when discovered, and determined previously. At least it approves of the pure and indefinite happiness of the good, and acquiesces in the indefinite punishment of the wicked."

The good Doctor seems, at the time of publishing his book, to have felt it necessary to apologize to the religious world, for entertaining a doubt as to the metaphysical infinity of the duration of punishment, and as a *placebo* to the tenderness of orthodox consciences, he intimates the probability, that the

sufferings of the wicked in the lake of fire will endure for at the least 360,000 years. This, one would have thought, might satisfy the most fastidious stickler for punishment, if we did not know that, after the lapse of three quarters of a century, there is as great a dread as ever that the wicked should escape from prison, and obtrude themselves into the society of the saints.

The Doctor had said a little before, that there is no pure virtue or vice here. This is very true; and as God is no respecter of persons, it would seem to follow, not that there should be such an immense disparity in the future condition of such mixed characters, but that rewards and punishments will be dealt out with perfect impartiality in exact proportion to the degree of virtue or of vice which belongs to each individual character.—How then could he consistently with his system, say that reason acquiesces in the indefinite punishment of the wicked? My reason does no such thing; and, if we are to believe Dr. Priestley, Dr. Hartley himself saw cause to abandon this opinion. While, however, I am as anxious as any man can well be, to explode the gloomy notions which have too long prevailed in the world respecting the destiny of the great bulk of mankind after death, I cannot, as I have already said, see my way quite clear to the consolatory conclusion at which these two excellent Christian philosophers had arrived.—Let us, however, endeavour to discover the train of reasoning which they pursued.

Suppose the invisible world and the invisible dispensations of Providence to be in any sort analogous to what appears; or that both together make up one uniform scheme, the two parts of which—the part we see, and that which is beyond our observation—are analogous to each other; then there must be a tendency in the derived power throughout the universe, under the direction of virtue, to prevail in general over that which is not under its direction, as there is in reason to prevail over brute force. But the complete success of virtue cannot be other than gradual; there must be proper occasions and opportunities for the virtuous to join together, to exert themselves against lawless force, and to reap the

fruit of their united labours. Now indeed it is to be hoped, that the disproportion between the good and bad even here on earth, is not so great, but that the former have natural power sufficient to their prevailing to a considerable degree, if circumstances would permit this power to be united. For much less, very much less power,* under the direction of virtue, would prevail over much greater not under its direction.

But, in speculating upon the condition of mankind after death, we must take into our consideration two different hypotheses, namely,

1st, That which supposes that, on the dissolution of the body, the soul continues to exist in a state of consciousness and of more or less activity; and,

2d, That which supposes that consciousness is suspended or extinguished during the period of time which elapses between death and the resurrection.

Adverting to the first of these hypotheses, I would premise, that the doctrine which assigns to man a principle of vitality that continues to exist after the dissolution of the body, does not appear to be necessarily exploded by materialism. "We have no way," says Bishop Butler, "of determining by experience what is the certain bulk of the living being each man calls himself; and yet till it be determined that it is larger in bulk than the solid elementary particles of matter, which there is no ground to think any natural power can dissolve, there is no sort of reason to think death to be the dissolution of it, of the living being, even although it should not be absolutely indiscernible."† I have no wish to agitate a question which has seldom been discussed with becoming calmness; but I take this opportunity of observing, that as, on the one hand, the Materialist cannot prove that the principle of vitality is absolutely and necessarily extinguished at death; so neither, on the other hand, can the Immaterialist prove the necessary immortality of the soul, unless indeed he is hardy enough to maintain that it is so, independently of the will of the Deity. Neither party would gain any

thing by shewing that the substance itself, of which the mind or body is composed, is indestructible; for the Atheist will accord us this sort of immortality. The only real worth of immortality in the estimation of a Christian, consists in the consciousness of personal identity, the lively hope of which immortality, is founded upon the resurrection of Jesus Christ, and upon the divine promise, that in Christ all shall be made alive.

To return from this digression.—Reasoning from analogy, it is to be presumed that after death the souls of men are intermixed much as we find things to be in the visible world; and that happiness or misery consists rather in the state of the mind than in the place which the individual occupies. Upon this supposition, knowing as we do the tendency of virtue to promote and to preserve union, it is reasonable to suppose that the society of the virtuous must have been constantly increasing in number, in wisdom, and in power, and that, actuated by the same feelings which distinguish good men in this world, their efforts have been unceasingly directed to relieving the miserable, enlightening the ignorant, and reclaiming the vicious. Good men, moreover, will naturally unite, not only among themselves, but also with other orders of virtuous beings; for virtue, from the very nature of it, is a principle and bond of union. If then there be any analogy between the things that are seen and those that are unseen, we shall be warranted to conclude, that the kingdom of Christ, founded upon the prophets and apostles, (he himself being the chief corner-stone,) has been rapidly extending itself in the unseen world. It is to be hoped that the large proportion of human beings which is cut off in infancy, will have been placed in circumstances favourable to virtuous habits, and consequently added to the number of the blessed:—and when we consider how effectual the preaching of Christ and his apostles proved to the conversion of some of the vilest sinners, although the first converts were called to suffer persecution, we are encouraged to hope that the labours of just men made perfect, possessed of ample means of illustrating the advantages attendant upon virtue,

* See Butler's Analogy.

† Dr. Hartley uses the same argument.

must prove infinitely more efficacious for the reformation of those who have been removed from the scenes of their former vicious courses, and are brought to reflection by an entire change in their outward circumstances. It would be easy enough to carry on this train of reasoning; but I check myself, and proceed to notice the

Second hypothesis, which supposes that consciousness is suspended during the period of time which elapses between death and resurrection.

If the righteous are to be raised first, and to reign a thousand years before the rest of the dead are recalled to life, it is certain that at the second resurrection the power of the saints will be infinitely greater than that of any society now existing upon earth; and supposing them to exert their power in the same way as our benevolent societies of every description now do, we cannot conceive that they will deem it necessary or expedient to resort to any harsh or violent measures for the correction of vice, knowing as we do, from the most authentic sources of information, how much more effectually kind treatment has conduced to that end, where it has been fairly tried. I would especially refer for a proof of this fact to the experiment made at Munich by the late Count Rumford. We may, moreover, indulge the hope that the resurrection, by taking place gradually, will the better enable the first-born to initiate those who are raised, in the knowledge necessary to qualify them for the enjoyment of virtuous society. And as Dr. Priestley was of opinion that consciousness ceased with death, and would not be revived until the resurrection, it was probably such considerations as those which I have stated which led him to the conclusion contained in the passage which I have quoted from his writings.

Still it must be acknowledged, that however plausible the foregoing reasonings may appear, they rest upon assumed facts; and that it is reasonable to believe that those who were enabled by their intimacy with the counsels of God, to foretell so many events which have actually come to pass, were much more likely to know what will be the destiny of mankind, than such short-sighted and shallow-minded mortals as

myself. I therefore hold myself bound to give up any speculation which stands opposed to clear and positive scriptural doctrines; and candidly confess, that the Scriptures do appear to me to contradict the theory of the divine government which I have framed out of the scanty stores of my analogical gleanings.

We may nevertheless rest assured, that the Judge of all the earth will do right, and that he will himself overcome evil with good; for otherwise our blessed Saviour would have commanded his disciples to be more perfect than our Father who is in heaven; which supposition is absurd. It is, however, most desirable to *understand* the loving-kindness of the Lord; and we cannot employ ourselves better than by gaining such an insight into the conduct of Divine Providence as shall clear away from our minds the doubts and misgivings which are but too apt to assail us on a view of some of God's dealings. "The spirit of God," says Jeremy Taylor, "is a loving spirit, and if it be your teacher, he will teach you such truths as will make you know and love God."

"Though much of the secret contained in the law is made manifest in the gospel, yet even here also there is a *letter* and there is a *spirit*; still there is a reserve for God's secret ones, even all those deep mysteries which the Old Testament covered in figures, and stories, and names, and prophecies, and which Christ hath, and by his spirit will yet reveal more plainly to all that will understand them by their proper measures. For although the gospel is infinitely more legible and plain than the obscure leaves of the law, yet there is a seal upon them also, which seal no man shall open but he that is worthy."

"Brevis differentia inter Legem et Evangelium;
—timor et amor."

PHILADELPHUS.

Plymouth,

May 11, 1824.

SIR,
THE letter of Mr. Le Grice in your last number, p. 216, requires a few remarks, which I trust you will indulge me by inserting, if possible, in the Repository for the present

month. I am much of opinion that many persons, after having read the whole account of this affair, will join me in thinking, that no one, excepting a flaming son of the Church, would have dragged Sir Rose Price and his opinions into public notice as Mr. Le Grice has done, and thus "called the sluggish friends of an Establishment to an examination of its doctrines, and those who are wavering in their faith to tread in the path of truth." I am not singular in the opinion, that they only who are actuated by a flaming zeal, or, trembling for the shrines of Diana, are hurried into hasty measures, could bring an affair of this kind before the public, and "disturb the quiet of their neighbourhood," the loss of which they afterwards can only deplore. The publication of these facts was not called for; the orthodox friends of Mr. Le Grice think so: and that exposure of a private conversation in which they originated, will not be approved of by the world at large, whatever may be the resolutions of his brother clergymen as to what the reverend gentleman has been doing.

And why should he be so highly offended, as I judge he is, at the epithet by which he is designated in the *Statement of the particulars of this Western Controversy*? Had he honoured me with a reading of the Lectures on Nonconformity, and thought proper to regard me in consequence of them as a flaming son of Dissent, I should have willingly left him in possession of his terms, nor been offended because he acknowledged me in the strongest language the decided and consistent character which, I trust, I ever shall remain. "I honour the man, whatever principles he holds, whose conduct is consistent with his principles," yet not all men under such circumstances exactly alike. I know not what he means by "the grammatical propriety of the epithet;" he says, we all know the meaning of it: yet it is no unusual thing for us to affix different meanings to the same term: he is welcome to affix his own; and I shall only add, that when this controversy first appeared, talking of it with a very respectable gentleman who is well acquainted with the neighbourhood in

which Mr. Le Grice lives, and with the greater part of his previous life, he said to me, "He is a flaming son of the Church, I assure you." I replied, "His conduct has shewn it."

As to the Summary &c., excuse me, Mr. Editor, if I inform your readers, that it is a word of your own choosing, not of mine. My manuscript was headed by the words—*Cornish Controversy*, simply.

With respect to the arrangement, in which we are told there is great incorrectness, I assure you, it cost me some trouble to select the points which were worthy, as I thought, of the public notice, and reduce into a reasonable space the tremendous letters which lay before me. I knew the value of your pages, and was not willing to sacrifice them to useless matter. And assuredly, Sir, "the writer did not entertain an idea that the correspondence would appear in your pages, or he would not have" troubled himself with sending you any account of it at all. My communication to you was in London when I saw the first letters in the Repository, and I instantly regretted that it had been written. I had thought myself called on, in one point of view, to make this controversy known to the Unitarian public; but should have been as well satisfied as Mr. Le Grice appears to be, had I known that the letters would speak for themselves in their own language. And now for the incorrectness of my remarks.

On referring again to the letters, I feel no disposition to retract the assertion I have made, that "the attention of the public was first called to the subject by a long address," &c., for in truth the public cared little about the matter until Mr. Le Grice's long letter appeared, which brought before them the numerous particulars that are stated in that letter. It was then assuredly, that the attention of the public was fixed, and not before, and then too, that the attention of the great body of the readers of newspapers was called to the business; for as a controversy it had not been regarded until that letter appeared. Let the reader now say what he will, of the unpardonable sin of which I have been guilty.

What was said in my statement

respecting Dr. Pearson, was an inference in which I might have been mistaken, and if so, I must acknowledge that shame which is so often the portion of fallible but ingenuous mortals. (See letter dated February 9, p. 149.) "That you entertained the intention and that you avowed it with your own lips, I pledge myself to shew by testimony that admits of proof." I think it is evident, therefore, that Mr. Le Grice did consider, that Sir Rose Price had said as much, and I felt authorized by the language that passed between them, to think so too.

I neither professed "to sum up nor to act as a judge." In this the gentleman has assigned me an office I am not willing to undertake. My proposal was merely *to state the particulars of this Western Controversy*; in some trifling particulars of which, I may well have been mistaken, considering the extent and the intermixture of times and circumstances which are conspicuous in the letters which lay before me.

Mr. Le Grice then points out an error. "A meeting was called, and Sir Rose Price soon received a copy of their resolutions to displace him."—Thus far I apprehend I am correct, (see p. 89,) although by his manner of expressing himself, it might be thought that the whole passage is false. In the latter clause I have confounded the office of President with that of Secretary, which is held by Mr. Le Grice; and herein I acknowledge my error.

The most serious charge is next brought against me, reserved for the last as a *coup de grace* and ushered in with all the apparatus that may be useful in preparing the reader for some very deep feeling of indignation. Yet might I not say with truth that "Sir Rose Price is charged by Mr. Le Grice with endeavouring to get into Parliament, in order that he might attempt the overthrow of the Church altogether," after reading these words of Mr. Le Grice? "I then proceed to your avowed wish to try your strength in Parliament, towards a reform in the doctrines of

the Church, &c. &c. and a new Act of Uniformity." This is a declaration which I am to suppose the Baronet had made, and which is equivalent, in my view of the matter, to an entire overthrow of the present system of the Church. The Divine could not suppose that I meant an overthrow of the church of Christ, for he has candour enough to believe that Unitarians are Christians, although avowedly opposed to the doctrines of the Church of England; and if we understand any thing of the Baronet's principles, we must believe that, were an alteration made, through his instrumentality, in the service of the English Church, it would be an alteration tantamount to an overthrow of the present Church Establishment altogether: for neither he nor I can say to what extent Sir Rose might wish to carry such a reform.

The quotation which follows, "Whoever shall presume to innovate," &c., is, I now suppose, not in the words of Mr. Le Grice. I do not find them in that part of the correspondence which has appeared in the Repository. I must therefore have taken them from a paper which has not fallen into your hands, and incautiously applied them to the leading champion of *things as they are*, instead of another of the zealous opponents of Sir Rose. For this mistake I sincerely beg pardon both of Mr. Le Grice and your readers.

Having thus replied to the remarks of the reverend gentleman, I declare to you, that I feel some satisfaction in the thought, that, while he was desirous of keeping this matter a-going a little longer, it was not in his power to find out any more grievous charge against one who had taken some pains to save the general reader the trouble of steering through a long correspondence, the greater part of which is interesting only in the immediate neighbourhood in which it originated. I cannot regret, Sir, the part I have taken, having had in view only to give publicity to these circumstances in the most convenient form.

ISRAEL WORSLEY.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—Pope.

ART. I.—*Sermons on Various Subjects*. By the Rev. T. N. Toller. To which is prefixed a Memoir of the Author. By Robert Hall, M. A. London. Published by Holdsworth. 1824. 8vo. Pp. 331.

WE have often wished to see a posthumous volume of the sermons of many an individual, who attained considerable reputation, for his services in the pulpit: and we particularly hail the appearance of these discourses by the late Mr. Toller. It adds to the value of the publication of the compositions before us, that they have been taken, with no very studious discrimination, "from upwards of three thousand manuscripts:" on this account, they are the more welcome, "as memorials of the preaching of the author;" and for our being pleased with the comparative absence of care in selecting them, there exists another most important reason, to which we shall advert, before we finish the present article of review.

The First and Second Sermons have for their subject, *The Omnipotent God the Joy of the Church*; the text being Ephes. iii. 20, 21: "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church, by Christ Jesus, throughout all ages, world without end. Amen." We recognize Mr. Toller's style in the introductory sentences:

"This is what is called a doxology, or ascription of praise, at the close of one of the richest and most comprehensive prayers that was [were] ever formed or offered. And a striking instance it is, how easily God can turn a prison into a spiritual palace, and give liberty of soul under the confinement of the body."

From an illustration of the context, the preacher advances, to offer some thoughts on *the Divine Omnipotence*, to remark that this great perfection of God is employed for his church and people, to shew, in what particular ways it may be expected so to exert

itself—v. g. in a way of providential, seasonable interposition, and for the purpose of spiritual improvement and usefulness,—and to elucidate the strong expressions the apostle uses in his representation of the omnipotence of the Supreme Being, when it is thus manifested. Mr. T. closes his discourse by asking, If there be an Omnipotent God, what is every thing that can be mentioned, compared with the "one touching point"—*Is this God against me or for me? The suitableness of the largest prayers, is also suggested; and the importance of waiting for God, in the way of duty.*

As the foregoing sermon treated of the Divine Omnipotence, and of the variety and unbounded extent of its application in behalf of humble and holy souls, the object of the remaining discourse, on the same passage, is to prove that this attribute of God must be matter of joy to his church and people. Here Mr. T. points out who they are that reasonably indulge such joy:

"—a question occurs—*Who are the church and people of God?* Because these terms have been most miserably understood in the world, and men have sheltered the most abominable vices and hateful characters under them. Sometimes they call a large, venerable building a church, and think the better of themselves because they attend worship within its walls. Thus the Jews trusted to their magnificent temple, and boasted of it as the temple of the Lord. But God dwelleth not in temples made with hands; is not attached to consecrated stones, to altar-pieces and pictures; is not pleased with organs, and fine singing, and costly vestments; nor approves a person at all the more for worshipping there, than under a tree or in a barn. And so miserably were the Jews mistaken in that point, that God suffered their temple, magnificent as it was, and built by his express order, to be razed to the very foundation. Others call particular communities of professing Christians, churches; such as the Church of England, the Church of Rome, the Church of Scotland, the Church of Geneva, and congregational churches among Dissenters. But any or all of these are no farther the church and people of God,

than their doctrine and discipline, their characters, their tempers and lives, are agreeable to the pure word of God, as it lies in the Bible; and no claims of authority, no antiquity of date, no pomp of worship, no popularity of character, no dignity of patronage, no number of members, no orthodoxy of creeds, no splendour of outward profession or appearance of religion, constitute any such a true church, or the true people of God. Others call those exclusively the people of God, who attend on the particular ordinance of the Lord's Supper, who solemnly, publicly, and frequently commemorate the death of our Lord Jesus Christ. But this likewise is no infallible mark of the true church; because an attendance there is of no farther consequence and advantage, than as accompanied with inward discerning of the Lord's body, or the design of the ordinance; and a feeding, by faith and love and hope, on Christ, as the bread of life and Saviour of souls. Who then are the true church and people of God? Why, all, of every class, who believe in Christ to the regeneration and salvation of the soul, who love him in sincerity, who are of the same mind and temper with him, who do not live to themselves, but love and live to God and their fellow-creatures."

Mr. T. shews, in the second place, why, to such individuals, the Divine Omnipotence becomes a theme of joy and praise. Such it is, because *the great interests of the church are absolutely secure*. Under this head, he asks and resolves another question:

"What are the great interests of the church? Not the prosperity of any particular party or community, as such; not the prosperity of the Church of Rome, or of England, or of Geneva, or of Scotland, or of Dissenting congregations, separately considered: the great interests of the church might flourish, though any or all of these, as to the external form of them, were perished and forgotten. Not the prosperity of pontiffs, of forms and ceremonies, of inquisitions and spiritual courts, of dictators and lords over conscience: the interests of the church are very different from all these. Not the spread of the sentiments of any particular person; as Luther, or Calvin, Arius, or Socinus, Arminius, or Baxter: the interests of the church might flourish, though these names were all abolished and buried in oblivion. The real interest of the church lies in the reign of pure scriptural truth and love, righteousness and grace, in the minds, tempers and lives of men.

So far as this is the case, and no farther, does the church flourish."

The Omnipotence of God, moreover, is a subject of joy and praise to the church, because *all truly humble and sincere endeavours to promote the true interests of Christ must prosper; and because the spiritual and everlasting welfare of every individual soul, is as perfectly easy to the Divine Being as the general prosperity of the church at large*.

As to the inquiry, *Where and how it is desirable that this joy and praise should be expressed*—Mr. T. answers—*publicly and unitedly, evangelically, perpetually and eternally*. And, for the improvement of his subject, he observes, "What a capital point it is to be the objects of the gracious omnipotence of God! How groundless and unreasonable are all unbelief and despondency respecting the real interests of Christ's church and people! What reason have we to admire and be thankful, if God has made us witnesses, in any measure, of his power in his church!" On the second of these remarks he thus enlarges:

"Those, of whatever denomination and description, who are much disposed to be alarmed, and cry out, The church is in danger! The church is in danger! strongly insinuate a consciousness that their church, whatever it be, is not the church of Christ; for that never is in danger nor can be: it is the church of the living, Omnipotent God: it is founded upon a rock, 'and the gates of hell shall not prevail against it.' And all churches that are not a part of this church, are in danger, and ought to be in danger, however propped up by civil magistrates, by emoluments, by pompous worship, and outward splendour. They must fall at last, in proportion as the pure church of Christ prospers: 'Every plant, (said our Lord,) which my heavenly Father hath not planted, shall be rooted up.' Amen, say all the true friends of the church of Christ."

The title of the Third Sermon is, "The Richness and Beauty of the Vegetable World, an Argument for Providential Interpositions in Behalf of Rational Beings;" the text being Matt. vi. 28—30.

Our Lord's hint in this passage, may be illustrated by a general view of nature, and by a minute and particular attention to any of its specific productions. Jesus Christ intimates,

what an amazing waste there appears to be made, in the vegetable world; and from the considerations on which he here insists, he derives an argument for trust in Providence. "The force of this argument, and the ground on which it stands," will be clear, if we mark the essential difference between the nature of inanimate things, and God's rational and intelligent creatures; if we view man as a *sensitive*, a *spiritual*, *intellectual* and *immortal* being, who partakes in the privileges and hopes of the gospel. Still more completely shall we enter into our Saviour's reasoning, if we behold it in connexion with the perfections and promise of the Supreme Ruler; with his wisdom, power, goodness and fidelity. Mr. T.'s concluding reflections are, What an amazing field does our Creator open to us, for our admiration, wonder and praise! and—How amiable and desirable it is, to turn the scenes of nature to real and practical improvement!

This is a very pleasing and useful discourse. As we perused it, we could not but be reminded of the following sentences in the *Memoir* (p. 31):

"In the summer months, he" [Mr. Teller] "frequently rose at a very early hour, and was often met in his solitary walks in the neighbouring woods, by peasants, who were 'going forth to their work and to their labour till the evening.' In these silent and retired scenes he took great delight, and from his observation of the beauties of nature and the operations of husbandry, he frequently derived those images and illustrations which furnished a rich repast for his audience."

A Sermon follows on a vastly interesting yet disregarded topic: "The peculiar Blessedness of Christian Connections;" and the passage which introduces it, the preacher selects from 1 Pet. iii. 7: "As being heirs together of the grace of life." He begins with considering the view here given of future blessedness—the grace of life—and then he enlarges on the endearing and delightful way in which Christians are put in possession of this blessedness. The thought of the joint participation of relatives and friends in the heavenly inheritance, gratifies one of the noblest feelings of the human heart and graces of the Christian spirit—our generosity and benevolence: it adds eminent sweet-

ness to the intercourse of friendship. We are deeply interested in knowing that, by the appointment of Providence, genuine Christians are not only fellow-heirs of eternal life, but fellow-helpers to it: and this consideration furnishes the most powerful cordial, when friends come to part. How richly and graciously, therefore, has God ordered it, that the salvation of Christians should be linked together! Again, How anxious should those be, who are united together by the tender ties of natural affection, to become heirs together of such a life! How important is it, that those who are substantially and essentially heirs together of it, seriously cultivate the dispositions which are most suited to their profession, state and hopes! Further; How desirable is it to have reference to these views in times of need! And, lastly, How terrible is the sentiment of the text, reversed!

Such are the leading ideas of one among the most impressive and affecting discourses in the volume. Our limits confine us to a single extract:

"—— worldly men are anxious, or at least content, to enrich themselves at the expense of impoverishing others. But the nature of Christian happiness is exactly the reverse of this. There is not a Christian under the canopy of heaven who desires to be the only saved soul. On the contrary, a great part of his salvation is wrapped up in the salvation of others; a vast portion of his heaven lies in helping others thither, and in meeting them there at last. And a most sublimely glorious appointment of divine providence and grace this is; because it makes a man's own salvation as wide as the world of the redeemed, and extends the sources of his future enjoyment to the farthest boundaries of heaven itself: the heaven of all others will be his own heaven."

From Rom. viii. 12, "For we are saved by hope," Mr. T. discourses, in No. V., on "Hope," as "Life's great Cordial." "It is," says he, "a real and general fact, in common and actual life, that we are carried through the world by hope. It is our principal enjoyment in agreeable circumstances, and our main relief in unpleasant ones."

The preacher illustrates these two ideas; and then observes, what an amiable and endearing view is hence presented of the blessed Creator! What

a pity it is, that any body should be an enemy to hope! How much are they to be pitied, from whom hope seems to have hidden its face! How desirable is it to keep up a friendly, rational correspondence with hope!

Afterwards, he treats of *the hope of unseen spiritual blessings*. Unseen, spiritual and future are all the great things that Christians live upon: and without hope all these things are objects of terror and misery; while the main part of Christian enjoyment, lies, at present, in the exercise of hope. Hence we should be contented, should try our hope, should patiently wait for its accomplishment, and should apply the lapse of time [the close and the commencement of another year] to this subject.

In No. VI., Mr. T. discourses, from John xiv. 16, on *the Gift of the Holy Spirit as a Permanent Blessing*. The question which he begins with considering, is, In what sense the promise contained in the text has been fulfilled? Afterwards, he asks, What, in that sense, is it to us? Now *the consequences* of the miraculous gifts of the feast of Pentecost, have been eminently permanent and rich down to the present day: but the preacher is disposed to be of opinion, that the gifts themselves ceased with the apostolic age. The following ground, therefore, is here taken with respect to the assurance of a comforter "to abide with you for ever;" namely, that the blessing has been lasting—in the infallible inspiration of the New Testament writings—in the efficacious blessing which has attended the preaching of the gospel—and in the acquirements and consolations of succeeding generations of pious Christians.

Mr. Toller next shews, how this gracious, permanent influence is to be distinguished. His particular *criteria* are negative. That which leads men to believe or to do any thing contrary to the word of God—that which makes them satisfied with themselves irrespectively of character—that which fills them with joy and rapture about their safety and eternal prospects, without regard to evidence—can never come from the Spirit of God. What comes from God, leads to him. The author then applies his reasoning practically and devotionally. His arguments would command our assent,

his exhortations would approve themselves alike to our understanding and our feelings, did we adopt his exposition of the passage of which he chiefly treats. These words of our Lord, be it recollected, are addressed to the apostles; and this exclusively—for the second person is employed; and the connection restricts the assurance. In the phraseology of the Scriptures nothing will be found more common than the occurrence of the terms "for ever," in a modified rather than an absolute meaning; the limitation being always pointed out by the subject and the context. Hence we feel no difficulty in viewing Matt. xxviii. 20, as the key to the interpretation of the verse, which forms the basis of Mr. T.'s discourse. The promise, "Lo! I am with you always, even unto the end of the world," [the age,] regards no successors of the apostles, and still less the Christian body, but only the individuals, who heard it from their Master's lips: it will, indeed, be perpetually of importance, as a prediction that was fulfilled, an assurance that was made good; yet it has not *personally* an universal application.

No. VII. treats of "The Influence of what we call Trifles on our Future State." The preacher's text is Matt. xii. 36. Under idle and unprofitable words he ranks discourse which is a mere waste of time, which has a tendency to weaken our regard to truth, or ultimately to hurt one's own or another's mind. He argues the possibility of our Lord's assertion, in this passage, being true, from the perfections of the great Judge, the formation of the human mind, and the nature of the world to which we are all going. From these observations he infers the grandeur and divine perfection of the final Judge, the awful guilt of deliberate liars, profane swearers, &c., the immense variety in the sentences of the last day, and the unreasonableness of imagining that any thing we say or do is, strictly speaking, a trifle.

The subject is pursued in No. VIII., and the text retained. This topic, adds Mr. T., represents the value of the gospel in a most endearing and interesting light: it, for obvious and weighty reasons, is worthy of the deepest attention of young people; and it forms a strong motive to Chris-

tian watchfulness. To persons in trade—to men of strong passions—in reference to what is called *visiting and gossiping*, and to *convivial entertainments*—the passage is of peculiar moment.

In the Ninth Sermon, "Steady Trust in God," is shewn to be "consistent with the most distressing apprehensions." On the book of Job, the preacher makes some exceedingly correct and pertinent remarks; and he selects his text from ch. xiii. 15. The words, "Though he slay me, yet will I trust in him," disclose a state of great and extraordinary apprehension; such as considerable weakness and pain of body, sad discouragements in a person's circumstances, an accusing conscience, and the influence of temptations on the soul, have often excited. At the same time, the language of the man of Uz expresses a holy, fixed confidence in God. This mixed state of feeling may appear strange and inconsistent with itself: in the present discourse, however, Mr. T., who evidently writes from his own experience, illustrates the manner in which devout confidence acts within the deeply-afflicted soul, and points out the circumstances in which it may be indulged.

His Tenth Discourse is on the pleasing theme of "Friendship:" Prov. xviii. 24: *And there is a friend that sticketh closer than a brother.* God has implanted in our nature a social principle. Upon this principle, according to the order of Providence, are founded certain qualifications, distinctions and relations among mankind; and they give scope to it. There have been also surprising instances of friendship among men. Friendship keeps society together. Rich pleasures attend the exercise of the social principle. By means of friendship we become, in a humble degree, like God himself: and it is exactly suited to our state and circumstances in both this world and another. Still, from peculiarity of natural temper, from a collision of interests, from an incapacity to help, from the want of religion, from distance of place, and from shortness of duration, human friendship is imperfect. Appropriate precepts and cautions form the conclusion of this discourse, the leading thoughts of which we have set before

our readers, and which is of great excellence and value.

An *habitual remembrance of Christ*, is urged in the Eleventh Sermon, from 2 Tim. ii. 8. Mr. T. endeavours to shew in what sense it is practicable, in the present state, to remember Jesus Christ. He points out the obstructions which Christians find in the exercise of this remembrance. Then he states why we should remember Jesus Christ, and represents the means that should be employed by us for a purpose so essential and important.

The judicious and instructive preacher advances to the discussion of a topic which has suffered greatly in inferior hands. *The unpardonable sin is considered* in No. XII.; the text being supplied by Matt. xii. 31, 32. Mr. T. inquires, in the first place, what the unpardonable sin is, and afterwards shews the grounds or reasons of its unpardonableness. What the sin is, appears plainly from the connection of the passage: *he sins against the Holy Spirit*, who maliciously and obstinately ascribes to a foreign agency—be it diabolical or dæmoniacal—the miraculous operations of the Holy Spirit, amidst the clear discovery and full display of that power. Now this crime is unpardonable, because it implies a contumacious resistance to the last remedy of the soul, and to the utmost evidence that God could give to the truth of his gospel; and, further, because from such offenders God, in righteous retribution, cannot but withhold his grace. On this comprehensive and accurate statement of the subject, Mr. T. builds some admirable remarks; and he honestly acknowledges that he deems it impossible for the unpardonable sin to be literally committed at the present day,—though there are those who make certain approaches to it.

In Dr. Chalmers' opinion,* the sin against the Holy Ghost is not peculiar to any one age, but consists in hardened unbelief, in the wilful rejection of the gospel, in turning a deaf ear to the suggestions of the Spirit. But, surely, the best interpreter of the words of Jesus Christ, is Jesus Christ himself, who expressly informs

* Sermons in St. John's Church, Glasgow, (1823,) pp. 326, &c.

us that the sin in question is *specific*, not *general*. Of this crime the essence is the most malignant calumny: the guilt lies not merely in a state of mind, or even in speaking and acting in opposition to actual conviction, but in *uttering* what is false and wicked, for the express purpose of *personally* injuring and traducing the Messiah.

Mr. Toller's next Sermon is particularly useful and interesting. In No. XIII., he discourses, at large, from Acts v. 1—11, on the history of "Ananias and Sapphira." His observations are arranged under five general heads. The practice of the Christians in the first ages of the Church—The crime of Ananias and Sapphira, in reference to that practice—The manner in which this sin was detected—The awful judgment by which it was punished—And the effect produced upon others.

"The Influence of Christian Inter-course," forms the subject of the Fourteenth Discourse. Our author takes his text from Acts xxviii. 15. ["Whom when Paul saw, he thanked God, and took courage."] This passage, he thinks, may suggest to us, that the best Christians are liable to dejection and discouragement in their way to heaven;—that in such cases it is kindly ordered by Divine Providence, that some seasonable, salutary instrument of relief shall be at hand, that shall put new life and spirit into them;—and that the effect of relief in such circumstances is just as described here, to promote gratitude and hope. The sermon is very interesting and valuable; abounding in the characteristic marks of Mr. T.'s style, and representing much, we doubt not, of his personal experience. To this composition, however, no date has been affixed; though as to all the other discourses in the volume, we are informed, *when* and *where* they were delivered.

In the Fifteenth Sermon "Youth" are "guarded against the deceitfulness of sin." The preacher appears to have been in the habit of addressing his young friends on the first Lord's-day in every year. On such an occasion, the discourse now before us was delivered. The text is Heb. iii. 13. ["But exhort one another daily," &c.] To shew wherein the deceitfulness of sin consists, to point out the

danger of listening to its insidious misrepresentations, and to notice one capital means of guarding against this fatal evil, are the objects of Mr. T.'s attention; and he pursues them with great wisdom, faithfulness, energy and affection. His representations are calculated to be eminently impressive: scarcely could they be heard, and, we are persuaded, they cannot be read, altogether in vain.

Another New-Year's Sermon follows. In No. XVI., "Life and Death" are "set before the young," from Deut. xxx. 19. The writer's method is the following: First, he shews the rising generation, in what sense life and death may justly be said to be set before them; and, next, life and death, blessing and cursing, as thus stated, thus connected, are proposed to their choice. The sermon is familiar and striking, seasonable and pertinent: a just advantage is taken of local and temporary circumstances; while many remarks are interspersed, which evince an attentive observation and intimate knowledge of human nature.

From Prov. xxiii. 15, "My son, if thine heart be wise, my heart shall rejoice, even mine," Mr. T. discourses on "Filial Wisdom—Parental Joy." This, the seventeenth sermon, was preached too at the very beginning of a year. Our author notices what it was that "this royal father" had so much at heart, what it would be to him if his desire were accomplished, and what force such a motive is calculated "to carry with it on the young and ingenuous and affectionate mind." This is an extremely pathetic, tender and powerful address to the finest sensibilities of youth, in favour of early piety. We extract from it two or three sentences, which are particularly illustrative of the mode of Mr. Toller's writing (p. 301):

"The question returns upon us, What is that *wisdom* which Solomon desired for his son? And, happily for us, Solomon himself has inserted one word in the text which fully enables us to understand his meaning: 'My son,' says he, 'if thine HEART be wise,' &c. Thine *Heart*. There it is. In that one word are comprised the contents of volumes. Because that one word sets up a standard of true wisdom, and constitutes the discriminating test by which all spurious and defective wisdom is detected and excluded."

Of the eighteenth, which is also the last, sermon in the volume, the intrinsic merit is very considerable: but the occasions and the circumstances * of the delivery of it, give it yet stronger claims on our attention: "The importance of remembering pastoral instructions, and the uncertainty of their continuance," are urged, with rare simplicity and affection, from 2 Pet. i. 12—15: ["Wherefore I will not be negligent to put you always in remembrance," &c.] Agreeable to this title are the two general heads of the discourse; and the subordinate thoughts are extremely pertinent and well arranged. We shall make some quotations, by which, we trust, our readers will be gratified and improved.

Mr. Toller distinguishes very judiciously between itinerant preachers and the stated ministers of congregations (p. 316):

"They [that class of Christians we commonly call Methodists] go into grossly ignorant villages, and among the very dregs of mankind, who have had no education. The gospel, to such, is, strictly speaking, new. But where the gospel is established, and has been clearly preached for a great number of years, particularly in such a situation as mine, the minister appears principally in the character of a remembrancer."

The following remarks, evince the same power of discrimination, and may serve to correct a current error (pp. 317—319):

"—If a travelling Methodist were to carry studied sermons among ignorant, profligate people, he would not be very likely to arouse them, or to do them good; and, therefore, such preachers very properly address their hearers in an off-hand, free way, without any study, because to such congregations every thing they say is new. But what is very right in them might be very wrong in us.—And it is exceedingly wrong in congregations, to wish their ministers, as I know some do, to preach in that extempore, unstudied way (however proper and interesting it may be in itinerants and occasional village preachers); because when a man has been long settled, the same things would necessarily come over and over, there would be no variety, and the very people who are so clamorous for this mode of preaching would soon become weary, and wish to hear somebody else.

A settled minister, who justly appreciates the importance and difficulty of keeping up the attention of a stated congregation, goes through a vast deal more in studying than people in general are aware of, which is not necessary for the other description of preachers. I have spent some of the most painful, trying moments in my life, and my mind has been upon the stretch, sometimes almost upon the rack, in preparing addresses for you, which, perhaps, you thought were all very easy to me: and sometimes some of you have slept under what had cost me many tears in composing, the sight of which has excited many an inward, bitter pang you little thought of, and has sent me home many times with a sunk and dejected heart."

These hints to auditors, are pursued, (pp. 319, 320):

"Some people who neglect the house of God, assign as a reason, that if they did attend, the preacher could not tell them any thing new; they should only hear over again what they knew perfectly well before. But, by the way, this is not always true. Perhaps these wise men, if they would but condescend to favour us with their attendance, and if, when they came, they would listen and not sleep, might occasionally hear something which even they did not know before."

The following passage will also be found, with few variations, in our author's discourse on the death of the Rev. Samuel Palmer* (pp. 327, 328):

"Suppose this house were as large again as it is, that there were three times as many hearers, and I were to live here forty years, caressed, followed, and extolled all the time,—and this were all; self, in effect, preached all the while, a carnal religion propagated, men amused and made to wonder; but no mind really instructed, no heart humbled, no sinner turned from the error of his way, no Christian graces or Christian duties promoted;—why these forty years must end by and bye—and what then? Why to me it would all be as the bursting of a glittering bubble, the retreat of an actor from the stage, amidst clappings which he is to hear no more. There is one passage of scripture, to realize which is worth ten thousand such caresses and plaudits as these, all put together; namely, when a dying minister can look round

* Some other sentences in *that* sermon are taken, as was natural and proper, from the present.

* See the Memoir, pp. 15, &c.

on an affectionate, weeping flock, and say, 'Ye are our epistle, written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ, ministered by us; written, not with ink, but with the spirit of the living God; not in tables of stone, but in fleshly tables of the heart.'

[To be continued.]

ART. II.—*East-India Unitarian Tracts.*

(Continued from p. 236.)

THE full title of the pamphlet, No. IX. in our series, is as follows: "A Vindication of the Incarnation of the Deity, as the common Basis of Hindooism and Christianity, against the Schismatic Attacks of R. Tytler, Esq. M. D., Surgeon in the Hon. East-India Company's Service, Author of an Inquiry into the Origin and Principles of Budaic Sabism, and of 'The Substance of a Discourse in Vindication of the Divinity of our Lord,' and also, Member of the Asiatic Society. By Ram Doss. Calcutta, printed by S. Smith and Co. Hurkaru Press, 1823."

We have called this (p. 236,) a *bonâ fide* attempt by a Hindoo to shew that Hindooism and Trinitarian Christianity are kindred religions. On a second and more careful perusal of the tract, we have almost been inclined to suspect that it is the work of a disguised polemic; but still there are passages that would seem to come from the pen of a Brahmin; and perhaps the real state of the case is, that the Vindication is the work of a Reformed, if not a Christian Hindoo. Dr. Tytler himself allows (p. 9), that Ram Doss may be "a real person."

Ram Doss, be he flesh and blood or a mere creature of the imagination, dedicates his Vindication "to all believers in the Incarnation of the Deity," assuring them that his object is "that all believers in the manifestation of God in the flesh, whether Hindoo or Christian, might unite in support of our common cause, and cordially co-operate in our endeavours to check the alarming growth of the Unitarian heresy."

In an Introduction the writer quotes a passage from a letter of Dr. Tytler's, published in the Bengal Hurkaru of the 30th of May 1823, which he

says is "directed against Rammohun Roy, a person who, as is well known, is strongly reprobated by the zealous both among Hindoos and Christians, for his daring impiety in rejecting the doctrine of Divine Incarnations." But he complains that whilst the Doctor censures "this stubborn heretic," (this is a suspicious phrase, but the Missionaries may have taught the Brahmmins the language of Christian offence,) he introduces unwarrantably contemptuous allusions to the Hindoo Deities.

Dr. Tytler had, it appears, invited Rammohun Roy to a "religious conference." The learned Brahmin declined the meeting, unless Dr. Tytler could procure the signature of one of the missionaries to his creed, attesting it to be Trinitarian Christianity; telling the challenger, "whether you be a faithful believer in the Divinity of the Holy Lord and Saviour JESUS CHRIST, or of any other mortal man; or whether a Hindu declares himself a faithful believer in the divinity of his Holy Thakoor Trata RAM, or MUNOO—I feel equally indifferent about these notions." Upon this the Doctor complains grievously that his "belief in the divinity of the Holy Saviour is on a par with a Hindu's belief in his Thakoor!" The complaint gave occasion to the first letter of Ram Doss to the Doctor, which being refused by the Editor of the Hurkaru, was sent to Dr. Tytler privately.

Ram Doss says that no Hindoo would be offended at being told by a believer in "the invisible God," that he (the believer) was "indifferent about the Hindoo's faith in the divinity of his Holy Thakoor and Trata Ram or Munoo." He expresses astonishment at the Doctor's being angry at the suggestion of his own belief in the divinity of Jesus Christ being similar to that of the Hindoo in his Thakoor, urging

"—you ought to know that our religious faith and yours are founded on the same sacred basis, viz, the manifestation of God in the flesh, without any restriction to a dark or fair complexion, large or small stature, long or short hair. You cannot surely be ignorant that the Divine RAM was the reputed son of Dausuruth, of the offspring of Bhuggeeruth, of the tribe of Rughoos: as JESUS was the reputed son of Joseph, of the house of

David, of the tribe of Judah. RAM was the king of the Rughoos and of foreigners, while, in like manner, JESUS was king of the Jews and Gentiles. Both are stated in the respective sacred books handed down to us, to have performed very wonderful miracles, and both ascended up to heaven. Both were tempted by the Devil while on the earth, and both have been worshiped by millions up to the present day. Since God can be born of the tribe of Judah, how, I ask, is it impossible that he should be born of the tribe of Rughoo, or of any other nation or race of men? And as the human form and feelings of RAM afford sceptics no good argument against his omnipresent and divine nature, it must be evident to you that this deluded sect of Unitarianism can lay no stress on the human form and feelings of Jesus Christ as disproving his divinity."

This is pretty strong. Ram Doss goes on,

"You may perhaps urge, that there is a wide difference between a belief in THREE PERSONS in the Godhead as maintained by you, and a belief in three hundred and thirty millions of Persons in the Godhead, entertained by the Hindoos: but as all such numerical objections are founded on the frail basis of human reason, which we well know is fallible, you must admit that the same Omnipotence which can make THREE ONE and ONE THREE, can equally reconcile the unity and PLURALITY of three hundred and thirty millions; both being supported by a sublime mystery which far transcends all human comprehension."

The Hindoo writer concludes with reminding Dr. Tytler that "the vain and narrow-minded believers in one invisible God, accuse the followers of the Trinity, as well as the sincere worshippers of Ram and other Divine Incarnations, of being idolaters," and that therefore, policy required a good understanding and brotherhood between the two sects, that they "may go hand in hand in opposing and if possible extirpating the abominable notion of God, which strikes equally at the root of Hindooism and Christianity." But it is not too late, he adds, for the Doctor to atone for his indiscretion by expressing his regret at having written any thing calculated "to create dissension among the worshippers of Divine Incarnations."

The reply of the Trinitarian Doctor is worthy of being inserted entire, as

a specimen of "the true agonistic style."

"TO RAM DOSS,

"I have received your letter, and beg you to receive my best thanks for the trouble you have put yourself to in sending it to me. It was my intention this evening to have proved that *Hindu Idolatry* and *Unitarianism* are the same, and that they both proceed from the *Devil*.—Unfortunately, Mr. Robison, in consequence of the number who were anxious to attend, has requested me to postpone the meeting, to which of course I have acceded. But I am ready,—MIND ME, READY,—to meet you and your runnagate friend *Rammohun Roy* whenever you please, in public and private discussion, and let you know what a humble individual unsupported can do, armed with no other weapon than the sharp sword of the Gospel, in bringing to light the hidden works of darkness which are at present displayed in the damnable heresy of *Unitarianism*, of which you are the wretched tool. But neither you, *Rammohun Roy*, nor the second fallen ADAM, dare meet me, because you fear the WORD of TRUTH.

"Your inveterate and determined
"foe in the LORD,

(Signed) "R. TYTLER.

"May 6th, 1823."

This Christian epistle the editor of the *Hurkaru* inserted, with a remark that "there is a wide difference between the belief which maintains *God* to have appeared in the flesh, and that of the Hindoo who believes the appearance of the omnipotent Being in the shape of a *Thakoor*, which, (says the Editor,) if we are not mistaken, is composed of stone, metal or wood." Ram Doss replies to the Editor that no Hindoo imagines "that the divine Ram, the son of *Dusruth* by *Houshilya* his mother, according to the flesh, was composed either of wood, stone or metal." The images of the Hindoos are, he says, like those of the Roman Catholics; they are not identified with the sacred person they represent, but are mere helps to devotion.—With this letter the Editor inserted some candid explanatory observations upon the controversy, treating Ram Doss as a real person and a sincere Hindoo.

The next letter in the collection is from Ram Doss to the afore-named Editor, and is entitled "*Ram Doss's First Challenge to Dr. R. Tytler.*"

The public are here informed that "this Goliath" "shrinks from the defence of the charges he has brought against Hindooism, and refuses to co-operate with" Ram Doss "in opposing Unitarianism."

A reply to this letter appeared in the newspaper from Dr. Tytler; avowing that he at first considered it to have been "written by some Unitarian under a pseudonymous signature," but that, judging from the last letter of the writer to the Editor, he may have been mistaken, and therefore he informs Ram Doss, "if he be a real person," that he considers there is no book at present in possession of Hindus—the Mahabharat and Ramayana not excepted—of higher antiquity than the entrance of the Mussulmans into India, say about 800 years from the present period; and that the legends attached to the Avatars are merely corrupted copies of the Holy Scriptures in the possession of Christians. And the Doctor offers to meet Ram Doss, "if he be a real person and wish to obtain information on these topics," at his own house, or elsewhere, to discuss "the modernness of the religious system at present followed by the Hindus."

Not satisfied with this, nor inclined to meet such an antagonist in person, Ram Doss sent to the Hurkaru a "Second Challenge to Dr. Tytler," calling upon him for a direct answer to the arguments of his former letter. In return, the redoubtable Doctor reminded the Brahmin, by means of the Hurkaru, that whilst he considered Unitarianism to be "a system of damnable heresy proceeding from the Devil," he looked upon Ram Doss's own superstitions in the same light, and declared that it was unreasonable to expect that he would allow this person to "co-operate" with him, when in fact he maintained "Unitarianism to be nothing more than a new name for Hindoo idolatry."

A "Third Challenge to Dr. Tytler" was now given in the Hurkaru by his unwearied opponent, who inquired, seeing that the Doctor shrunk from entering the field with him against Unitarianism and left him "to encounter the danger and reap the glory single-handed," whether he also flinched from justifying his insinuations

against the Hindoo religion, and from replying to the letter proving Hindooism and Christianity to rest on the same sacred foundation? The Doctor contented himself with asserting that the charge of shrinking was too absurd to require notice, and that the histories of Buddha, Saluvahana and Chrishna comprised "nothing more than perverted copies of Christianity."

Ram Doss replied to the Doctor by inquiring "whether if any Hindoo were to make insinuations against the Christian religion, when called to defend them he would be justified in merely referring Christians to the books of the Jews (a tribe equally inimical to Christianity), or Gibbon's History of the Roman Empire, or to a whole History of Jesus Christ, without adducing any particular passage?" He then for the fourth time challenged his antagonist to answer his arguments. The only notice Dr. Tytler took of this letter was in a Postscript to one which he sent to the Hurkaru, as follows:

"I request to be informed by your sapient correspondent *Ram Doss* in what manner he proves Buddha to be the head of a tribe inimical to Hindooism."

This Ram Doss in reply pronounces to be mere evasion; however, "to oblige the Doctor as a fellow-believer in and worshiper of Divine Incarnations," he informs him ("although it has no bearing on the question"),

"——that *Buddha* or *Boodha*, is the head of the sect of *Boeddhus*, who derive their name from him in the same manner as Christians do from Christ. That this sect is inimical to Hindooism is proved by the fact that they deny the existence of a Creator of the Universe, in whom the Hindoos believe, and also despise many of the gods worshiped by the latter. There are hundreds of works published by them against each other, which are in general circulation."

But after complying thus far with Dr. Tytler's request, Ram Doss repeats that this has nothing to do with his arguments, which the Doctor by evading confesses he is unable to answer, and therefore denounces him "a defamer of Hindooism, a religion of the principles of which he is (or at least appears to be) totally ignorant." To all this, the Trinitarian champion complacently replies,

"The sapient *Ram Doss* now changes his tone,—and tells us the *Buddhists* 'despise many of the gods worshipped by the Hindoos.' It hence follows that some of the Hindoo deities must be objects of their adoration. And yet this writer asserts *Buddha* to be the 'head of a tribe inimical to Hindooism,' while his own statement proves Hindoo gods to be the objects of *Buddhaic* veneration!"

To this notice of *Ram Doss's* fifth challenge (we quote his own phrase) the challenger replies that he calls upon the world to judge "whether the person who can resort to such shuffling and evasion have any just claim to the character of a man of learning or a man of probity?" On the Doctor's supposed detection of an egregious blunder, the Brahmin retorts,

"In what school of wisdom did the learned Doctor acquire his logic? Although I despise or dislike several members of a family, is this a proof that I must adore the rest? May I not regard the rest with indifference, or be unacquainted with them? But granting even that *Buddhists* do worship some of the Hindoo gods, while they despise others, may they not still be inimical to Hindooism? For, do not the Jews despise one of the Christian Gods, worship another, and are indifferent to a third; and yet are they not inveterate enemies of Christianity?"

"I now only wish to know from what College or University the Doctor procured a certificate, authorizing him to assume the Title of *M. D.*, and whether that seat of learning, in the distribution of its *academic honours*, usually selects such worthy objects?"

"Dr. Tytler being now," (the pamphlet states) "completely silenced, a friend, under the signature of 'A Christian,' came forward to his assistance." This letter is republished. The 'Christian' expresses his satisfaction at the improvement in mind and character observable in some of the Hindoos, but laments that, indebted as they are to Christians for their light and improvement, they should now turn upon and insult their benefactors by degrading their religion. He asks of his Christian readers, whether they are so far sunk in Asiatic effeminacy as to behold with indifference their holy and immaculate religion placed on an equality with Hindooism, with rank idolatry,

with disgraceful ignorance and shameful superstition? This successor of Dr. Tytler puts several theological questions to *Ram Doss*, which will be found in his answer, and calls upon him, if he is not able to answer them, to refrain from insulting Christians by putting their religion on a comparison with Hindooism. *Rammohun Roy* is referred to by the 'Christian' in this connexion:

"*Rammohun Roy*, who appears to me to be the most learned of the Hindoos, is so far from making such odious and offensive remarks, that he apparently gives the preference to Christianity. Vide his First Appeal, entitled 'The Precepts of Christ the Guide to Peace and Happiness.' *I regret the learned Bruhmia was interrupted by the intemperate zeal of the Baptists in the praise-worthy course he intended to have pursued, as set forth in his Preface to the work above alluded to.*"

This correspondent concludes by recommending *Ram Doss* to "employ his time and talents in laudable and pious endeavours to reclaim his countrymen from idolatry, rather than attempt to investigate mysteries that are far above the weak comprehensions of man," and "to beware of such Christians" (is this designed for Dr. Tytler?) "as are carried away with every wind of doctrine, and know not what they do."

Ram Doss's reply to the 'Christian' is so able and so complete, that we must give it whole:

"To the Editor of the *Bengal Hurkaru*.
Sir,

"I regret to observe by the letter in your paper of this morning, signed, 'A Christian,' that in repelling the offensive insinuations of Dr. Tytler against the Hindoo religion, I am considered by one of the Christian denomination as endeavouring to degrade his 'faith.'

"It is well known to you, Sir, that I privately sent a letter to the Doctor, refuting his position in the most friendly, calm, and argumentative manner, to which he returned a note loading me with the grossest abuse; consequently, I thought myself justified in challenging him publicly to make a reply to my arguments. The 'Christian,' therefore, cannot conceal from himself that it is I and my faith which have been vilified and abused, and that in return, I have offered not insult, but merely reason and argument; for it cannot be considered insult for a man to say that another religion is founded on the same basis with his own,

which he believes to be all that is venerable and sacred.

"If by the 'ray of intelligence,' for which the 'Christian' says we are indebted to the English, he means the introduction of useful mechanical arts, I am ready to express my assent and also my gratitude; but with respect to *science, literature, or religion*, I do not acknowledge that we are placed under any obligation. For by a reference to history it may be proved that the world was indebted to *our ancestors* for the first dawn of knowledge, which sprung up in the East, and, thanks to the Goddess of Wisdom, we have still a philosophical and copious language of our own which distinguishes us from other nations, who cannot express scientific or abstract ideas without borrowing the language of foreigners.

"Rammohun Roy's abandonment of Hindoo doctrines (as 'A Christian' mentions) cannot prove them to be erroneous; no more than the rejection of the Christian religion by hundreds of persons who were originally Christians and more learned than Rammohun Roy, prove the fallacy of Christianity. We Hindoos regard him in the same light as Christians do Hume, Voltaire, Gibbon and other sceptics.

"Before 'A Christian' indulged in a tirade about persons being 'degraded by Asiatic effeminacy,' he should have recollected that almost all the ancient prophets and patriarchs venerated by Christians, nay even Jesus Christ himself, a divine incarnation and the *founder* of the Christian faith, were ASIATICS. So that if a Christian thinks it degrading to be born or to reside in *Asia*, he directly reflects upon them.

"First.—The 'Christian' demands, 'Will RAM DOSS or his associates be pleased to inform me if the *incarnation of his god* was foretold by prophets through a period of four thousand years?' I answer in the affirmative—"The incarnation of *Ram* was foretold in the works of many holy and inspired men for more than four thousand years previous to the event, in the most precise and intelligible language; not in those ambiguous and equivocal terms found in the *Old Testament*, respecting the incarnation of Jesus Christ, an ambiguity which it is well known has afforded our common enemies the Unitarians, a handle for raising a doubt of Jesus Christ being a real manifestation of God in the flesh.

"Secondly.—The Christian demands of RAM DOSS, 'Will he demonstrate the mission or divine incarnation of his deity by incontestable and stupendous miracles such as Christ wrought?' I answer, *Yes*: The divine Ram performed

miracles more stupendous, not before multitudes of ignorant people only, but in the presence of princes and of thousands of learned men, and of those who were inimical to Hindooism. I admit that the Jeins and other unbelievers ascribed Ram's miraculous power to a demoniacal spirit, in the same manner as the Jews attributed the miracles of Jesus to the power of Beelzebub; but neither of these objections are worthy of notice from believers in divine incarnations; since the performance of the miracles themselves is incontestably proved by tradition.

"Thirdly.—The 'Christian' asks, 'Will he (RAM DOSS) assert that the doctrine of Hindooism is as pure and undefiled as that of Christianity?' Undoubtedly, such is my assertion: and an English translation of the Vedant as well as of Munoo (which contains the essences of the whole Veds) being before the public, I call on all reflecting men to compare the two religions together, and point out in what respect the one excels the other in purity. Should the 'Christian' attempt to ridicule some part of the ritual of the Veds, I shall of course feel myself justified in referring to ceremonies of a similar character in the Christian Scriptures; and if he dwell on the corrupt notions introduced into Hindooism in more modern times, I shall also remind him of the corruptions introduced by various sects into Christianity. But 'A Christian' must know very well that such corruptions cannot detract from the excellence of genuine religions themselves.

"Fourthly.—The 'Christian' asks, 'Will he (RAM DOSS) prove that the human character has ever been exalted by any system of religion so much as by the sweet influence of Christianity?' In reply, I appeal to history, and call upon the 'CHRISTIAN' to mention any religion on the face of the earth that has been the cause of so much war and bloodshed, cruelty and oppression for so many hundred years as this whose '*sweet influence*' he celebrates.

"That propriety of conduct found among the better sort of Christians is entirely owing to the superior education they have enjoyed; a proof of which is, that others of the same rank in society, although not believers in Christianity, are distinguished by equal propriety of conduct, which is not the case with the most firm believers, if destitute of education or without the means of improvement, by mixing in company with persons better instructed than themselves.

"It is unjust in the 'CHRISTIAN' to quarrel with Hindoos because (he says) they cannot comprehend the sublime

mystery of his religion; since he is equally unable to comprehend the sublime mysteries of ours, and since both these mysteries equally transcend the human understanding, one cannot be preferred to the other.

"Let us, however, return to the main question, viz., that THE INCARNATION OF THE DEITY IS THE COMMON BASIS OF HINDOOISM AND CHRISTIANITY. If the manifestation of God in the flesh is possible, such possibility cannot reasonably be confined to Judea or Uyodhya; for God has undoubtedly the power of manifesting himself in either country, and of assuming any colour or name he pleases. If it is impossible, as our common enemies the Unitarians contend, such impossibility must extend to all places and persons. I trust, therefore, the Christian will reflect with great seriousness on this subject, and will be kind enough to let me know the result.

"I am, Sir, your most obedt. Servt.

"RAM DOSS.

"*Calcutta, May 23, 1823.*"

This extraordinary letter is followed by a notice that "Ram Doss having heard nothing more publicly or privately from Dr. Tytler or 'A Christian,' the correspondence here concluded, and the arguments adduced in vindication of the Incarnation of the Deity as the Common Basis of Hindooism and Christianity, consequently remain unanswered."

After the specimens that Rammohun Roy has presented to the public of the height of intellectual and theo-

logical improvement which a Brahmin in Bengal may reach, it would be idle to say that Ram Doss cannot be the person he represents himself to be. If Rammohun Roy had stopped short at Hindoo Monotheism, he would have been just such a reasoner and writer as Ram Doss. But whether this name be fictitious or real, the controversy is of great, though it may not be of equal, importance. It must have been read by means of the newspaper and the pamphlet by many natives, and it can scarcely have failed of exciting some of them to inquire into the pretensions of Hindooism and Christianity, and of the several forms of Christianity, now exhibited in India. On the European population, its effect must, one should think, have been still greater; since it places the controversy between Trinitarians and Unitarians on the plain ground of the former being akin to polytheism, and of the latter being the only Christian system that militates directly against every principle of idolatry, and every argument of idolaters.

This last remark leads us to say that there has just fallen into our hands another East-India pamphlet in "Vindication of the Hindoo Religion against the Attacks of Christian Missionaries," of which we propose to give an account in the next Number.

OBITUARY.

Died, at Boston, Mass., U.S., Feb. 5, 1824, Mrs. ELIZABETH W. WARE, aged 31, wife of the Rev. Henry Ware, Junior, and eldest daughter of Benjamin Waterhouse, M.D. There were many qualities in the character of the late Mrs. Ware which gave her a claim to peculiar interest and respect while living, and render her premature death the subject of uncommon regret. To strong natural sense, and more than ordinary powers of mind, she united great energy, firmness, decision and dignity of character. Her feeble health for many years before the sickness which terminated her life, rendered the sphere of her exertions and influence smaller than her disposition would have made it; but even under the pressure of constant indisposition, there are few possessed of the full enjoyment of health,

who were capable of so much and of such well-directed exertion. Her life was terminated by a pulmonary consumption, of which the distinct commencement might be dated more than two years before its termination; and during the whole of this long sickness, she suffered far more from bodily distress and pain, than usually falls to the lot of the victims of that disease. With how much cheerful fortitude and Christian resignation she endured all this, can only be known by those who witnessed her days and nights of protracted suffering; who saw her, till within the few last months of her life, perform almost all the duties of a wife and mother, with as much assiduity and fidelity as she had when comparatively in a state of health, and this too with a perfect assurance from the very beginning,

of what must be the event of her disease; and who knew with what calmness and composure she awaited the slow but certain approaches of the last great change. In all the relations of life her example is invaluable, and her loss irreparable; and those who have suffered from this bereavement, can have no consolation but in the recollection of her virtues, and in the hopes which, as Christians, that recollection affords them.

Mar. 27, at his house in *Green Street, Grosvenor Square*, in the 85th year of his age, GEORGE MUSGRAVE, Esq., formerly member for Carlisle, in the county of Cumberland, Vice-President of the Magdalen Hospital, &c. In the several relations of private life, his exemplary conduct, graced by the constant practice of every Christian virtue, will stand recorded in most affectionate remembrance; while, as a zealous and most liberal supporter of public charitable institutions—to three of which, the Magdalen, Bridewell and Blind Society, he has bequeathed the sum of £100 severally—his loss will be deplored with that real sorrow which gilds the memory of the just man and the good.—(*Newspapers.*)

April 28, at *Liverpool*, Mr. JOSEPH HANCOX, second son of Mr. James Hancox, of Birmingham, and grandson of the Rev. James Hancox, formerly a respectable Dissenting Minister of Dudley, in Worcestershire. James Hancox, father of the subject of the present notice, was an extensive iron master in the neighbourhood of Birmingham, during a period peculiarly disastrous to persons engaged in such undertakings. He was a man of strict honour and undeviating principle, qualities which, in the imperfection of this world's institutions, do not always contribute to pecuniary advancement. At his death he was possessed of little property to bequeath to his children: but he had taken care to endow them with a liberal education, and his last legacy was an unallied name.

At an early age Joseph Hancox selected Liverpool as his place of residence, and there entered into commercial engagements, in the course of which he had occasion to visit America more than once, as well as different parts of the Mediterranean. But it is not our intention to trace his progress in these pursuits, but rather, at the termination of his career, to offer a brief sketch of his character, as a farewell tribute to his memory.

Mr. Hancox possessed most of the qualities requisite to give him consideration and influence in the circle in which

he moved: he had travelled and seen the world, and consequently had the information and manners of a gentleman. He had a sound understanding, and a clear conception of the subjects in which society is wont to take an interest: and he possessed a talent for conversation which enabled him to impart his own impressions to others.

As a man of strict probity and integrity of principle, his reputation was permanently high. In his more general and social character, he was the advocate of free discussion; jealous of every encroachment upon the independence of the subject, and a friend to all liberal institutions.

In religion, Mr. Hancox was an Unitarian; free from the bigotry of sects and synods, and allowing to every one the same freedom of sentiment which he claimed for himself. In the year 1815, the society of Paradise-Street Chapel, in Liverpool, published a volume of Hymns, intended principally for their own use, in the arrangement and compilation of which Mr. H. took an active part; revising nearly the whole, besides contributing several original compositions from his own pen. He was, indeed, from his talents as a critic, peculiarly well qualified for the task of revision: and the late Rev. Pendlebury Houghton, the elegance of whose compositions is so well known, did not scruple to solicit the benefit of Mr. Hancox's opinion and suggestions, before he committed to the press some of his latest publications.

Occasionally Mr. Hancox did not scruple to mingle with the noisy and bustling politics of the times; being a steady and consistent Reformer. His notions of the right and extent of suffrage he might carry somewhat farther than some of his Whig friends, with whom he was in the habit of associating: but, as he thought proper to judge for himself, so he cheerfully conceded to others the same privilege. He was, however, rather a private than a public character, and it was in domestic retirement or in social intercourse that he was most known and best appreciated. During his last illness he discoursed with animation upon the signs of a more enlightened and liberal spirit which were observable, not only in the national legislature, but in the local politics of the town in which he lived: contemplating with evident satisfaction that gradual but substantial improvement which has been forced into the administration of all persons holding authority, by the powerful influence of public opinion.

Mr. Hancox was in the 44th year of his age, and had been married about ten years. He has left behind him a widow

and three children. To them his loss will be irreparable; but they may yet experience that calm and solemn satisfaction, which cannot fail to allay the bitterness of grief, and which is to be derived from the reflection that his memory will continue to be cherished with

esteem and affection, not only by his nearest and dearest connexions, but by all who had the happiness to enjoy his friendship, or the opportunity to estimate his worth.

B.

INTELLIGENCE.

DOMESTIC.

Re-opening of Unitarian Chapel, Totnes.

It will be gratifying to the friends of Unitarian Christianity to learn that this Chapel, after an interval of twenty years and upwards, is again occupied by worshippers of One God, even the Father, under the care of a respectable Unitarian minister. Although untoward circumstances for so many years prevented the congregation for whom the building was originally erected from assembling in it, nevertheless, the trustees, like men of honour and principle, were careful to fill up the trust with persons favourable to Unitarian views; and by letting the Chapel, and in other ways increasing the funds attached to it, as well as by their own individual liberality, they were at length enabled to offer a minister a very moderate salary. Application was then made to the Rev. Henry Acton, of Exeter, to visit Totnes, for the purpose of re-opening the Chapel for Unitarian worship; which was accordingly done on the 28th of March. Mr. Smethurst, of Moreton Hampstead, conducted the devotional parts of the service, and Mr. Acton preached, morning and afternoon. The congregation in the morning was encouraging, but in the afternoon the place was crowded with respectable and serious hearers. The Rev. James C. Wallace has been since engaged as the minister for a twelvemonth; and all appearances promise that much success will reward his able services in the great and good cause at Totnes.

Devon and Cornwall Unitarian Missionary Society.

THIS Society, the want of which had been for some time felt and acknowledged in these western counties, was instituted at George's Chapel, Exeter, on Friday, the 16th of April. Though the day was exceedingly wet and unfavourable, many zealous friends to the cause attended from Honiton, Crediton, Collumpton, Sidmouth, and other places. The Rev.

Richard Wright, who, as a veteran Missionary, was invited to preach upon the occasion, delighted and animated his hearers by the ability and energy with which he defended the claims of Unitarianism to the scriptural title of "glad tidings," his text being Acts xx. 24. After the sermon, Mr. T. M. Kingdon being called to the chair, the business of forming the Society was entered into and accomplished. The congregation assembled again in the evening, when Mr. Acton preached. The feeling created in all minds at the close of the day, was that of confident hope and trust that this society will be highly useful in spreading the knowledge of Unitarian views of the gospel in Devon and Cornwall.

Somerset and Dorset Unitarian Association.

On Wednesday, April 21st, the Half-Yearly Meeting of the Society was held at Ilminster. A more than usual interest was given to the proceedings of the day, by the attendance of *all* the ministers connected with the Society, and by the presence of several gentlemen who reside out of the district, particularly Messrs. Wright, Acton and Smethurst.

The Rev. Samuel Walker, of Crewkerne, preached in the morning, on Fanaticism, and the Rev. H. Acton, in the evening, on the Love and Honour due to our Lord Jesus Christ.

The interval between the services was occupied with the usual engagements. A few new subscribers were added to the Society. It was resolved that measures should be taken to procure the reprinting of a tract, written by Dr. S. Smith, and published in the *Christian Reformer*, Vol. V. p. 361; and the Rev. E. Whitfeld, of Ilminster, was appointed to preach at Crewkerne on the first Tuesday in October.

The writer of this brief notice believes, it may be truly said, that the transactions of the day were productive of one common feeling of gratification and renewed zeal in behalf of the pure gospel of Christ.

G. B. W.

Anniversary of the New Unitarian Congregation, Bolton.

(From The Christian Reflector.)

THE Second Anniversary of the Unitarian Christian Congregation assembling in the Meeting-House, Moor Lane, Bolton, was held on Sunday and Monday, April 18th and 19th. Friends were present from most of the towns and villages in the district. We have pleasure in stating that the following ministers were also present: the Revds. W. J. Fox, of London; J. G. Robberds, of Manchester; R. Astley, of Halifax; R. Cree, of Preston; J. Ragland, of Hindley; F. Knowles, of Park Lane; E. R. Dimock, of Warrington; H. Clarke, of Haslingden; J. Ashworth, Newchurch; J. W. Morris, of Dean Row; W. Stevens, of Todmorden; W. Duffield, of Salford; and Mr. W. Boardman, of Swinton; and what are called the *lay* preachers of Manchester. In the morning and evening of Sunday, the Rev. W. J. Fox preached two most admirable and eloquent sermons. The Rev. George Harris preached in the afternoon, and the Rev. J. G. Robberds delivered a most masterly exposure of the doctrine of the two natures of Christ, on the Monday night. The congregations were numerous.

On the Monday more than 250 persons, male and female, sat down to dinner, the Rev. George Harris in the Chair; which number was increased after dinner to 400. Addresses were delivered by Messrs. Fox, Robberds, Dimock, Johnson, of Carlisle; Ragland, Remnall, of Park Lane; Makin, Brandreth, Clarke and the Chairman.

On Tuesday, the children educated in the Sunday-schools belonging to the congregation, and the singers, and many of the parents, amounting to more than 200 people, dined in the Cloth Hall, Mr. Harris in the Chair. They were addressed by Mr. Robberds and Mr. Fox in speeches which must have made a deep impression on the minds of all who heard them. The collections during the religious services exceeded *ninety pounds*.

The debt incurred by the congregation in purchasing and fitting up the Meeting-house, is now *entirely liquidated*. Such an instance of united, of disinterested zeal, accomplishing its objects in so short a period as two years, has hitherto been unknown to the Unitarian denomination. It proves the people's power, if the people can only be induced to exercise it: it is the triumph of consistency, and firmness, and perseverance. Soon may the example induce others to labour diligently in the good work of Christian reformation. And may the congregation

show, by the continued moral rectitude of the principles on which they were founded and have acted, that they are deserving of the aids they have received from their friends, and may their society remain a monument of faithfulness to generations yet to come.

The following sentiment was received at the dinner with unanimous approbation: "The Unitarian Ministers of Lancashire and Cheshire, and may we have the pleasure of seeing them here at our next anniversary."

General Baptist Annual Association, Dover.

ON Tuesday, May 18, was holden at Dover, the General Baptist Annual Association. A sermon was preached on the preceding evening by Mr. Austen, of Smarden. The service was introduced by Mr. Farrin, of Canterbury. On the following day the service commenced at 10 o'clock, when Mr. Squier, of Edinburgh, read and prayed; Mr. Chapman, of Deptford, gave out the hymns; and Mr. Briggs, of Bessel's Green, delivered an excellent discourse from Rom. x. part of the 9th and 10th verses: "The word of faith which we preach, that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God that hath raised him from the dead, thou shalt be saved." After the service the business of the Association was entered upon, when we were gratified to witness the increasing liberality of opinion which was manifested. An economical dinner was provided at two o'clock. At half-past three the business was resumed in the chapel. At about five o'clock, according to old custom, tea, prepared in the vestry by the young ladies of the congregation, was introduced, and at half-past eight, the business being concluded, that the day might be ended as it was begun, socially, the friends retired to a very plain supper, after which a question, introduced by the Chairman and Preacher, was discussed with considerable animation. The subject was, "What are the Hindrances to the Spread of Rational Religion?" The whole day passed off with great spirit and pleasantness, which were, however, sadly lessened by the loss which the General Baptist body has so lately sustained in the decease of two of its valued ministers, Mr. Marten, of Dover, and Mr. Moon, of Deptford. It is needless to say how many wishes were uttered, that those who are coming forward in life may emulate their zeal, and worthily occupy their places in the church and at our social meetings.

PARLIAMENTARY.

HOUSE OF LORDS,

MAY 4, 1824.

Unitarians' Marriage Bill.

THE Marquis of LANSDOWNE moved the order of the day for the House to go into a Committee on this Bill.

The Bishop of CHESTER rose to oppose the motion. In justice to his own feelings, in justice to the supporters of this measure, he was bound to declare, after giving the subject his most anxious, long and painful consideration, that his present opinion was the same as that which he had formerly had the honour to state to their Lordships. Again must he contend that the Unitarians had no ground, on the score of religious conscience, to object to the marriage ceremony of the Church of England. No Unitarian could conscientiously object to the betrothing clause on account of words which they themselves used on other occasions. It was a mockery in them to contend that they had any ground to reject those words in the marriage ceremony which were the same as they used in baptism. If any Noble Lord could shew that the Unitarians had any just grounds on the score of religious conscience, to reject the marriage ceremony, he, for one, should have very different feelings towards them; and would vote in their favour. He admitted fully, however, that the blessing did distinctly recognize, in explicit terms, the doctrine of the Trinity. But was not this the declaration of the minister—not an act in which the party joined? The Church of England would be wanting to its own dignity and character, were it not to take every proper opportunity to declare and maintain those doctrines it believed to be the true doctrines of Christ. If the framers of our Liturgy had considered all the circumstances under which the Unitarians were now found, they could not have more fairly met the scruples of others, without compromising the dignity and character of the Church, than is now done by the mode in which this doctrine is recognized, without requiring any assent from the parties. He knew not why the Unitarians objected to comply with the established law and customs of their country. They had an example for doing so in the Apostle of the Gentiles, and even in our blessed Lord himself, who, though he objected and protested against the doctrines and discipline of the Sanhedrim, and the accustomed worship of the Temple, conformed to the institutions of his country. We have seen only concession following

concession, and demand rising on demand; and, if this point be conceded to the Unitarians, other concessions will be required, and other demands will follow. Our Church was tolerant in principle and practice, but toleration had its limits. The privilege was conceded to all, to worship God according to their conscience, but the Church was not to be called on to renounce its opinions, or to give up its doctrines. The Church of England was not one sect among others—it was the Established Church of this realm, with rights and privileges established for a long course of years, one of which was, that the marriage ceremony should only be performed in some of the churches or chapels of the Church of England. Unless some strong reasons could be urged for it, she ought not to be called on to abandon her rights and privileges. If one stone were taken away from the building after another, it would at length disappear altogether. He entreated their Lordships not to give up the doctrines and discipline of the Church, of which they were the hereditary guardians, and under which this country had attained her present proud pre-eminence. The interest of the Church was interwoven with the best interests of the State, and he trusted their Lordships would not invade either the liberty or privileges of the Church. He would therefore move that their Lordships should resolve themselves into a Committee on that day three months, as an amendment to the Noble Marquis's motion.

The Bishop of EXETER said, if he thought the proposed measure were a violation of the doctrines or privileges of the Church, he would not support it; but feeling that it was not, feeling that there was no danger in the concession, and feeling also that the Church of England would be relieved, by ceasing to compel those who did not believe in her doctrines to join in her service, he thought the Bill, with proper amendments, might be made satisfactory to all parties, and would therefore vote for the Committee. In that Committee he should have some amendments to propose, unless he were prevented by some Noble Lord more competent to the task. The object of his amendments would be to assimilate the present Bill as much as possible, in civil principle, to the Bill of last Session, providing against clandestine marriages, and making some provisions for punishing those who were instrumental in carrying them into effect. He should also propose another clause, to enable the Unitarians to keep the registers of their own marriages: with amendments of this description, he thought the Bill would be bene-

ñcial, and he should vote for the Committee.

The Bishop of ST. DAVID's then spoke, but in so low a tone as to be nearly inaudible below the bar. We only caught a sentence or two. His Lordship said, the Unitarians objected to doctrines which were held by the great mass of Christians to be essential to Christianity. The objections of the Unitarians, therefore, were to what the House must consider as the essential doctrines of Christianity, and it ought to be prepared, if it relieved them, to relieve every one, however opposed to Christianity. The words used, he contended, required no declaration of faith from the parties, they were merely the conclusion of a contract pronounced by a third person.

The Archbishop of CANTERBURY admitted that the Unitarians dealed the Trinity, which the Church considered as an important and essential doctrine of Christianity, and it was on that account that they sought relief; but it could be no satisfaction to the Church, nor could the Church desire it, to force the Unitarians to acquiesce in some parts of its service which they dealed, or, at any rate, to maintain a seeming acquiescence. He had heard it said, with great surprise, that the words might be used by the minister in one sense, and received by the parties in another. What was this but to encourage perverfication, and a simulated assent to doctrines which the parties did not believe? He was persuaded that it would give as much relief to the minister to be exonerated from the duty now imposed on him, as it would do to the Unitarian, and he should therefore vote for the Bill going into a Committee, where it might receive such amendments as were proper.

The Bishop of ST. DAVID's explained, disavowing any opinion that the Church could recognize the affixing of a different meaning to the words used.

The Archbishop of CANTERBURY. That was the very point. The words were notoriously used by the Church in one sense, and, it was said, might be received by the parties in another.

The Marquis of LANSDOWNE could not allow this opportunity to pass without adverting to some topics which had been urged out of that House, and partly adopted, perhaps by some of their Lordships, and which could only be maintained in complete misapprehension of the Bill, and of the law of England, when it was stated that these Dissenters should be placed in the same situation as they were in the reign of King William; those who stated this, forgot that if the law were now as it was then, the Dissenters would

now have had no occasion to ask for relief. It was in consequence of an after innovation, effected by the Act introduced by Lord Hardwicke, in the 26th of George II., intended for a very different purpose, that the Dissenters were indirectly subjected to those hardships from which they now sought relief. This Act, so far from being intended to produce what had been described by the Archbishop of Canterbury as a simulated assent to doctrines which were not believed, was intended, as the title of the law imports, solely to prevent clandestine marriages, and give the community all the security which the law could bestow against the consequences of such marriages. Incidentally it had the effect complained of, by subjecting the Dissenters, like all other persons, to the regulations for preventing these marriages, and it was this incidental effect from which they now wished to be liberated, and which constituted a distinct and fair ground of claim for relief; not by altering the Liturgy of the Church of England, however, as the Right Reverend Prelate who spoke first, seemed to suppose. The Dissenters asked no such thing; they sought no concession from the Church, but an alteration in the law, which would relieve them from the evil of which they complained. They knew that it had been thought necessary to adhere rigidly to the Liturgy; and that it had been declared that no alteration could be made—and they, therefore, only asked relief in a mode which would subject them to additional trouble and expense, but would, at that cost, liberate them from the practice of admitting the doctrines of a Church which they are prepared to deny, and which, in the free exercise of their opinion, they were entitled to deny. The Noble Marquis said he had, on a former occasion, taken some trouble to elicit from the Noble and Learned Lord his opinion as to the legal situation of these parties, and he could not discover that that Noble Lord had any ground for considering the opinions of the Unitarians illegal. In the courts of justice in this kingdom it had been long and cheerfully acknowledged, that there was a wide distinction between those blasphemous opinions which were entertained by persons who had no other object than to subvert religion, and those which grew out of free discussion, which were conscientiously formed, and which might legally exist. But the present Bill had been represented as a blow aimed against the Church, not intentionally by those who had brought in the Bill, but by the Bill itself, in its necessary operation. It was easy to make assertions of this nature, and he could not help recol-

lecting that some of the most mischievous delusions which had ever disgraced a country, had originated in the unfounded assertion, that the Church was in danger. The most disgraceful acts recorded in our history were excited by erroneous clamours of this sort. The mob, who had carried the torch to the house of one of the greatest magistrates who had ever presided in England, had been led on to that act of violence and barbarism, under the influence of such an absurd belief. When, therefore, an opinion respecting the danger of the Church Establishment was thrown out by such an authority as the Noble Lord on the Woolsack, it was to be wished and expected that he would condescend to state in what the danger consisted. He would take leave to direct their Lordships' attention to what had been done in Ireland, where the Church was the same as the Church of England, except so far as the measure to which he was about to allude had altered, and liberalized the spirit of church government. An Act was then passed in 1781, declaring all marriages of all Dissenters to be valid, and without any of the regulations which this Bill proposed; and he would ask the Prelates of the Church Establishment in Ireland, to state in what instance this regulation had been found injurious to the Church? That Act had passed in Ireland, not only with the approbation of the Right Reverend Bench and of the Lord Lieutenant, but of the Privy Council, acting at that time under the influence of Lord Thurlow, a man not likely to disregard the interests of the Church. Some of the Bishops, who had taken a part in that proceeding, had left their opinions recorded in a protest; and those opinions were so different from those avowed by the Noble and Learned Earl, that he could not help alluding to them. The Bill for allowing the marriages of Dissenters in Ireland, passed the Commons without any opposition. In the House of Lords it was objected to; but when some of the Prelates came to form a protest against the measure, after it had passed into an Act, they stated their objections to be, not against the principle, of which, on the contrary, they approved, but because it gave the Dissenters *greater* privileges than the members of the Church, (they being willing to give them *as much*,) and because it did not contain in its enactments a provision against clandestine marriages, nor a provision to facilitate divorces in the ordinary cases. They expressed themselves most willing to concur in the principle of the Bill, which they would not have done if they thought it likely to be attended with danger to the Church. He could not conceive that any

objection could be made to the principle of the present Bill, except by persons who held that Unitarians were unfit to be recognized in civil society. What difference there might be in point of doctrine between them and the Established Church, it was not his business to inquire; but if Unitarians had been tolerated, and were still considered worthy to be tolerated in this country, and to contract marriages—it followed, that they ought to be relieved from a form which imposed upon them a simulation of conformity and an acquiescence which the Church ought to disclaim to accept, unless it came freely and from the heart. He could say with truth, that in proportion as he attached importance to the doctrines of the Church of England, he would be anxious that no other assent should be required on their behalf, but that which flowed from the conviction of the heart. If there were any persons in this country who felt a complete indifference on matters of religion, who regarded it only as a trick of State, intended to secure obedience to Government, and respect for law, those were the very persons who, he expected, would be the first to compel others to wear that mask which they were content to wear themselves. But such a proceeding was unworthy of a Christian and Protestant teacher, unworthy of the Church of England, and unworthy of that Assembly: they had no right to ask from others any submission which was not essential; and, after obtaining what was necessary to secure against clandestine marriages, they would not, he was persuaded, consent to vex the consciences of individuals, by obtaining a false assent to doctrines, in which they could not sincerely acquiesce. With respect to the amendments suggested, he should have no objection, if the Bill went into Committee, to meet the views of the Right Reverend Prelates, preserving the principle of the Bill. But with respect to the proposition for obliging the Dissenters to keep a separate registry of their own, he doubted whether the general registry would not be more effectual; at the same time that he was willing to agree to any regulations which were considered necessary. The Bill was not intended for the benefit of Unitarians, but for the general benefit, by giving to marriage the greatest solemnity of which it was capable;—the best way to insure that solemnity was, to connect it with the religious belief of the parties, whether they might consider it mistaken or not; and the most certain way to weaken and destroy it was, to call them into the bosom of the Church, and, as it were, into the presence of their Creator, for the purpose of affecting opi-

nions which they did not believe, though certain Right Reverend Prelates were good enough to point out the way in which the evasion might be reconciled to their consciences. He knew that in times which ought never to be referred to for precedents, during the ascendancy of the Romish Church, instruments of torture had been resorted to, for the purpose of compelling an acquiescence in doctrines which its professors had resolved to propagate; but such cases could only be referred to for the purpose of disgusting them with the example. With regard to the amendments suggested, he would willingly discuss them in the Committee. As to the objection of Lord Liverpool to the Bill's applying to cases where only one of the parties was an Unitarian, he was still of opinion that it ought, but was not disposed to be pertinacious on that point. The East-India Act gave the relief where either of the parties dissented.

The LORD CHANCELLOR observed, that the respect he had always felt for the Noble Lord who advocated this measure, for the other Noble Lords and Prelates who differed from him in opinion, and (though in a much smaller degree) for himself, compelled him to state to their Lordships the grounds upon which he felt that he never could conscientiously vote for sending this Bill to a Committee. He did not mean to say that it was impossible to frame a Bill which should give relief to those who were supposed to be entitled to it; but the present Bill contained principles irreconcilable with the security of the Established Church. He begged the House would not suppose he wished to press his opinions upon any one; but feeling it to be his duty, and he was sure it was his inclination, to support the interests of the Church; feeling also, after having devoted a great portion of a long life to the consideration of the subject, that if ever that moment should arrive when this country should be deprived of her Established Church, she would lose the best security that any country ever had or could have, for the continuance of religious toleration; upon that principle he felt it his duty, for the sake of the Dissenters themselves, to object to any change which was calculated to degrade that Church. It was not for the benefit of the Church alone, but for the security of the great principle of religious toleration, that he should oppose this Bill, and any other which he conceived to be liable to the same objections. No one more than himself wished for a liberal and large toleration, but it could never be enjoyed securely without they had a Church established on the principles of

a liberal and large toleration. A Noble Lord, in allusion to what had passed on a former occasion, had found fault with him, as if he had raised doubts which he himself did not entertain as to the legal situation of these parties. He would, in vindication of himself, repeat and explain what he had stated. In the first place, then, he wished to remind the House, that those who denied the Trinity were excepted from the Toleration Act. No man living could disapprove more than he did of the rigorous Act passed in the time of William, and the still more severe enactments of the Scottish Parliament against Dissenters: it could only excite horror in every man who had his heart in his right place, that speculative opinions should be visited by such punishments. But still it must be remembered, that the 9th of William spoke of the denial of the Trinity not as a dissent, but a denial of the Christian religion. When that Act, which had imposed particular punishments upon the offence which it so described, came to be repealed, it was perfectly understood, (though he knew that the writings of some ecclesiastics had introduced an opinion, that the act of repeal let loose the common law, and all on the subject,) and he could confidently appeal to that respectable member who brought it into the other House, that there was no intention to affect the common law, whatever it was. And as to that he could only repeat, that the Act of William and Mary spoke of these opinions as being contrary to the Christian religion. In the Court of Chancery, in the case of Attorney General and Pearson, (the object of which was to carry into effect a charitable foundation, being a meeting-house, founded after the Act of William and Mary, and before its repeal, and which was sought to be appropriated by Unitarians,) Sir S. Romilly (on whom his Lordship pronounced a high eulogium) argued, that as the Act of William had declared the denial of the Trinity to be contrary to the Christian religion, it was as much out of his (the Lord Chancellor's) power, even at this moment, to establish a provision for Unitarian worship, as it had been decided to be with respect to foundations for teaching the Jewish law. Sitting in a court of equity, he had declined to decide any such question, as to the present legal condition of these parties, and he had, therefore, rested his decision on the principle, that the trust having been founded at a time when Unitarian doctrines were illegal, it could not now be appropriated to an object which must be supposed to have been out of the contemplation of the founder. He said this to clear

himself from the imputation of having launched a doubt where none could be fairly entertained. What had been said as to Ireland, induced him still more strongly to believe that the principle on which this Bill was put, was to be extended to all Dissenters. He denied the possibility of refusing it to any if it were granted to the Unitarians. But it had been said, that the same was already done in the case of Jews and Quakers. What had they done for Jews and Quakers? Merely exempted them from the operation of Lord Hardwicke's Act. Let them, if they wished, bring in a Bill to place them on the same footing with those people, and the Bill would be considered on its own grounds; but then it would be a very different Bill from the present, and would place the parties on a different footing; for he could not undertake to say distinctly how the law stood as to the Jews and Quakers.—Their marriages stood upon the law as it existed before Lord Hardwicke's Act; but what that was, or with how many difficulties it was entangled, he would leave them to judge when he told them he had been engaged fifteen days hearing counsel on the point, on a question of legitimacy. Their Lordships would as soon wish to pass through the Inquisition as to hear all the arguments connected with that investigation; and it seemed clear to him that they must soon be called to make some legislative provision on the subject. To look a little in detail at some parts of this Bill, (for he could tear in pieces almost every sentence of it,) the persons called Unitarians are described as having conscientious scruples to the doctrine of the Trinity. How many persons, he would ask, had the same scruples? Deists, Atheists, and he knew not what, might rank under so vague a description as this. If he understood any thing of the Church of England, (though, after all he heard, he almost fancied he did not,) it was impossible that there could be a greater repugnance between any sets of doctrines than between those of that Church and the Unitarians, so far so, that they must, to be consistent, hold that Church to be idolatrous. Whom then did they propose to bring together by this Bill? Are persons to go to an Archbishop and say, "You hold and reverence the doctrine of the Trinity as an essential of Christianity, but I consider you an idolater, therefore give me facilities which no legislature ever gave!" So, he contended, the whole machinery of the Bill went to make the Church subservient to the cause of dissent. If the Jews and Quakers were to be taken as a precedent, let them take the proposition as broadly,

and let the Unitarians struggle with the same legal difficulties. To the State's policy as to clandestine marriages, he never would sacrifice the greater policy of maintaining the dignity of the Church. He, for one, would never be accessory to its degradation. In stating what he had, he was influenced only by a wish to discharge his own personal duty; it was far from his wish, even if he had the power, to controul the opinion of others; he had discharged his conscience and relieved himself of his responsibility; if the House chose to pass that Bill, he would leave it in their hands; but for himself, he must declare, that a worse Bill than the present had never been submitted to Parliament.

LORD HOLLAND said, that after the discussion which had taken place before, and the decision to which their Lordships had come in favour of the principle of the Bill, he could hardly have expected to find so much warmth, anxiety and opposition, as was now manifested against the question for going into the Committee. So strongly was he impressed with the opinion that no such difficulty could have arisen, that instead of considering this subject, he amused himself, on his way down to the House, with reading a publication of one of the purest and most elegant writers which this country had produced—he meant Mr. Cowper, the poet. In that publication he met with a story, which he little thought, at the time, could admit of any application to the proceedings of their Lordships' House. It appeared that the writer, walking one day in Ramsgate, had met an eminent lawyer whom, in familiar language, he called "Sam Cox," buried in profound meditation on the beach. Being curious to ascertain the subject on which his mind was occupied, he asked what he was thinking of. The lawyer replied, that he was wondering why such an expansive element as the ocean should produce such an insignificant animal as a sprat. In the same way, though reversing the application, he (Lord Holland) was disposed to pause and wonder how such a miserable sprat of a Bill could produce such a commotion in the element of this grave and sedate House. He would say to the Noble and Learned Lord, with all his anxiety for the Church, that it was not the best way either to consult its dignity or to maintain its power, to cry out "Wolf" at every little mouse that made its appearance; he ought not to be so ready "to rin and chase wi' murdrin' battle" such "wee sleekit, cowering, tim'rous beastie." How would a stranger be surprised to hear that, after all this rout, the whole question was whether the Unitarians should

be allowed to marry here as they did always till the year 1756, and as they did now in Ireland. One Right Reverend Prelate (as to whose conduct he should certainly wonder if he did look less at "ex quo natus" than "quibuscum vixit") had taken upon himself to explain away, not his own scruples, but the scruples entertained by other people. He knew no way of ascertaining the scruples of other men but by their own professions; he knew no way of judging of these scruples but as he would wish to be judged. If he said that any doctrine or opinion was contrary to his conscience, no man had a right to say that it was not. It was contended that the words employed in the Church ceremony had been made use of by our Saviour himself. The Unitarians admitted this, but contended that they were used under different circumstances, and in a different sense. Oh! but then it was said, "You may use them still in your sense, and we'll put ours upon them for ourselves." What could this be but, as the Most Reverend Metropolitan had stated, to recommend equivocation—to bring a man to the altar of God to use words in an equivocating way? Then came the objection to making the Church, as it had been elegantly expressed, a handmaid to dissent. And the Noble and Learned Lord, in a very eloquent part of his speech, had at least blurted at a great distinction between mere dissent and this Unitarianism.—But surely one would suppose, from all these arguments, that this Bill was totally the reverse of what it was—that it was a Bill to bring these parties, so opposite in religious opinions, together, instead of being a plan to get rid of this union and to separate people who agreed so ill. If the Church was a handmaid under the operation of this Bill, which only used her for the purpose of registration, what was she as the law now stood?—She participated now, not merely with one member, but "toto corpore." She was not a handmaid, but the prostitute to evil purposes. The Noble Lord says, "God forbid that the Church should register you, you set of Deists, Atheists, and what not: but though she shan't register you, she shall administer to and participate with you all her most sacred rites." So stood the law at present. Though perhaps many of the Right Reverend Bench might think him more Popishly inclined than themselves, he was unwilling to see the Church of England giving countenance and encouragement to such prevarication. But the Noble and Learned Lord had advised them to place the Unitarians on the same footing as the Jews and Quakers. Would

he support such a Bill if he took him at his word? And a pretty preface he had given to such a recommendation; for when he came to describe what that footing was, he confessed himself, after some hesitation, unable to explain it! Fifteen days, he says, had he been arguing and considering the point, and then even he says he does not know what it is! What, then, must be the situation of the Unitarians, if the Noble and Learned Lord's arguments were to be adopted as the outline of any Bill for their relief? What had all the doubts about the common law to do with the question before them? On that point, he must beg leave to remind the Noble and Learned Lord of the way he had treated him on some former occasions. He remembered that, on one occasion, when he (Lord H.) took an active part against the Alien Bill, he asked the Noble and Learned Lord to inform him, in point of courtesy—for their Lordships had no right to call upon the Noble and Learned Lord to give a legal opinion—who were aliens and who were not. He could, however, get no satisfactory answer from the Noble and Learned Lord on that point. In vain did he urge that it was a subject of great importance, and that, when they were called upon to subject a large body of men to arbitrary power, in a manner uncongenial to the principles of the law, they ought at least to know who aliens were. With this view, he proposed seven questions, to be referred to the judges. The Noble and Learned Lord, however, declined giving any answer to his inquiry, and declared, that whoever might come under the description of aliens, it was prudent to subject them to the provisions of the Alien Bill. On another occasion, when the Bill for detaining Napoleon was under discussion—a Bill which, he should ever maintain, reflected disgrace and dishonour on the character of this nation—he (Lord H.) wished to know from the Noble and Learned Lord what the state of the law was, before they proceeded to legislate on the subject. In vain did he ask whether, looking to all the circumstances under which Napoleon Bonaparte had fallen into our power, he could be legally considered as a prisoner of war or not. In vain did he ask whether we had a right to call upon Napoleon for local allegiance; and whether, if we had a right to call upon him for local allegiance, he had not an equal right to call upon us for protection. In vain did he apply to the well-known learning and great abilities of the Noble and Learned Lord, to know whether an action for debt, or defamation, or libel, might or not be brought in the name of Napoleon Bonaparte. All the Noble and Learned Lord

said on that occasion was, either that he did not know, or he would not tell. The Noble and Learned Lord treated the question in a very cavalier manner, and declared, that whatever the state of the law might be, it would make no difference as to the vote he should give on that Bill; and that if the law gave Napoleon any advantage inconsistent with national security, it was no reason why the Bill should not pass. Such was the indifference of the Noble and Learned Lord as to the state of the law on questions involving points of great constitutional importance. But how was this indifference consistent with the line which the Noble and Learned Lord had taken to-night? When they were discussing laws of coercion, restriction and severity, the Noble and Learned Lord had not the slightest anxiety to ascertain the state of the existing law; but when they were called upon to pass this little act of miserable and extorted indulgence, then the Noble and Learned Lord felt the greatest anxiety and alarm as to the state of the law. Singularly indifferent as the Noble and Learned Lord had shewn himself about the state of the law when they were called upon to coerce, all his legal partialities and anxieties revived when they were called upon to extend a little indulgence; and not a step must they stir in the work of charity, till men, nursed in doubt, and cherishing the sinews of their understandings by such doubts, were satisfied, and had resolved all their difficulties. Like the Right Reverend Prelate, the Honourable and Learned Lord had declared, that if a single stone were touched, there was no saying what would become of the whole fabric of the Church. "Coerce and restrain," argued the Noble and Learned Lord, "to what extent you please, if coercion and restriction be prudent, and I care not what the state of the law is; but I will grant nothing in the way of concession—I will concede nothing on the score of liberality—I will not stir a single step in the path of indulgence, until every doubt is removed, every scruple satisfied, and all the possible bearings and consequences of the law are distinctly ascertained." And, after all, what was this concession, what was this great amount of indulgence, which had excited so much anxiety and alarm in the mind of the Noble and Learned Lord? He had heard it said by a Right Reverend Prelate, that this concession would be galling to the dignity and high character of the Church. He (Lord H.) was an unlearned man, but if he understood any thing of the character of the Christian Church, or rather, of the character of Christianity, it was lowliness and charity,

and not dignity and lofty pride. Did the Right Reverend Prelate mean to say, that it would be an insult to the Church of England if persons out of the pale of that Church were admitted to the civil advantages of marriage? This was all the Unitarians asked; and he (Lord H.) must say, if he might be allowed to give an opinion as an unlearned man, that it would be much more in conformity to the spirit and principles of the gospel to extend than to deny this relief. In his opinion, the Bill was calculated to afford as much relief to the clergy of the Church of England as to Dissenters; for, deeply impressed as the clergy must be with the importance of their religious opinions on the subject of the Trinity, they could not but feel it—he would not say degrading, for there could be no degradation in discharging a duty—but they could not fail to feel it a most painful and irksome duty to bear the name which they never invoked without the greatest awe and solemnity, pronounced by persons who felt far differently. He could not but think, therefore, that the sentiments expressed by the Learned Metropolitan were most consistent both with those feelings of liberality and of true Christian piety, which should distinguish a great Christian church. Where was the pleasure which it seemed to be supposed was to be derived from the haughty and intolerant language of those dignitaries of the Church, who were opposed to this slight concession? Where was the delight of being able to say to the Dissenters, "You pretend to have conscientious opinions of your own, but what is the value of your opinions? We hold the only infallible opinions—opinions approved by Parliament, and lauded by princes and kings; you are degraded individuals, who are allowed to pick up the crumbs from our table, and we, in all our lordly and priestly pride, will compel you to use equivocating language, and pay at least an outward homage to doctrines which we know that in your hearts you revile and despise." This was not true dignity; this was not high character; but it was that encroaching spirit of ecclesiastical intolerance, it was that haughty, uncharitable overflow of Pharisaical pride, which every man who loved the Church Establishment, every man who really understood the nature of religious duties, must wish to see banished from the Church of England. The Noble and Learned Lord professed an ardent and anxious love for the Church, and was at liberty to do so; but really to talk of such a Bill as this as aiming blows against her interests and dignities, was rather too much. He had just been reading an eloquent invective against

exaggeration, which would be well worthy of the Noble Lord's attention. On a former night, when a Right Reverend Prelate expressed some anxiety about the tithes and dues, the Noble and Learned Lord said, "Oh, these are all objections of very inferior importance, for if you once allow such a Bill as this to pass—if you once allow Unitarians to enjoy the same civil privileges with respect to marriage as Jews and Quakers, there will be an end to the whole thing—there will be no Church—away may go all such little things as tithes and emoluments; the dignity of the Church is gone for ever if this Bill passes." Now, if there were any ground for this reasoning, if the *dictum* of this Protestant Pope were infallible, that respectable and venerable matron the Church of Ireland was already extinct, for Unitarians might marry in Ireland, without being forced into the inside of a church. If the Noble and Learned Lord, therefore, did not retreat from his own argument, he must admit that there was in reality no Church in Ireland; and a glorious thing this would be when they came to discuss the revenues of this Irish Church. Now, they should have full play to deal with her tithes and properties. What would the Noble and Learned Lord care for such little considerations as these? The dignity of the Church was gone—Unitarians could marry as they pleased. Oh unfortunate Ireland! This then was the climax of her miseries—this the key to all her distresses. Her venerable Church was gone; for the Unitarians were not bound to swallow there the doctrine of the Trinity. Really, really, all this was too preposterous to argue with. What then was the evil to the Church, that the Noble Lord had in his head? He found it easy enough to talk loudly of certain evils which were to befall us, (and especially which were to befall the Dissenters, for he was most anxious on their account it would seem,) but how all this dreadful catastrophe was to come about nobody could make out. He (Lord H.) was on the contrary anxious that the Bill should pass, because it gave relief to a highly moral and valuable class of the community, (judging of them by their fruits,) because it would afford that relief, without in any way interfering with those precautions which, whether wisely or unwisely, had been taken by the Legislature against clandestine marriages; and because it did so without depriving either the clergy or any other classes of the fair privileges which they now enjoyed. With respect to the question of registration, of which so much had been said, it formed no part of the institutions of the

Church of England; it had no ecclesiastical foundation; it was, in fact, a mere civil regulation imposed by an Act of Parliament. When the Noble and Learned Lord expressed so much apprehension of every thing like change, he should recollect that the Unitarians prayed only in substance that the law might be restored to the state in which it stood before Lord Hardwicke's Act, and in which it now stood in Scotland and Ireland. The Noble and Learned Lord had, indeed, said, "Why don't you bring another sort of Bill? Why don't you put these Dissenters exactly on the footing of the Jews and Quakers?" Had he done so, he could easily chalk out (though of course not so eloquently) the sort of speech the Noble Lord would meet it with. But it was sufficient to say, "If you admit the principle honestly and fairly, and don't like this Bill, do you bring in another; if ours will not suit you, let us have one that will, but at present we are satisfied with our own." He repeated, that this Bill was calculated to give relief not only to the Unitarians, but to the Clergy of the Established Church themselves, as it would relieve them from the odious and painful duty of compelling a reluctant Dissenter to go through the solemn mockery of repeating forms, for which he, in his conscience, entertained no respect, but which it was not less the inclination than the duty of the Established Clergy to revere.

The Earl of LIVERPOOL said, he was sure no one who had watched his political life but would believe, that in a sincere attachment to the Church of England, he yielded to no man; but, after having heard all that had been said by his Noble and Learned Friend on the Wool-sack, and all that had been urged by some Right Reverend Prelates, he could not perceive one scintilla of a ground for maintaining that this Bill could be injurious to the interests of the Established Church. This Bill, as a measure of relief to the Unitarians, went no further than to place that class of Dissenters on the same footing on which they stood antecedently to Lord Hardwicke's Marriage Act; for before that Act it was competent to all classes of Dissenters to contract matrimony according to their own forms. His Noble and Learned Friend had pressed strongly upon them, that the principle of this Bill would extend the same relief to all other classes of Dissenters. He (Lord L.) might observe, in conformity to what had been already stated by the Most Reverend Prelate, (the Archbishop of Canterbury,) that the case of the Unitarians was materially different from that

of many other classes of Dissenters. He would here say a few words as to some observations which had been made with respect to conscientious scruples. He agreed with the Noble Baron opposite, (Lord Holland,) that they ought to estimate conscientious scruples not by their own opinions, but by the opinions of those who entertained such scruples. The conscientious scruple, with respect to the benediction, was, in his opinion, a just and well-founded scruple. He came to this conclusion, by putting the question to himself and feeling that he could never consent to receive a benediction in the name of Jupiter or Mahomet, or of any religion which he did not acknowledge; he could not but acquiesce in the justice of the conscientious scruples entertained by the Unitarians, however he might condemn or disapprove of the doctrines of that sect. If the question were put to him whether he would apply the principle of this Bill to other classes of Dissenters, he would repeat the opinion which he had given on a former occasion. When the Noble Marquis opposite (Lord Lansdowne) brought in a Bill, in the last Session, to extend relief generally to Dissenters, he (Lord Liverpool) voted for the second reading of that Bill, stating, however, at the same time, that it was extremely doubtful whether so general a Bill could be adopted in a shape which he could ultimately approve. The more he reflected on this subject, the more strongly he was convinced that it would be extremely difficult, if not impossible, to apply the principle of this Bill generally to all classes of Dissenters. If, however, proper securities against clandestine marriages were preserved, he must confess that he saw no objection in principle to conceding to Dissenters the right of being married according to their own religious forms, provided both parties were Dissenters. Here he should draw his distinction; for he thought it was not only the right but the duty of the Church of England to take care that its members should be married according to the established forms. This Bill did not introduce any new principle, it merely recognized the principle which was already admitted in the case of Jews and Quakers. It had been said that very serious doubts might be raised as to the legal situation of these parties, and the effect of the repeal of the Act of William and Mary. As far as he had experience he would not deny that doubts might be raised on any subject, and, certainly, as to matters of law, he felt himself incompetent to decide. All he would observe, was, that that Act was introduced to relieve Unitarians from their difficulties

as to toleration, and to place them on the same footing as other Dissenters; in short, to give them substantial protection and relief. That was quite sufficient for him. If technical doubts and difficulties arose on the construction of the Act, when the case arose they ought, as a matter of right, to be removed, but, in the mean time, he stood on the general acknowledged understanding of the intention of the law. In the same way as to marriages of Jews and Quakers, they were told there were doubts and difficulties as to their legality, but there could be no doubt, that ever since the passing of Lord Hardwicke's Marriage Act; marriages between Jews and Quakers had been recognized by the practice of the country, and property to an immense amount had passed in consequence of those marriages. This was enough to satisfy him; if doubts arose, it would be but justice to the parties interested that those doubts should be cleared by an Act of the Legislature; but unless such doubts appeared in some tangible shape, he should assume that the recognized practice of the country was the law of the land. As to the Unitarians, he must repeat that he thought them fairly and conscientiously entitled to the relief; that their scruples were on the face of them fair and just. But the Noble and Learned Lord said if the Unitarians were to be placed on the same footing as Jews and Quakers, then put them on the same footing as Jews and Quakers in every respect, and let them not be married in any degree through the instrumentality of the Church of England.—This, he apprehended, was entirely a question for the Committee on the Bill; it would be for the Committee to decide whether it would be proper that the Unitarians should keep their own registers or not. The inclination of his mind, on civil grounds, was the other way; he thought that their marriages ought to be registered in the Established Churches; and that opinion was founded, not upon a religious, but a civil ground; because such a regulation would most effectually prevent clandestine marriages. Whatever might be the merits or defects of the Bill, he could not understand how it could in any way operate injuriously to the Church of England. He concurred with the Noble Baron opposite (Lord Holland) on this point, and he was the more ready to express that concurrence, because he differed from the Noble Baron most essentially and fundamentally on many important questions connected with the security of the Church of England. He agreed also with the Noble Baron, that it was not the wisest policy to stretch every little measure of concession into a

question of alarming magnitude, or of danger in the Church, and that such a course as this was ill calculated to secure the safety of the Church in cases where danger really existed. Believing, as he did, that this measure was founded on principles of sound policy, and was in no degree opposed to the laws and constitution of the country, and that it was calculated to afford relief to a class of Dissenters who were entitled to relief on the score of fair, conscientious scruples, he should certainly vote for the Bill going into a Committee.

The Bishop of CHESTER, in reference to an observation which had fallen from a Noble Lord opposite, denied that equivocation could be justly imputed to the Church of England. He regretted that such an observation should have fallen from a Noble Lord who usually stood forward as the champion of liberal opinions. Elevated as the rank, and illustrious as the descent of the Noble Lord might be, he (the Bishop of Chester) would disclaim the imputation which had been cast on the Church of England; it was an unjustly applied to the Church of England as it would have been to any Noble Lord opposite. The Reverend Prelate then adverted to the allusion made by Lord Holland to the opinions of his father. Whatever they might be, he neither was bound by them, nor claimed any merit from them;

*Et genus, et proavos, et quis non fecimus ipsi,
Vix ea nostra voco.*

Lord HOLLAND explained, and repeated his surprise in seeing the Reverend Prelate in his present position. As to the Prelate alluded to, (Law, Bishop of Carlisle,) he could only repeat, that no one who knew his worth would believe that he would ever have been found at the head of such an opposition.

The Marquis of LANSDOWNE, in explanation, observed, that he had not imputed equivocation to the Church of England; he had only said, that the Church of England imposed equivocation on others.

The House proceeded to divide on the Amendment. Contents, present, 55; Proxies, 50—105. Non-Contents, present, 41; Proxies, 25—66. Majority in favour of the Amendment, 39.

The Bill was, therefore, lost.

The Secretary of the Unitarian Association is indebted for the following paper (which he has communicated to us for publication) to the Marquis of Lansdowne, for whose kind and zealous exertions we cannot be too grateful. It contains a minute of the proceedings on the Irish

Dissenters' Marriage Act, referred to in the above debate, and was extracted from the Journals of the House, under the Noble Marquis's directions.

Irish Dissenters' Marriage Act.

11th and 12th Geo. III.

This Bill is not a mere Irish precedent. But having passed before the alteration of the Irish Constitution, it was certified, under the Great Seal of England, at some time between the 11th of March and the 22d of April. It must, therefore, have had the sanction of Lord Thurlow's authority as Chancellor.

House of Commons. The heads of the Bill were ordered to be brought in by Mr. James Stewart, (Kellymoon,) Right Honourable Mr. Bury, Mr. Gardiner, Mr. Grattan and Mr. Montgomery.

11th March. The heads of Bill were brought in and sent to the Lord-Lieutenant. (Lord Carlisle.)

22d April. The Bill was brought in and read a first time.

The Bill passed the Commons without a division.

At this time

Lord Lifford was Chancellor,
Lord Avonmore, Attorney-General.
Lord Carlisle, Solicitor-General.
Patonson, C. J. of K. B.
Lord Anally, C. J. of C. P.

House of Lords. Bill brought up by Mr. Stewart, and others, read first time.

25th April. Read second time. Lord Lifford, Chancellor, present.—Petitions for and against the Bill were read.

Counsel ordered and heard.

Division, for the Bill, Contents, 29
Non-Contents, 34
Proxies called, Contents, 35
Non-Contents, 33

It thus appears that the Bill was most fully discussed. It was objected to, on the ground that the Bill was imperfectly framed, and that it went to place the Protestant Dissenter, or any person who chose to call himself so, in a better condition than the Churchman; and those who opposed the measure declared their willingness to assent to a Bill giving the Dissenters equal rights respecting marriages, with those enjoyed by the Established Church.

See the Protest on the Lords' Journals. Dissentient.

1st. Because the Bill may lead to clandestine marriages, by facilitating marriages in fraud of the Act between parent and Dissenter.

2dly. Because past marriages being made by this Bill good and valid, so interested and purposes whatsoever, so divorces can take place a second, for per-

contract, consanguinity or impotence. The Bill gives to Dissenters *all the advantages* without any of the disadvantages of Church marriages.

3dly. Because it may lead to celebration of marriages, by persons falsely calling themselves Dissenting ministers.

4thly. Because it validates, first marriages not consummated, against second marriages contracted, and bastardizes the issue of the latter.

5thly. Because those who opposed the Bill did repeatedly *declare themselves willing to vote for another Bill*, rendering all matrimonial contracts *heretofore* contracted between Protestant Dissenters, and celebrated by Dissenting ministers, as good and valid to all intents and purposes, as such contracts would have been if celebrated by the clergy of the Established Church; and also rendering all such contracts *heretofore* to be entered into as good and valid, as if they had been entered into by the clergy of the Established Church.

Richd. Armagh, R. Dublin,	Cionfert,
Belmore, H. Meath,	Cashel,
Shannon, W. Waterford,	Ferns,
L. Cork & Ross,	Raphoe,
	Down,
	Cloyne,
	Kildare,
	Elphin.

HOUSE OF COMMONS.

MAR. 29.—The bill for regulating Burial in Ireland, in order to provide for Catholics and Dissenters the right of Sepulture in Churchyards, with their own religious service, was read a second time *sem. con.*, on the motion of Mr. PLUNKETT, who made a very able and liberal speech upon the occasion. He complimented very highly Sir John Newport, who had first brought this matter before the House, and explained that in taking the measure out of his hands, the Government meant only to make his own proposal more effectual by giving to it the sanction of administration. He stated that the Bill allowed the Protestant clergymen to give permission of burial; which he would, according to usage in like cases, be bound to give, unless he could shew reasonable grounds of refusal; such grounds to be stated in writing to the Dissenting clergyman making the application, and a copy of the paper to be forwarded to his Ordinary, and thence to be transmitted to the Lord Lieutenant. With regard to the Catholics, their whole Burial Service, comprehending High Mass, was not to be allowed to be performed, but merely the *Communion Service*; the rest of

the service to be gone through, as it is now, in the houses of the Catholics.—The present Bill repeals the Act of the 9th of Wm. III. cap. 7, prohibiting Roman Catholic Burials in certain consecrated places: in speaking of that Act, Mr. Plunkett said, "The Act was framed, and is felt still-born; it had never been acted on for a single hour—it met the state of all Acts which had been passed, in defiance of the wishes, the feelings, the dispositions of the people. There was no person found wild enough to invade the established practice. But if an Act was to be found on our Statute Book, the compliance with which was considered a crime, and of which the negligence was esteemed a duty, such an Act ought no longer to be allowed to remain in force—it was a deformity to our law—it could only induce a disrespect to the laws of the country, and therefore ought to be repealed."—The speaker showed great tenderness to the Prelates and Clergy, whose vexatious interference has had the good effect of suggesting this liberal measure.

MAR. 31. Mr. HUTCHINSON presented a petition from two individuals, Mr. Devaneux, a gentleman of great fortune in the county of Wexford, and Mr. Lucas Macdonnell, of the county of Mayo, against the *Irish Catholics' and Dissenters' Burial Bill*. In presenting it, the Honourable Gentleman expressed his regret at its being offered to the House, because whatever were the defects of the Bill, he had no doubt of the kind intentions of Mr. Plunkett and of the Irish Government on the subject; and he felt it his duty, as an Irish gentleman, to say that he considered Ireland deeply indebted to Lord Wellesley for his unceasing anxiety to promote the welfare of Ireland, and that he was persuaded, that if his Excellency's administration had not succeeded to the extent of his Excellency's wishes in restoring peace and quiet, it was not for want of his earnest exertions. The petitioners complain, "That although the principle of toleration is distinctly recognized in the terms of said Bill, nevertheless its provisions not only render such principle inoperative, but introduce new enactments more intolerable and obnoxious than those which they affect to remedy. That the operation of said Bill, if passed into a law, would be to tempt and excite the clergy of the Established Church to the exercise of an odious jurisdiction, to tempt the great body of the people of Ireland, both lay and ecclesiastical, daily and hourly, upon the degradation to which the law prescribes them on account of their professing the Catholic faith, to produce con-

stant and immediate collision between the clergy of the different communions; and to increase that spirit of disunion and discontent, already so perniciously prevalent in Ireland. That no inconvenience had resulted from the practice of free burial, as it existed in the city of Dublin prior to the appointment of the most Rev. Dr. Magee, as Archbishop of the diocese; and your petitioners humbly submit to the consideration of this Honourable House, whether it can be esteemed a just or reasonable regulation, to subject the enjoyment or dispensation of such a right to the caprice of the very same individuals, whose proceedings respecting the same matter, have rendered necessary any application for the interposition of the Legislature."

IN the Debate in the House of Commons upon Lord Althorp's motion on the State of Ireland, (May 12,) Mr. TIERNEY reminded Mr. Canning of what had taken place in the other House upon the *Unitarian Marriage Bill*:—"Does not the Right Honourable Gentleman know that there are two parties even in the Church? Has he read the newspapers as to what passed in another place upon a different question? A plain man might have thought that he was following a pretty safe leader when he went with the Archbishop of Canterbury, who himself was followed by the Archbishop of York, and seven other Bishops: no such thing; the Archbishops, and the seven Bishops too, were nothing compared with *him who is in fact, though not in office perhaps, the prime minister of the Cabinet*. The consequence was, that the Archbishops found themselves in as miserable a minority as I ever joined, who have been a minority man nearly all the days of my life."

MISCELLANEOUS.

Ireland.

THE Catholic Burial-Permit-Bill, as it is called, excites great commotion in Ireland. We deem it right to state that Dr. Magee, the Archbishop of Dublin, has written a letter to the Bishop of Limerick, which has since been made public, denying altogether that he ever gave any orders for interrupting or interfering with the burials of Catholics. At the same time he acknowledges, that being on one or two occasions, subsequent to the first misunderstandings on this case, consulted "by some of the parish ministers as to what they should do in this *new and alarming state of things*, should a Roman Catholic Priest insist on exercising his functions at an interment in their church-yards," his advice to them

was, "that they should be ready at their posts, to officiate according to the rites of the Established Church; and that, if not permitted, and that the Priest still persevered in his *invasion of their rights*, they should employ no force and oppose no resistance, farther than to protest formally and solemnly the unlawfulness of the act, with a view to ulterior proceedings before the proper tribunal."—The Morning Chronicle of the 17th inst. remarks, with great *sans froid*, that to the Archbishop's "supposed interference with Catholic Burials—he is chiefly indebted for any little celebrity he has obtained in England." What will be thought of this by the numerous assailants of the Unitarians, who have been accustomed to do homage to Dr. Magee as their leader, and to borrow from his arsenal their various missiles of insinuation, misquotation, misrepresentation and calumny!

Ecclesiastical Preferments.

THE King has made Dr. R. J. CARR, Bishop of Chichester, in the room of Dr. Buckner, deceased.

THE Rev. CHRISTOPHER LISPENNER, M. A., Fellow of New College, Oxford, (and not Mr. Stunner, as stated p. 187,) is the first Bishop of Jamaica; Mr. Coleridge, as before stated, is the Bishop of Barbadoes.

NOTICES.

THE ANNUAL Assembly of the GENERAL BAPTISTS will be held on Tuesday, June 8th, at Worship Street, Bishopsgate Street, London. The Rev. R. Wright, of Trowbridge, is appointed to preach. Divine service will commence at eleven o'clock.

THE Anniversary of the UNITARIAN FUND SOCIETY will be held on Wednesday, June 9th, at the Chapel, South Place, Finsbury, London. The Rev. J. G. Roberts, of Manchester, is appointed to preach.

THE Annual General Meeting of The UNITARIAN ASSOCIATION will be held at the *London Tavern*, on Thursday the 10th of June, at Two o'clock in the afternoon. This hour is appointed for the accommodation of such subscribers as mean to be present at the meeting of The Christian Tract Society, at the same place, later in the day.

THE CHRISTIAN TRACT SOCIETY Anniversary will be held on Thursday, June 10th, at the *Old London Tavern*, Bishopsgate Street. The Chair will be taken for business at three o'clock precisely.

Charity Sermons.—On Sunday, June 13th, two Sermons will be preached on behalf of the Charity Schools belonging to the Unitarian Chapel, Hackney. The Rev. J. G. Robberds, of Manchester, has kindly engaged to preach the morning sermon. For further particulars respecting this and the foregoing notices, see advertisements on the Wrapper.

Our readers will see by an advertisement on the cover, that an Evening Lecture is about to be preached in the new and elegant chapel in *Stamford Street*, Blackfriars, of which the Rev. Dr. Thomas Rees is the minister. The first lecture will be delivered on Sunday Evening, June 13, by the Rev. J. G. ROBBERDS, of Manchester. Service to begin at half-past six o'clock.

THE Yearly Meeting of the *Eastern Unitarian Society* will be held at Ipswich, on Wednesday, June 30th, and Thursday, July 1st. Mr. Scargill, of Bury St. Edmunds, will preach on the Wednesday evening, and Mr. Aspland on the Thursday morning.

EDWARD TAYLOR,
Secretary.

THE Rev. J. H. Bransby, of Dudley, has accepted an invitation to preach before the *Southern Unitarian Society*, at their Annual Meeting, at Chichester, on Wednesday, the 30th of June. There will be a Lecture in the evening, for which a preacher is not yet engaged.

THE Anniversary of the *Southern Unitarian Fund Sermon*, hitherto held in the Easter Week, at Portsmouth, is, for the present year, postponed, until the close of the summer. The fortnightly Lectures, established by this Society in Portsea and neighbourhood, have been, during the winter, ably supported by the Revds. J. Fullagar, Wm. Hughes, S. Walker, E. Kell, W. Stevens and Baird.

THE Annual Meeting of the *Kent and Sussex Unitarian Christian Association* will be held at Maidstone, on Wednesday, June 30th, when the Rev. W. J. Fox is expected to preach.

THE Chapel erected for the Unitarians at *Todmorden*, near Halifax, will be opened on Whit-Sunday, and the Association of Unitarians in that district will be held in the same chapel on Whit-Monday, when the Rev. Dr. Philipps and Messrs. G. Harris and W. Stevens are expected to preach.

LITERARY.

THE Rev. Dr. Evans, of Islington, has in the press a little volume entitled; *Richmond and its Vicinity, with a Glance at Twickenham, Strawberry Hill and Hampton Court*.

PREPARING for publication—Helen's Pilgrimage to Jerusalem: a Picture of Judaism in the Century which preceded the Advent of the Messiah. Translated from the German of F. Strauss. With Notes and Illustrations by the Translator.

Early in June will be published; *The Works of Vicentius Knox, D. D.*, in seven volumes, 8vo. with an Engraved Portrait by Ward.

MR. SPARKS, recently pastor of the Unitarian Church in Baltimore, having retired from his pastoral charge, has purchased the establishment of the *North American Review*, and will, in future, be the Editor of the work. The high character of this Review has procured for it extensive currency and distinguished reputation, both in America and in Europe. It is now, in fact, in a considerable degree identified with the American literary character. We are assured, that it will lose nothing on the score of literary merit by the recent transfer. Mr. Sparks is said to be a most accomplished scholar. —*Man of Letters*.

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

The *Etymologic Interpreter*; or, An Explanatory and Pronouncing Dictionary of the English Language. To which is prefixed, An Introduction, containing a Full Development of the Principles of Etymology and Grammar, &c. &c. &c. By James Gilchrist. 8vo. Part I. 8s.

A Summary of the Theological Controversies which of late Years have Agitated the City of Geneva. By M. J. J. Chenevière, Pastor and Professor of Divinity. Translated from the French. 8vo. 1s. 6d.

Letter from Robert Haldane, Esq., to

M. J. J. Chénovière, Pastor and Professor of Geneva, occasioned by his "Summary," published in the Monthly Repository. 12mo. 3s. 6d.

Original Letters of Algernon Sydney to his Father, the Earl of Leicester, written during the Years 1659, 1660, 1661. Edited with Notes, and a Short Biographical Memoir. By Robert Willis Bleacowe, M. A. 8vo.

A Selection of Tracts and Observations on 1 John v. 7. By the Bishop of St. David's. 5s.

Annotationes Millii, Bengelli, Westenii, Sabeterii, &c., ad 1 Joann. v. 7. 7s.

An Essay upon the Relation of Cause and Effect, controverting the Doctrine of Mr. Hume, with Observations upon the Opinions of Dr. Brown and Mr. Lawrence. 8vo. 8s.

The Difficulties of Infidelity. By G. S. Faber, B. D., Rector of Long Newton. 8vo. 7s.

Religious Liberty stated and enforced, in Six Essays and an Appendix. By T. Williams. 2nd Edit. With an Essay on the Duty and Importance of Free Communion. 8vo. 6s.

Answer to the Question, Why are you a Congregational Dissenter? By J. Morrison. 6d.

A Brief Historical Reference to the Three Capital Offences of the Church of Rome; containing a Detailed Account of the Massacre of St. Bartholomew, a Contradiction of several Particulars in the last Volume of Dr. Lingard's History of England, and a Defence of Queen Elizabeth. 8vo. 3s. 6d.

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Communications have been received from Dr. John Jones; and Messrs. Fallagar and Marsom; from C. B.; an Old Subscriber; and Albanus.

Our young friend M. is informed that the non-appearance of acknowledged communications does not imply their containing any "glaring error:" at the same time, we could not, without great inconvenience and a departure from our custom from the beginning, undertake to assign particular reasons for putting any communication aside.

In consequence of the length of the interesting Debate in the House of Lords upon the Unitarians' Marriage Bill, we are obliged to leave out various articles of Review, Intelligence, &c., which had been prepared and designed for the present Number, including the Report of the Anniversary of the Protestant Society for the Protection of Religious Liberty, Lord Holland in the Chair.

We have received the following donations sent at the request of the late Mr. Henry Bowman, of Shrewsbury,—

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THE Monthly Repository.

No. CCXXII.]

JUNE, 1824.

[Vol. XIX.

Dr. J. Pys Smith in Reply to Professor Chenevière, on the late Theological Controversies at Geneva.

Homerton,
June 8, 1824.

SIR,
DEPLORING, as I cannot but do, the difference in religious sentiments between yourself with probably the majority of your readers, and the person who now addresses you, I am assured of your entire concurrence and cordial support in any well-meant attempt to vindicate the rights of humanity and to protest against domination over conscience, or any of the forms of oppression, for the sake of religious opinions.

Professor Chenevière's "Summary of the late Theological Controversies at Geneva," appears to me to require some animadversion in this point of view. He has made an extremely uncandid and unjust attack upon persons, whom I regard as deserving the esteem of all the friends of liberty and religion: and he has committed a heinous aggression against the dearest right and most imperative duty of mankind, the open profession and peaceable practice of religious conviction.

The general effect of M. Chenevière's verbose and declamatory production might be safely trusted to the perspicacity of your readers. An enlightened Englishman, familiarized to the principles of religious liberty, cannot fail to discern, through the diffuseness of the Professor's style and the cloudiness of his reasoning, an arrogance of pretension and an assumption of claims which would have well befitted a St. Dominic or a Gregory VII. Melancholy indeed it is, to see men who occupy the higher stations among the citizens of a renowned Protestant Republic, and who boast of their glory and purity, their knowledge and virtue; yet proving that they have not learned the first rudiments of truth and reason with regard to the rights of conscience, free inquiry, and honourable profession of religious belief.

I wish to spare my time and the patience of your readers, by maintaining the utmost brevity: but I fear that I shall not be able to bring what I have to advance into very narrow limits. Misrepresentation can seldom be corrected in as little room as it is made. I must also premise that I write only from my own resources. I have not sought to my friends at Geneva for information; nor in writing to them, have I alluded to M. C.'s paper. That paper itself, with such a general acquaintance with the facts as I conceive myself to be possessed of, is sufficient for the occasion.

I. I request your attention to the pusillanimous and evasive manner in which M. C. and the major part of the Genevese clergy endeavour to *hide their religious sentiments*.

Scarcely was the venerable Benedict Pictet cold in his grave, when a general lukewarmness, and soon a manifest departure, took place with regard to the great doctrine of the Reformation, (and which I must call by an infinitely higher title, *the principal doctrine of the Scriptures*,) SALVATION AND HOLINESS BY GRACE, THROUGH FAITH IN A DIVINE REDEEMER. After twenty years of management, and secrecy like that of the heathen mysteries, (for thus it was judged prudent to cajole the people,) in 1725 subscription to the Confession of Faith of the Reformed Church of Geneva was abolished. In less than thirty years afterwards, D'Alembert posted the majority of the Genevese clergy as Deists in disguise: and their miserable defence exposed them helpless and silent to the triumphant exultations of their neighbour at Ferney, and the indignant tauntings of their fellow-citizen J. J. Rousseau. M. C. and his party, in the present day, have shewn themselves worthy imitators of their ancestors and models in subterfuge. Why have they, for so many

years, been solicitous to avoid in their public discourses every thing as to doctrine and motive which, upon any system, could be called *purely* Christian? Why have their favourite subjects been industry, friendship, pleasure, the care of one's health, the panegyric of their country, homage to the laws, and other topics furnished rather by Seneca, Rochefoucault, and Montesquieu, than by the prophets and apostles of inspiration? Why is it their habit to cover their faith or want of faith under general terms, designedly capable of a variety of interpretations? Why do they use language calculated to mislead and deceive: as when M. C. says, "Each one of the Pastors confessed that Jesus was a Divine Being"? (P. 5.) They know well that, had they the integrity and the honour to speak out, one would say, "I am an Arian of the old school;" another, "I incline most to the sentiments of the Polish Socinians;" another, "I rather attach myself to those of the modern English Unitarians;" a fourth, "I adopt the system of the German Antisupernaturalists;" and, last of all, not a few would have to confess, "I have never taken the pains to make up my mind upon any religious doctrines or opinions whatsoever."

II. I solicit the particular notice of yourself, Sir, and all your readers to the *domineering and intolerant spirit* of M. C. and those who think and act with him.

When subscription to all human confessions, articles, and tests, was abolished in the Church of Geneva, it was with the intention that the most free exercise of mind should take place on all religious subjects, that the interpretation of scripture might be altogether unshackled, and that the clergy might be under no manner of impediment in promulgating, or the people in receiving, whatever each one among them might conceive to be true. And were not these good effects produced? Was not such a state of things the most favourable for "proving all things, and holding fast that which is good"? If, from such a cause, the interests of Calvinism went rapidly to ruin, and the adoption of latitudinarian systems became all but universal; is it not a strong presumption that the scheme

of doctrine called orthodox, evangelical, Calvinistic, Moravian, Methodist, *Mônier*, (or however designated for honour or reproach,) is false, that it cannot stand its ground against free inquiry, and that, therefore, the opposite classes of religious opinion must be true, or, at least, approximations to the truth?

To these just questions I will return what appears to me to be the answer of right reason and sober truth.

1. No outward circumstances, nor combination of outward circumstances, can extinguish the liableness to err; or can guarantee to any individual, still less to a multitude of persons, the *certainly* of discovering truth. Were this the case, the discovery of truth, instead of being a moral and intellectual operation, would be a merely mechanical process.

2. However favourable in appearance this state of things was to the advancement of sound knowledge and scriptural faith; yet, if it were combined with a growing spirit of levity and irreligion, the absence of fervent prayer, the neglect of the devotional and practical study of the Bible, the employment of no zealous and judicious means for multiplying and diffusing the Scriptures among all ranks of the community, its good tendency would be paralyzed, and it would only nourish a feeling, first of indifference, and then of scepticism.

3. The immediate effect of this state of outward circumstances is properly this, and no more than this; *to withdraw one cause of bias* for or against any religious system: but it leaves all other causes in possession of their power of influence.

4. There are such other causes, numerous and powerful. I need only mention, among the external ones, the sway of fashion and the solicitations of interest; and of those which are internal, that strong and subtle prejudice against truth and holiness which (*as I must profess my conviction that the word of God most plainly and fully teaches*) is deeply seated in the heart of every human being, till he is brought under the governing influence of genuine piety, or right affections towards the holy and blessed God.

5. Besides these general causes, the present case obliges us to refer to

those which, in my humble opinion, spring out of, and are nourished by, the frame and texture of all secular establishments of religion. This class of circumstances embraces a fundamentally wrong view of the proper ground of authority in religion, an attachment to the established system from civil and political motives, the idea of religion as consisting of a certain routine of outward actions, and the regarding of the Christian ministry as a genteel and agreeable profession for youths of a studious turn and a love for letters, apart from a supreme deference to its peculiar nature and proper qualifications. On this last I may be permitted to lay the greatest stress, convinced that, where it is suffered to prevail, it has been, and ever will be, the bane of real religion. But, in civil establishments of religion, this is the natural tendency and the usual course of things: the rank of the clergy is, in a great and regular measure, filled by the sons of the clergy, so devoted even from their infancy, or selected from a regard, not to religious qualifications, but to predilection, literary taste, connexion, or family interest.

6. That all these causes have had their unrestrained scope of operation in the Presbyterian Church of Geneva, must be evident to all who will reflect upon the obvious facts of the case. Besides these, peculiar causes have had their effect. Among these I reckon the compactness of the little State-Church, the facility of its management, the promptitude of its movements, its having its eyes and its hands almost literally in every family, and its being, till the present time, nearly if not entirely a stranger to the existence of Dissenters from its communion.

7. I appeal to M. Chenevière himself, and to all who will inquire into the history of Geneva, whether it is not an undeniable fact, that the relaxation of manners among all ranks of his fellow-citizens has increased and spread, in proportion to the departure from the old theology and the prevalence of that which was privily brought in, cautiously and artfully to supplant it. Is it not a fact, that open infidels and immoral persons have exceedingly multiplied; that such characters, perfectly notorious for infidelity and vice,

come regularly to the holy communion, whenever the routine requires it, without remonstrance or the smallest impediment; and that profligacy and blasphemy among the lower orders have increased at a fearful rate, without (till just now and by the influence of the persons whom M. C. reviles) any counterbalancing increase of pious, humble, sober, and virtuous Christians?

I have been led into this digression, because it seemed incumbent upon me to shew the reasons why a measure, in itself just and laudable, has utterly failed to produce the good effects which would have comported with its own proper tendency. I return to my course of argument, and I lay down this position: *That, by the letter and spirit of the act for abolishing subscription, any and every Genevese minister had, and ever has, THE SAME RIGHT to retain or revive, and to defend and propagate, the old faith of their own Church, which any other Genevese minister had or has to deny and oppose it.*

I will not affront your readers by attempting to prove this position. I even think that M. Chenevière himself will not controvert it. If it be admitted, I ask, with what face of consistency or of common sense do M. C. and his majority in the Venerable Company outrage, calumniate, and, as far as in them lies, persecute (I use these words advisedly) members of their Church, or separatists from it, for no other offence than their holding and teaching the very doctrines which were held and taught by the fathers and founders of that Church? Were the ministers of Geneva freed from the authority of a known, clear, and intelligible Confession of Faith, in order to receive the far heavier yoke of the indefinable and mutable opinions of those who, from time to time, might form the majority in the Company? Yet this gross absurdity is the soul of M. C.'s reasoning.

I have intimated above that the majority in the Company have shewn a disposition to persecute those who differ from them. That, in saying this, I do them no wrong, I need no further evidence than M. C.'s own shewing. His statements in your Number for February, stripped of

their special pleading and reduced to the plain detail of facts, tell us that M. Malan, a minister of spotless character, rare talents, distinguished attainments, and most kind and amiable manners, was, by the intrigues of some among the clergy, first deprived of his situation as a tutor in the college, the chief support of his family; then ejected from the pulpits of the Establishment; then reproached as if he were committing the greatest crime, because he preached in a chapel erected in his own garden, at his own expense with the aid of some friends; afterwards dragged before the Venerable Company (their more usual style) or Consistory, interrogated like a criminal at the bar, or rather like a victim of the Holy Office at Madrid; and finally, deprived and degraded, so far as it was in the power of M. C. and his ruthless associates to degrade such a man, a man whose appearance before them forcibly reminds us of that of Hus and Jerome before the Council of Constance.

Your intelligent readers would not fail to remark it as the climax of M. Malan's offending, that, notwithstanding his being deposed and all the terrible prohibitions of the Consistory, he still "continues to conduct religious worship in his chapel, in defiance of the civil and religious authority." (Mon. Repos. p. 75 of this Volume.) I cheerfully leave to your readers the estimation of this offence; but I must submit a little correction in the terms of the statement. That he is acting in opposition to the *ecclesiastical* authority, I readily enough admit: and may God enable him to stand firm and unmoved against their unrighteous decrees! But I believe that the "*civil* authority" is here unfairly introduced. The Company has not been wanting in its urgencies with the government to gratify their wishes by putting forth its vigorous arm: but hitherto the Council of State has refused to become the tool of the vengeful Consistory. I am happy to cite a passage from a letter of M. Malan to a friend in England written in February last: and, in a letter to myself some weeks later, he makes no mention of any change or the apprehension of a change. "Honourable and impartial justice is the character of our magistrates, who are the most

enlightened and upright men. Our [religious] assemblies enjoy, by the favour of God, a prolongation of peace."

I shall have to request indulgence for another communication upon various other parts of M. C.'s allegations.

J. PYE SMITH.

Bristol,

May 29, 1824.

SIR,
A CONVERSATION which I had with a friend the other day on the subject of Peace Societies, impressed itself so strongly on my mind, that I am induced to request room in the Repository, more fully to express my sentiments on a matter so important to the virtue and consequent happiness of the world. My friend earnestly protested against what he called the absurd and impracticable lengths to which the system was carried—lengths which, if acted upon in the present day, would be most injurious to mankind! To argue that self-defence was criminal and unchristian, not only in nations but in individuals, was, he said, foolish and unnatural; and proceeding to such extremes, drew upon the Societies the contempt of the generality of men, and prevented many of those who were sincere well-wishers to the cause, from giving it their countenance and support.

I reminded my friend that no test was proposed on the admission of a new member—no question asked or pledge required respecting how far he was disposed to go; and considering this, it would be an unprecedented degree of intolerance in any single person to prescribe to the rest, the boundaries beyond which their convictions must not be allowed to carry them; and say, "Thus far may ye go, but no farther!"

The matter to be settled appears to me to be simply this. "Do you approve of the Parent Society's publications? Our grand object is their dissemination. If they contain solemn truths, deeply interesting to the temporal, and still more to the great, eternal concerns of our fellow-men—can you hesitate to countenance and assist in spreading them as widely as possible among all ranks, that all may learn to think and reason more justly on a subject of such vital moment?"

My friend passed by what I last said; again to return to the impossibility of living in the world we see around us, on such merely theoretical principles, (for believing it our weak side, he chose to go back to our denial of the right of self-defence). But to reply was not difficult. "How does it happen that the large and most respectable body of people called Quakers, who, for ages, have tried the experiment, live as securely as any other description of persons, though it is well known that they never so resist, as to endanger the lives of those who attack them, and never prosecute for felony? Yet, to say the least, it is a generally-admitted fact, that they are not more frequently the prey of highwaymen or house-breakers, than those who take the full benefit of our *coercive* civil code."

This stubborn fact my opponent could not deny, nor account for on any other ground than the *natural* generosity of man's nature, which thus manifests itself even in the most depraved characters, generally shewing an indisposition to attack those who they know are restrained by principle from defending themselves.

With respect to the necessity of defensive war between nations, I did not fail to bring forward the glorious and most successful experiment of William Penn, who, we all know, settled a colony amongst the savage tribes of America, and without a single implement of offence or defence in their possession from first to last, lived, during a long succession of years, in peace and perfect harmony in the midst of them. He began, indeed, as he went on, acting on the true Christian maxim of "doing to others as he would desire them to do to him." He did not land on a strange shore, and take possession of what ground he pleased: had he done so, he must have built a fort, and filled it with armed men to defend his unjust aggression. The sum which this in the first outset would have cost, this just and truly wise man employed in purchasing the land from its natural owners, —and continuing watchful that strict justice should be at all times practised in the dealings which he encouraged for their mutual benefit, between his own people and them—he remained

safe and uninjured in property amongst these untought and lawless tribes, as a *friend* dwelling in the *midst of friends*. No one molested him or his, though they were in possession of much that must have been highly desirable to the Indians; and these were fully aware, that if a small number of their armed men had gone into the houses of Penn's people in Philadelphia or elsewhere, they might have taken whatever they pleased—no resistance would have been made at the time, and nothing more in future was to be apprehended, than a fair statement of the case, and an appeal to the justice of their chiefs.

While the entire management of Pennsylvania was permitted to remain in the hands of those who might most truly be denominated *friends*, the Christian principles upon which they uniformly acted, proved themselves its amply sufficient defence; and happily an experiment so deeply interesting to the whole human race, was suffered to last fully long enough to convince the least willing to believe the possibility that it could be so, of its entire success; proving that man is not *born* the *natural* enemy of his brother, but that it is from early false associations which cause deeply-rooted prejudices and evil habits, that he has gone on from age to age, pursuing an occupation, and even considering it as honourable, which necessarily includes in its practice, every species of vice and brutality which can be named!

I perceive, Mr. Editor, that I am proceeding to a length which I was far from intending—but I trust you will indulge me a little farther; the subject is of no common interest, and this is, perhaps, the only opportunity that I may have, of requesting the attention of your readers to it.

The great aim of the Peace Societies is to lead professing Christians to consider whether they are acting as the disciples of him whom they call their Master, when they refuse to lay open a subject of such vast importance before the eyes of their fellow-men. We need not fear that a change of long-established opinions should *too rapidly* take place. The poor and ignorant are generally slow of apprehension respecting matters they have never been taught to think of,

and, therefore, difficult to impress; and with the rich, the *spirit of the world* is a still stronger barrier against the attacks of reason and conscience. Who is there, in the upper ranks of life, that has not some near or distant connexion with persons in the army or navy? And this, we may well believe, shuts up the hearts and understandings of thousands against all inquiry into the necessity or lawfulness of that profession which affords support, and gives *gentlemanly* employment to their friends or relatives. But the blindness thus occasioned by self-love, short sighted and *cruel* self-love, which would gladly prolong the existence of a mighty mass of evil, to avoid a risk of future loss or inconvenience to the few in whose well-being it takes an interest, does not make the cause of peace less the cause of truth and of genuine Christianity.

If this consideration has little weight with the children of the world, there is yet an argument which, by taking away all present alarm, may soften their indignant feelings, respecting the future *dire* effects of what, in contradiction to their fears, they term our *theoretical* and *impracticable* plans. We entirely agree with them, that kings and cabinet ministers are of all men the least likely to second our views. They have hitherto ruled by the sword, and will, of course, be among the last to relinquish its use. Till this kind of rule can be dispensed with, the war system will only slowly, and at first almost imperceptibly lose ground; therefore, none of those who are or have been enriched or ennobled by the *craft*, can have any thing to fear, except a gradual diminution of public esteem (which may already be perceived) for themselves or those who have already entered on the blood-stained career. The present generation may go down to their graves covered with gilded laurels, before the multitude will be aware of a diminution in their splendour—and from their gains nothing will be taken: while those who hold the public purse employ soldiers, they will doubtless be well paid.

By the great "Author and Finisher of our faith," that *imperishable seed* was laid in the ground, which will *spring up* producing a plant for "the

healing of the nations"! which will finally obtain a glorious victory over every description of evil; and this most destructive branch of it already takes alarm from the zealous exertions of a few peaceful men. We look for no farther miracles than have already been displayed. He, whom the *Almighty* sent to "save mankind by *turning away every one of us from his iniquities*," has furnished his true and enlightened followers with ample means to bring about this mighty change. His perfect precepts and his bright example have "showed us *what is good*"! Both decidedly proclaim, that it is essential to "do justice, to love mercy, and to walk humbly with our God,"—none of which things are practicable in a state of warfare.

The more I consider, the more certainly do I come to this conclusion; either the flaming sword must wrest the New Testament from our hands, and utterly destroy, or again immure it between walls impenetrable to the public eye; or its precious records, which so plainly and powerfully delineate the character of our Lord, and so incessantly in the epistolary parts exhort his followers to view him as the perfect model set forth for their imitation, will change that instrument of destruction, and its fellow enemy of man, the spear, into those useful helpers of the human race, the ploughshare and the pruning-hook.

War and real Christianity cannot subsist together. Men have called, and firmly believed themselves to be zealous followers of the benevolent and holy Jesus, while, with feelings of atrocious malignity of which the savage beasts of the desert are happily by nature incapable, they were leading bands of their fellow-men to the destruction of their brethren! Nay, more than this; when they have been conducting to the stake or the rack, those for whom Christ both lived and died, because they asserted opinions differing from their own, they have not only thought themselves, but have been believed by multitudes of professing Christians, to have been true and meritorious disciples of him who "was led like a lamb to the slaughter," who, "when he was reviled, reviled not again;" but willingly laid

down his life for those who nailed him upon the cross,—spending his last agonized breath in prayers for their benefit, and urging the only plea by which, as far as we are able to judge, the Divine compassion was likely to be moved in their favour—“Father, forgive them, *they know not what they do.*”

The thick veil which, during what we justly term the *dark ages*, covered men's eyes, can, on the subject we are now considering, scarcely be said to be at all removed from those of the vast majority of every denomination of Christians, Quakers only excepted, in the present day; and I once heard one of these, when a Peace Society was about to be formed, express an earnest hope that it was not intended to circulate the tracts amongst soldiers! Sad state of society surely, when Christian truth must be carefully concealed from a very large and very ignorant body of men whom it peculiarly concerns, because it will be found utterly inconsistent with what are called the *duties* of their profession! Can a clearer proof be imagined, that such a profession never *did*, never *can exist* in a truly Christian community? “He who hath not the spirit of Christ, is none of his!” Fearful denunciation pronounced by an apostle against not only the perpetrators but the abettors of robbery, murder, and all the dreadful list of crimes consequent on the war system, by whatever name, or under whatever sanction, it is carried on.

The patriots of Spain and Greece, and of South America, and those who have so zealously assisted them in and from our own country, I venerate as men possessed with a noble love of justice, and of the rights and privileges with which an impartial and infinitely benevolent Creator has endowed every individual of the human race. And when we consider how our youth in the middle and upper ranks are educated—how early and how assiduously they are initiated into the minutest knowledge of the inhuman and demoralizing doctrines and practices of Heathenism; can we wonder that they should be disposed to take the world as it is, and not distinguish between saying, “Lord, Lord,” to him whom they have been taught to call their Master; and the more diffi-

cult task of “doing the things” which he commands?

It is less easy to excuse or to account for the blindness of a different description of men, and more especially of those who have devoted themselves to the *Christian ministry*, many of whom speak of a military life with perfect complacency; some even consenting to their sons embracing it! These persons, we must conclude, have their eyes still sealed up, chiefly, perhaps, by a love of the world, and are unable to perceive the glaring inconsistency, or rather the complete contrast between the life of a soldier and that of a real Christian.

May we not be allowed to conjecture that this blindness (which may be more or less culpable, according to the circumstances and situation of each individual) is permitted to remain on the mental sight of many, even in countries where the Scriptures are open to view and speak on the subject of war in characters as visible as the sun at noon-day, till tyrants, and civil tyranny, shall be banished from the earth? It is most consolatory and encouraging to perceive that the government of the United States, which, by all lovers of rational freedom must, I think, be allowed to be the most generally beneficial of any now existing, is *decidedly* the most favourable to peace, and the subjects of it far more, in proportion to their own numbers, than any other people, warmly partake in this truly Christian feeling; a happy sign this, that the world is indeed becoming *wiser*, in the true and most enlarged meaning of the word.

I fear, Mr. Editor, that yourself and many of your readers will think this a long, and, perhaps, a desultory paper. But it contains *truths* of the most momentous kind, on a subject deeply interesting to every thinking mind. I have never pretended to any skill in composition; what I write comes *from the heart*, and if, in a very few instances, what I now send should reach the *hearts* of those to whom it is addressed, my time will have been well bestowed, and as a sincere well-wisher to the cause, you will be glad to have furnished me with the opportunity.

MARY HUGHES.

Leicester, May 10, 1824.

SIR,
A VERY handsome monument has been recently erected in the Great Meeting, Leicester, to the memory of the late Dr. Alexander, of this town, of whom an obituary is contained in the Repository of last year (XVIII. 56). I inclose you a copy of the inscription. Those who, like myself, were well acquainted with the deceased, will acknowledge the justness of the character here drawn of him. If you will allow it a place in your valuable Miscellany, you will gratify many of his friends, and oblige your constant reader,

C. B.

Sacred to the Memory of
 EDWARD ALEXANDER, M.D.,
 Of Danett's Hall, near Leicester.
 Remarkable for purity and simplicity of character,
 For piety to God, and disinterested love of man,
 His whole conduct exemplified the two commandments
 On which "hang all the law and the prophets."
 As an able and conscientious physician,
 And in prompt and gratuitous services to the poor,
 He has rarely been equalled.
 Blessed with vigorous faculties, and ardent feelings,
 His benevolence, expansive as his mind,
 Shed its balm on all within the sphere of his influence.
 He was a firm opponent of despotism, public and private,
 A fair advocate and generous supporter
 Of civil and religious liberty.
 This cold marble may record his admirable qualities,
 But their due appreciation must be sought
 In the hearts of those whom his affection delighted,
 His friendship gratified, his bounty relieved,
 And his skill restored to the enjoyment of ease and health.
 It pleased God to arrest him in his medical career
 In the month of June, 1810,
 As one "of whom the world was not worthy."
 Also to visit him with long and excruciating suffering,
 Which he bore with unshaken fortitude and resignation.
 In full hope of a joyful resurrection, through Christ,
 He died November 27th, 1822, aged 55,
 Was deposited, the 5th of December, within St. Mary's Church,
 In a vault belonging to his place of residence.
 In this chapel he worshiped,
 And here is erected this monumental tablet
 By his faithful, affectionate, and devoted widow.

*Letter from Ex-President Jefferson
 to Ex-President Adams.*

(From the *Boston Patriot*.)

"**JEFFERSON** and **ADAMS**.—A few months since, a most wicked effort was made, by the treacherous publication of the Cunningham correspondence, to destroy the merited popularity of John Q. Adams, from an expectation, that the friendship, which Mr. Jefferson had so long entertained for his venerable father, would be converted into resentment, in which the Republicans would not only participate, but visit the supposed wrongs of the father upon the son. So far from this desired result being produced, the people recoiled with

horror from the deed, and their indignation has been loud, deep and universal. But to shew, still farther, how impotent has been the malignant blow, aimed at an aged patriot, who is trembling on the verge of the grave, permission has been granted to publish the following *voluntary* communication, from the illustrious sage Monticello to his distinguished compatriot, in the glorious career of the Revolution, which must overwhelm with shame and mortification, the participants in that wanton outrage upon confidential intercourse, and blast forever, their desperate hopes, to send to their tombs as implacable enemies, two of the only three surviving signers of the Declaration of Independence.

While the holiness of friendship is thus preserved from vile profanation, the citizens of the United States will rejoice at the triumph of virtue, and learn how to appreciate those lofty sentiments and that exalted friendship which neither time, political dissensions, nor private enemies can obliterate.

"Monticello, Oct. 12, 1823.

"DEAR SIR,—I do not write with the ease which your letter of Sept. 18, supposes. Crippled wrists and fingers make writing slow and laborious; but, while writing to you, I lose the sense of these things, in the recollection of ancient times, when youth and health made happiness out of every thing. I forget for a while the hoary winter of age, when we can think of nothing but how to keep ourselves warm, how to get rid of our heavy hours until the friendly hand of death shall rid us of all at once. Against this *tedium vitæ*, however, I am fortunately mounted on a hobby, which, indeed, I should have better managed some 30 or 40 years ago, but whose easy amble is still sufficient to give exercise and amusement to an Octogenary rider. This is the establishment of an University, on a scale more comprehensive, and in a country more healthy and central, than our old William and Mary, which these obstacles have long kept in a state of languor and inefficiency. But the tardiness with which such works proceed, may render it doubtful, whether I shall live to see it go into action.

"Putting aside these things, however, for the present, I write this letter, as due to a friendship, co-eval with our government, and now attempted to be poisoned, when too late in life to be replaced by new affections. I had for some time observed, in the public papers, dark hints and mysterious inuendos of a correspondence of yours with a friend, to whom you had opened your bosom without reserve, and which was to be made public by that friend or his representative; and now it is said to be actually published. It has not yet reached us, but extracts have been given, and such as seemed most likely to draw a curtain of separation between you and myself. Were there no other motive than that of indignation against the author of this outrage on private

confidence, whose shaft seems to have been aimed at yourself more particularly; this would make it the duty of every honourable mind to disappoint that aim, by opposing to its impression a seven-fold shield of apathy and insensibility. With me, however, no such armour is needed. The circumstances of the times in which we have happened to live, and the partiality of our friends, at a particular period, placed us in a state of apparent opposition, which some might suppose to be personal also: and there might not be wanting those who wished to make it so, by filling our ears with malignant falsehoods; by dressing up hideous phantoms of their own creation, presenting them to you under my name, to me under yours, and endeavouring to instil into our minds things concerning each other, the most destitute of truth. And if there had been at any time a moment when we were off our guard, and in a temper to let the whispers of these people make us forget what we had known of each other for so many years—and years of so much trial; yet all men who have attended to the workings of the human mind, who have seen the false colours under which passion sometimes dresses the actions and motives of others, have seen also these passions subsiding with time and reflection, dissipating like mists before the rising sun, and restoring to us the sight of all things in their true shape and colours. It would be strange, indeed, if at our years, we were to go an age back, to hunt up imaginary or forgotten facts, to disturb the repose of affections, so sweetening to the evening of our lives.

"Be assured, my dear Sir, that I am incapable of receiving the slightest impression from the effort now made to plant thorns on the pillow of age, worth and wisdom, and to sow tares between friends who have been such for near half a century. Beseeching you, then, not to suffer your mind to be disquieted by this wicked attempt to poison its peace, and praying you to throw it by among the things which have never happened, I add sincere assurances of my unabated and constant attachment, friendship and respect.

TH. JEFFERSON.

"John Adams, former President of the United States."

Irish Episcopal Incomes.

INQUIRIES into the state of the Irish Church are becoming more frequent, more earnest, and, we would hope, more effectual. The managers of this huge establishment will not allow the curtain to be drawn, and the interior to be thrown open to the public view. As yet, therefore, statements relating to the wealth of this anomalous corporation, must be in great measure conjectural. If the conjectures be erroneous, it is easy for the Irish prelates to remove error and doubt by some exposition, on authority, of the real property of the Establishment.

A correspondent signing himself *Laicus*, in the *Morning Chronicle* of the 2nd of June, exhibits the following as a nearly correct list of the revenues of the Irish Episcopal Sees :

" ARCHBISHOPS' PRICES.

" 1. Armagh . .	£18,000 per Ann.
" 2. Dublin . .	6,500
" 3. Cashel . .	6,500
" 4. Tuam . .	8,000

" BISHOPS' PRICES.

" 1. Derry . .	£20,000 per Ann.
" 2. Clogher . .	12,000
" 3. Elphin . .	8,500
" 4. Cloyne . .	8,000
" 5. Meath . .	7,000
" 6. Kildare . .	6,500
" 7. Ferns . .	6,000
" 8. Raphoe . .	6,000
" 9. Limerick . .	6,000
" 10. Kilmore . .	6,000
" 11. Down . .	6,000
" 12. Dromore . .	6,000
" 13. Killala . .	5,000
" 14. Waterford . .	5,000
" 15. Cork . .	4,000
" 16. Ossory . .	3,500
" 17. Clonfert . .	3,500
" 18. Killaloe . .	2,500"

This correspondent proposes that the Archbishop of Armagh as the Primate should receive £6,000 per annum, the Archbishop of Dublin £5,000; the two other Archbishops £4,000, and each of the Bishops £3,000. There would then remain a surplus of £67,000 per annum, "to be applied to the repairs or building of Churches, to Religious Education, or to any other mode of promoting the interests of Religion in Ireland." Their Spiritual Lordships of Ireland

have smiled, we doubt not, at the sight of this charitable and evangelical castle-building. Their revenues are safe, so long as they constitute a fund for ministerial patronage and parliamentary jobbing.

Fraud on the Memory of Anthony Collins.

[From D'Israeli's Second Series of Curiosities of Literature, Vol. I. p. 386.]

AMONG the confidential literary friends of Des Maizeaux, he had the honour of ranking Anthony Collins, a great lover of literature, and a man of fine genius; and who, in a continued correspondence with our Des Maizeaux, treated him as his friend, and employed him as his agent in his literary concerns. These, in the formation of an extensive library, were in a state of perpetual activity, and Collins was such a true lover of his books, that he drew up the catalogue with his own pen. Anthony Collins wrote several well-known works without prefixing his name; but having pushed too far his curious inquiries on some obscure and polemical points, he incurred the odium of a *Free-thinker*, a term which then began to be in vogue, and which the French adopted by translating it in their way, a *strong thinker* or *esprit fort*. Whatever tendency to "liberalize" the mind from *dogmas* and *creeds* prevails in these works, the talents and learning of Collins were of the first class. His morals were immaculate, and his personal character independent; but the *odium theologicum* of those days contrived every means to stab in the dark, till the taste became hereditary with some. I shall mention a fact of this cruel bigotry, which occurred within my own observation on one of the most polished men of the age. The late Mr. Cumberland, in the romance entitled his "Life," gave this extraordinary fact, that Dr. Bentley, who so ably replied by his "Remarks," under the name of Phileleutherus Lipsiensis, to Collins's "Discourse on Free-thinking," when, many years after, he discovered him fallen into great distress, conceiving that, by having ruined Collins's character as a writer for ever, he had been the occasion of his personal misery, he libe-

rally contributed to his maintenance. In vain I mentioned to that elegant writer, who was not curious about facts, that this person could never have been *Anthony Collins*, who had always a plentiful fortune; and when it was suggested to him, that this "A. Collins," as he printed it, must have been *Arthur Collins*, the historical compiler, who was often in pecuniary difficulties, still he persisted in sending the lie down to posterity, *totidem verbis*, without alteration in his second edition, observing to a friend of mine, that "the story, while it told well, might serve as a striking instance of his great relative's generosity; and that it *should stand*, because it could do no harm to any but to *Anthony Collins*, whom he considered as little short of an Atheist."

So much for this pious fraud! But be it recollected, that this Anthony Collins was the confidential friend of Locke, of whom Locke said, on his dying bed, that "Collins was a man whom he valued in the first rank of those that he left behind him." And the last words of Collins, on his own death-bed, were, that "he was persuaded he was going to that place which God had designed for them that love him." The cause of true religion will never be assisted by using such leaky vessels as *Cumberland's* wilful calumnies, which in the end must run out, and be found, like the present, mere empty fictions!

SIR,

May 10, 1824.

NOT knowing whether the death of Christ, as connected with his spotless and sinless life, has been handled by any one in this peculiar point of view, I merely suggest a hint for others to enlarge upon, should it be thought of any importance. The Apostle Paul denominates our Lord, "the second Adam." The first Adam, by his disobedience, brought *death* into the world; the last Adam, by his obedience to the will of God, brought *life* and *immortality* to the sons of men. Being, then, *without sin*, it would seem that he might have escaped death in any way, and have been translated or changed, as Moses and Elias, had it not been otherwise appointed by Di-

vine Providence: which seems to give some force to our Lord's saying to Peter, "Thinkest thou that I cannot now pray to my Father, and he will send me more than twelve legions of angels?" "How then can the Scriptures be fulfilled, *that thus it must be?*" These angels were certainly not intended to fight against the Jews, but to rescue him, and convey Jesus to the mansions of immortality. His death, then, was *voluntary*. He himself says, "No man taketh it (life) from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." How greatly does this enhance the merit of his sufferings and death! Taking it in this peculiar point of view, I think it throws considerable light on many passages of Scripture which relate to his *humbling* himself, and becoming *obedient unto death, even the death of the cross*.

PHILALETHES.

Dr. John Jones on the Parable of Dives and Lazarus.

IN compliance with the wish of one of your correspondents, (p. 140,) I send a few remarks on the parable of Lazarus and the rich man, contained in Luke xvi. 19—35. Verse 18 has apparently no connexion whatever with the preceding verses. And this is one of those passages which betray an incoherence in the language of Jesus, while his ideas, in consequence of an intermediate step left unnoticed, are intimately connected. In verse 16, he had the *death* of John in his mind. The law and the prophets were *until John: since that time, &c.* Having this event in his mind, he passed over to the *cause* which led to his imprisonment and murder: and this, as we learn from other parts of the Evangelical History, was the *adultery* of Herod. Thus thinking of the violation of justice and chastity, in the person of Herod, he delivers a general proposition on the subject, without specifying the individual against whom it was levelled. "Whosoever putteth away his wife committeth adultery." "The man that is guilty of such a crime, however great he may be, shall be punished."

In verse 18, we have seen, that our

Lord had Herod the Tetrarch in his mind; this being the case, he takes an occasion to shew, under a feigned character, suggested by this prince, that luxury and sensuality shall be punished in a future state. Hence we see the propriety of the description given of him. He was a rich man, clothed in purple and fine linen, and he fared sumptuously every day. Purple was the peculiar dress of kings and emperors, and consisted, agreeably to the manner in which it is here described, of fine linen dyed of a purple colour.

To the gate of this rich man was brought a beggar, decrepit, naked and diseased. The purple inhabitant notices not the destitute stranger. He neither invites him within his doors, nor sends food for his relief, nor oil to anoint, nor clothes to shelter, his ulcerated limbs. He permits him only to gather the crumbs that fall from his table, and the dogs to come and lick his sores. Lazarus languishes and dies. Dives dies also, and has the pomp and solemnity of a funeral, but here his honours and his felicity ended. The circumstances of the two are now completely changed. Lazarus is conveyed by angels to the bosom of Abraham; but the rich man opens his eyes in torments.

But it is necessary to distinguish between the moral lesson, conveyed by the parable, and the dress or scenery of it, which consists of notions, popular among the Jews, but which Jesus adopted without intending to sanction them, in order to give force, grace and colour to his representation. The great lesson he inculcates is, that there will be a state of retribution, in which the good, however poor and destitute, shall be recompensed; and the wicked, however rich and powerful, punished; in which the present inequalities of the Divine government shall be rectified, the triumphs of vice humbled, and the afflictions of virtue exchanged for a crown of glory. Whatever it contains beyond this, our Lord did not, I apprehend, inculcate as an article of Christian faith. The Jews believed that the spirits of just men were carried by angels to the seats of bliss. Here beatified men are represented as at an entertainment. The most honourable

seat is allotted to Abraham; and Lazarus, reclining after the manner of the Romans at table, has his head leaning on his bosom. See John xiii. Their ideas of torment by fire, are borrowed from the valley of the sons of Hinnom, rendered infamous for idolatry, and particularly for the burning of infants to Moloch, fires being always kept there for that purpose. See Lightfoot's Works, Vol. II. p. 141. Their paradise resembled the Elysium of the Greeks, and, it seems, was separated from Hades by an impassable stream. Such notions as these may serve very well for the scenery of a parable, but cannot be supposed to be an exact account of the hell and heaven revealed in the gospel. In parables, many circumstances, for the sake of dress, colour and ornament, are introduced, though not strictly true, and, therefore, should be either disregarded altogether, or interpreted with great latitude.

It is to be observed that the parable leads us to conclude, that retributive justice takes place immediately after death. Lazarus is, without any interval, in the bosom of Abraham, and Dives lifts up his eyes in torments, as soon as they are closed on this world. But in other parts of the New Testament, judgment is represented as taking place after the general resurrection. Our Lord, however, might here hold it forth as instantaneous, merely to give a greater effect to the parable: and it cannot escape observation, that each of the characters is exhibited not as a pure, but an embodied spirit. Not the soul of Lazarus, but Lazarus himself, is translated into paradise, and Dives has bodily organs in torments.

Though the rich man is punished, the vices by which he forfeited the favour of heaven are not enumerated. He is only said to have been rich, to have been clothed in purple, and to have fared sumptuously every day; and it is insinuated, that he suffered a fellow-creature to perish at his gate through hunger, disease and nakedness. But though this was a grievous instance of inhumanity, it was not his only crime. Herod was both a murderer and an adulterer; and history represents him withal, as actuated by extreme avarice and ambition. His

appears, however, not destitute of some laudable qualities. As soon as he began to suffer, he displays some concern to prevent the sufferings of his relations: and Abraham, in addressing him as a *son*, seems to pity his present condition.

The rich man appears to have had, when among the living, no apprehension of his present doom: and his brethren seemed as little to expect a similar fate. The belief of a future state was general among the Jews. But Herod was in all probability a *Sadducee*, who, like the Epicureans, derided the notion of a future punishment as fabulous. Hence the propriety of our Lord's inculcating it in this place, and his introducing this wicked man as an actor, in illustrating the truth of it. The rich man makes no mention of his *wife* and *children*, whom it was still more natural to warn against coming to that place of torment than his brethren. But Herod the Tetrarch appears to have had no children; and the woman who lived with him the latter part of his life, was the legitimate wife of his brother Philip. It would have been out of character, though he loved her beyond all others, to solicit the intercession of Abraham, in behalf of a woman of this description. So exactly do even the parables of Jesus correspond to truth and nature, wherever correspondence was practicable. He says that he had *five* brethren, whom he wished to apprise of their future doom. This is not accidental. These brethren must have been his relations, and it is remarkable, that the Herodian princes, who governed from Herod the Great, until Herod Agrippa, who was the last of that race, and who governed when Jerusalem was taken, were *five* in number. The destruction of that city was not only known but always present to Jesus, in all its circumstances: and he could not but be sensible, that the power of that family would then terminate.

It deserves our notice, moreover, that our Saviour represents not only the prophets, but also Moses, as preaching a future state and a retributive justice, with an evidence not to be resisted by any who admitted their divine mission; "Abraham saith unto him, They have Moses and the

prophets: let them hear them. If they hear not Moses and the prophets, though one rise from the dead, they *will not* be persuaded." Here the words are so chosen and arranged, that while Abraham appears to refuse the request, he insinuates that it should be complied with, and yet such would be the obstinacy of his brethren, as to continue in immorality and scepticism. The request was more immediately fulfilled in the resurrection of Lazarus, who, as being in his mind when relating the parable, probably furnished by association the *name* which he here gave to the poor man at the gate of Dives.

It was more completely fulfilled in his own resurrection; and yet none of the Herodian family, though convinced of the fact, became converts to his gospel. One of them indeed said on a memorable occasion, "Almost thou persuadest me to become a Christian." The generous wish of the apostle was never realized, "I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds." Acts xxvi. 28, 29.

J. JONES.

Clapton,
March 16, 1824.

SIR,
OF the following lines, the Latin are quoted by *Beausobre*, in his History of the Reformation, as "addressed to the Pope" by Luther, "at the conclusion of his treatise" *De Captivitate Babylonica*. They are described by Dr. Macaulay, the translator of the History in 1801, as "the beginning of an hymn written by *Sedulius*, which is sung in the Roman Church at the Epiphany." Dr. M. has added, in a note, (I. 348,) the French and English versions, which are both, I apprehend, of his composition.

J. T. R.

"Hostis Herodes impie,
Christum venire, quid times?
Non arripit mortalia
Qui regna dat caelestia."

"Herode impie et sanguinaire,
Pourquoi crains-tu le Christ qui veut naître
en ces lieux?
Celui qui donne a tous le royaume des
cieux,
N'envahit point ceux de la terre."

"Say, impious Herod! sanguinary king!
Why shakes thy guilty soul with coward
fear?"

What tho' the Christ, whom ancient prophets sing,

Within these realms in mortal guise
appear;

Yet learn, the hands that heavenly crowns
bestow,

Stoop not to seize the dross of those
below."

*A Friendly Correspondence between
an Unitarian and a Calvinist.*

(Continued from p. 281.)

I to N.

DEAR N.

7th October.

I was coming in due course to your queries, which involve the whole question, and therefore called for much preliminary explanation. But I see that you are much too sore to relish any thing in the style of discussion usual among men, who reason with each other on grounds of equality. You are seated in St. Peter's chair, and I must make my approaches with becoming humility. If the question between us had respected personal attainments in practical religion, I should be most willing to humble myself even to a worm; but this is not professedly the point in view. It relates to the general sense of the sacred Scriptures in respect to the duration of future punishment—a question in which I honestly confess that I feel myself a party interested, and which therefore I cannot regard with the same degree of *sang froid* which you, who are one of the elect, can do. This distinction in our respective cases you constantly overlook. I should like much to know whether or not your object is to hear what I have to say, or whether it be merely to give me lectures. If the latter, I will hear them, and, what is more, I will weigh and consider them; but then you must not send me queries with spaces for my answers, because this is placing temptation in my way. If we are doing wrong in discussing the decrees of heaven, the blame lies at your door; for you know I would have come to a period long ago; and moreover the discussion *originated with you*. You have only to say desist, and silence ensues.

You say we are running away from

ourselves, and hardening our hearts fearfully. In one sense I wish I could run away from myself and lose myself in divine contemplations; but I understand you to mean that our sense of the importance of spiritual things is evaporating in talk: this is very possible. As for the effect upon the heart of searching humbly into the divine counsels, I have found it very salutary; and I hope to prosecute my inquiries with increasing fervour. I, of course, cannot answer for you.

I shall now turn to your queries, but will not promise to take them in chronological order. "The condition," you say, "of departed spirits cannot be affected by any thing that we can say, or think, or feel respecting them."

This the Church of Rome would deny *in toto*; and, as you seem very adverse to the exercise of reason in matters of religion, you ought, to be consistent, to abide by the authority of that church, from which you are a heretical dissenter. They pray for the dead, and allege scripture for the practice. They tell you that Christ after his resurrection preached the gospel to the Antediluvian sinners, and that the phrase "who were sometimes disobedient," implies that they had then become obedient. But let that pass. Whether or not the condition of departed spirits can be affected by our thoughts or feelings, is more than I know; but this I do know, that no man of sensibility, who has lost a near and dear relative, can possibly refrain from thinking of their state and condition, and feeling a deep anxiety for their welfare. But placing this out of view, since the Scriptures have adverted to the state of the dead, it is highly proper that we should clearly understand what they teach upon that awful subject. Your people have taken it upon them to enter largely into it, and you can scarcely hear a sermon that does not more or less advert to the never-ending duration of future punishment. When therefore a set of men, professing to speak the words of God, and to make known his will, take upon them thus to define it, others who have free access to the oracles of God, have an undoubted right to search and inquire whether or not they are correctly explained, and, if not, to stand up boldly for the true sense.

Those who with me are decidedly of opinion that the divine character and decrees have been grossly slandered by the doctrine in question, have accordingly exercised this right; and their arguments for God remain unrefuted—they are masters of the field. I will not allow you to say, uncontradicted, that it is a matter of no concern to us, what the bible teaches respecting the dead generally. You might just as well tell me that it is nothing to me what it teaches respecting the resurrection. In truth, the dealings of the Almighty with his creatures of every rank and degree, have always occupied the thoughts of pious men from Abraham downward. Should not, said he, “the Judge of all the earth do right?” “Righteous art thou, O Lord! when I plead with thee; yet let me talk with thee of thy judgment.” These are the words of Jeremiah. After searching profoundly into the counsels of God respecting the destiny of the Jews, the apostle breaks out into this exclamation—“O, the depth of the riches and knowledge of God! how unsearchable are his judgments, and his ways past finding out!”—He had, by diligent examination, arrived at a conclusion which would not have been reached by the purblind eyes of common Christians, namely, that the very act of shutting up the Jews in unbelief, would prove the means of their universal salvation. If by any accident he had been prevented from finishing the sentence which begins with, “For God hath concluded them all in unbelief,” and any of your people had set to conjecture what he designed to add, they would in all probability have filled up the vacancy by the words, “that they all might be damned.” Paul, however, had a better system. ‘Tis true, he admits that even he could not search out the judgments, or find out the ways of God: but this was because they were so much richer in love and wisdom than he could imagine. The difficulty was not to find as much goodness and wisdom in God as should rise up to his standard; but that, with all his efforts, he found that the height and breadth of the love of God surpassed and exceeded to infinity the utmost reach of his thoughts. How can we

exclaim, “Just and true are all thy ways, O thou King of saints,” while we hold an opinion in direct contradiction to all our ideas of justice and truth? When your people tell me that God will not to all eternity shew mercy to thousands of millions of souls, which he has made, how can I say Amen! to the prayer which ascribes infinite goodness and mercy to such a dreadful Being? I cannot do it, and you might as well attempt to erase every notion of truth from my mind, as to persuade me to believe in such a palpable contradiction. If you have such a faculty, it is yours, and you are welcome to keep it.

In another query,—you ask me, “Which of the two sects experiences most of the blessed change described by the Lord Jesus Christ and the apostles? not meaning a false Calvinist as one of them.”

I profess myself totally disqualified for returning a decided answer to this question, because I am not sufficiently acquainted with the parties between whom I am required to make a comparison. Our blessed Saviour, the author and finisher of our faith, has told us that the tree is to be known by its fruits, and his apostle has given us a description of the fruits which are produced by good and by bad trees. The first are—love, joy, peace, long-suffering, gentleness, goodness, faith, (fidelity,) from which they all spring, meekness, temperance. The second are, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like. God alone can see the naked heart. We can only judge of men by what comes out of their mouths and by their actions. I will whisper a word in your ear—it is, that taking the above list in my hand, I shall find very many of the good fruits, where there is little pretension; and that among those who claim for themselves the possession of the Spirit, I shall miss the fruits of gentleness and meekness, and chance to discover wrath and strife.

Do not, however, I pray you, suppose that I am going to question the existence of true piety and philanthropy among the Calvinists. That

sect of Christians (for, after all, it is but a sect) has produced men whom all who love the name of Christ will acknowledge to have been burning and shining lights: far be it from me to charge upon them all the consequences of the hideous error which they maintain. They have been active in preaching the forgiveness of sins, and in displaying the comforts and joys of religion, in spite of their errors. In fact, the general effect produced by the Scriptures as large, and by the glorious works of God in the world, has been such as to overpower and render, in a great measure, inoperative the horrid dogma of vindictive punishment. I should like very well to sit under a well-informed, pious Calvinist preacher, if I could be assured that he would confine his discourses to the elect, and shew how all things shall work together for their good; but the moment he ventures beyond that circle, he gets out of his depth, and becomes an unsafe guide. He involves his own mind, and the minds of his hearers, in contradiction and darkness. As for the sect of Christians which maintains the glorious doctrine of the restitution of all things, their number, though increasing, is but small. They have hitherto been much engaged in controversy, which (as it is usually conducted) is not favourable to the growth of the *peaceable* fruits of righteousness; and yet I have met among them men who have a deep sense of the importance, I should rather say of the indispensable necessity, of personal religion. For a reverence for the Deity and for the Scriptures, I never yet knew a human being who manifested that feeling in the same degree as the late Mr. Winchester.

"Does not the genuine Calvinist exhibit true philanthropy by holding forth danger in the strongest terms, that his neighbour may be thoroughly roused and escape it altogether?"

A man who stands forth in the character of a preacher, is undoubtedly bound to teach honestly and faithfully, what he himself believes to be true; and, therefore, if a man really believes that future punishment will be endless, he cannot, of course, acquit his conscience if he does not declare that awful conviction. But I am fully

persuaded that no man believes it. I have already given my reasons for so thinking. It is at most a momentary suspicion, which could not co-exist five minutes with sanity. Those who profess to believe it, smile and talk about every-day matters like other men. They sit at feasts, and attend at marriages and christenings, and congratulate fathers and mothers on the increase of their families. This is all very proper; but it is wholly inconsistent with the idea, that of the children thus produced, the chances are that the majority is doomed to everlasting misery. Thus you see that the doctrine which you are so anxious to inculcate, does not merely affect the dead, but the living, and those who are yet unborn. I never heard a good man say that we should have no concern for posterity. I feel that I have undertaken a most arduous task in thus explaining the reason of the hope that is in me; but I have no apprehension, feeble as my powers are, of being able to produce scriptural answers to all the objections which you can start. Of the effect of my endeavours to produce an alteration in your sentiments I cannot be sanguine. He who constructed our minds knows what spring to touch; and in his own good time he will assuredly lead us to the knowledge of all those truths which can add to our happiness. Meanwhile let us bear with each other. I think I am possessed of an invaluable truth. Let me then be thankful, and by no means indulge an angry feeling towards a good man, who has not yet gained the same prize.

I must beg of you to refrain from putting any more queries till I have answered those before me. The next on the list will require much consideration on my part.

Yours affectionately,
I.

Again I repeat, that if these communications have become disagreeable and unprofitable to you, they shall, as far as I am concerned, be discontinued at your bidding.

N to I.

7th October.

The evil which you have described ought, as you say, to be "investigated fully," for otherwise we cannot duly

appreciate the true nature of sin, or the value of salvation. As to God's being, in any possibility, a tyrant, it is out of the question. None of our people think him so. He has provided a full remedy, and nothing is wanted but a willingness to apply for it. This annihilates all idea of tyranny. The tyranny exists in sin only. These exhibitions warn us to flee from the wrath to come, and do not beguile us into it. You write and speak as if our thoughts and feelings would have an influence upon these matters. If it were possible that I could cause the damnation of any one, I should be terrified. I would confidently offer, instrumentally, the means of grace to every one, telling him or her they may have it if they will. Say what you will, these matters ought to be left implicitly with God. He has promised to clear up every thing, and make us plead guilty, and justify him at the day of judgment.

We are led away from ourselves, *but must come home at last*. A time will come when, by Divine illumination, we shall be given to see how we have hardened our own hearts. While we regard our own state, we are looking to what, in our opinion, God ought to do with those, of whose *true* condition we can be no judges at present. Let us look to ourselves and try ourselves, and compare ourselves and our experience with that which is laid down by Christ and the apostles. You told me to envisage the subject. I have awfully obeyed your advice, submitting to it as a mandate; but you do not reciprocate. I ask, but cannot compel, nor even persuade you to envisage your own state. You *evade*, you turn your thoughts, and set about doing *God's* work, instead of doing what he has commanded *you*. "Examine our ourselves." I bring myself in with trembling and anguish, and am constrained to say, "Search me, O God, and lighten mine eyes." Give me a new heart and a new spirit; and then I will, by thy all-powerful enableings, perform every thing thou requirest.

I anticipate your assent to this proposition, that the more fully we shall be enlightened by the Holy Spirit, and created anew in Christ Jesus, the better qualified we shall be to judge of the matters under discussion. In the

meanwhile let us leave them in unerring hands.

I have since had a glance of the pleasing scene which will be presented to your view when you *personally* realize, in a fuller degree, the blessings of the gospel. N.

[To be continued.]

Trereife,

June 8, 1824.

SIR, .
MR. WORSLEY sent a statement to your Magazine, in which my character was implicated, and his statement was so incorrect that I made complaint; and this complaint he calls a desire to keep the matter "*a-going*." I wish that his apology had not been accompanied with this unfair remark. However, enough of this. These things speak for themselves. According to such reasoning, a man who defends himself when attacked, is guilty of a riot.

I now beg leave to refer to a letter in the preceding part, signed *A Friend to Inquiry*. This gentleman had asserted that Unitarians may be, and often are consistent members of the Established Church; and Mr. Worsley replied, that "such a sentiment is destructive of all honest and open profession, and all fair prospect of the advancement of truth." I had occasion to address a letter to the *Friend to Inquiry* on this very point, and I shall be much obliged if you will give my sentiments, which agree with those of Mr. Worsley, a place in your Repository. I regret to see in the *Friend to Inquiry's* letter, remarks, which again call forth the matter in dispute: he observes, that the gentleman was attacked by our clergy, and removed from a certain honorary post, on the ground of his not being a member of the Church. But of what nature was this honorary post? It was the Presidentship of a Society formed for the express purpose of promoting the doctrines and views of the Established Church, which views this gentleman avowed his resolution to thwart. (See p. 142 of the Repository for March.) By the expression of an "honorary post," the *whole* truth is not told, and I am sorry to be again under the necessity of referring to the subject. I am sorry also to see that this writer now avows a different motive for his defence of

the Unitarian doctrine from that which he avowed in his pamphlet. He has quitted the fair ground upon which he stood, and now confesses that he did it to "prevent a monopoly of good things," by shewing that the Unitarian might consistently have a share of them. Monopoly of good things! Hear this, ye shades of Lindsey, Disney and Wakefield! Hear this, ye men of integrity, now living, who, with talents which might open to you, on facile hinges, the gates of preferment, still persevere in what ye deem to be the better path, and for this very reason that ye think thereby (in the language of Mr. Worsley) "you have the fairest prospect of advancing the truth"! Why do ye appeal against the Test Act? Why do ye petition against the Marriage Ceremony? Why do ye build separate places of worship? I will venture to assert, that a more strange concatenation of sentiments was never strung together than in this letter of the *Friend to Inquiry*. I appeal to Unitarians themselves. My opinion is, that if the Unitarian can put a bridle on his conscience, he ought also to put it on his lips. My opinion is, that his protest does not clear him from hypocrisy, while he aims by "external conformity," not to be shut out "from a share of good things," and that such conduct does not deserve the compliment of "fearless." As to official dignity! my idea is, that if a professed Unitarian takes the sacrament for the express purpose of obtaining any office, he obtains it by perjury; and that if he at the same time proclaims and propagates his opinions, he triumphs in his *shame*. When I speak of a Unitarian, I speak of those "who hold the strict and proper humanity of Christ as one of their fundamental tenets." But I will not trespass any farther. I beg you to give a place to a few arguments, which I had already published on the inconsistency of a Unitarian claiming to be a *consistent* member of the Church.

Permit me, before I conclude, to enter my protest against such expressions as "a small and remote town," &c. Is the propagation of right principles to be checked, because they may originate among people in an humble class, and in a remote town? At what mile-stone from Hyde-Park Cor-

ner does respectability begin? Shall Carey's Book of Roads be an Index Purgatorius, and shew by an author's residence whether any thing that comes from him can be good? Burn your Nautical Almanacks, ye British captains, for how can they be your guides in the Pacific Ocean or at the North Pole, when ye shall be informed (as is the fact) that the calculations were made by an inhabitant of a remote village in Cornwall! Break your lamps, ye labourers in the bowels of the earth, for of what use can things be which were invented by a native of Penzance! Away with the chilling and degrading sentiment! Truth is truth, let it come from where it will; and it is one mark of the great improvement of modern times, that such is the facility of intercourse, that in the diffusion of opinion distance seems annihilated: it flies like the electric fluid, and seems every where almost *at once*. I am aware that I expose myself to railery by such exclamation. Far be it from me to attach any importance to myself; but I do think that this "Cornish Controversy" (as you term it) has shewn, in a conspicuous light, and by the adoption of it in your pages, in a *permanent* light, a most important feature of the present times. Look at the Nonjuror in the beginning of the last century: see him conscientiously-retiring from the preferment, honours and the means of life; and see the Dissenter of the present day, the disbeliever in the authenticity of the Gospels, attending the services of the Church, and partaking of its sacraments, approaching the table, not with compunctions of conscience, but *demanding* the offices of the Church with a Writ in one hand and a Prayer Book in the other. Are not these things new? Are they not important? Are they not worthy of observation? Is consistency a virtue, or is it not? If it ceases to be thought so, has not a most important change taken place in public opinion? Why a sneer at a remote corner? That these things have been exhibited in a remote place adds to their interest; because, if they had happened in the crowd and fumes of the metropolis, they might have escaped notice: a light set on a hill is more apparent in the country than in a city. Look at Mr. Wesley alone,

on a moor in Cornwall, at a loss which way to direct his steps, till he heard the sound of a distant bell. Such was the first appearance of that wonderful man in this "remote corner"! See now the influence of his opinions: count the thousands who bless his name. And may not opinions be now propagated, though in a remote corner, with a power which may astonish us, or rather those who survive us? If right, shall we not encourage them? If wrong, shall we not endeavour to depress them? Is this doctrine of pseudo-conformity right or wrong? In Athens it was a crime to be of no party: but the crime of being of *all* parties was never stigmatized, because (like parricide) it was never contemplated: it is the principle of a new sect. In my mind it is as noxious and unwholesome in the religious world as the plague is in the natural world; and though it may first shew itself in a remote corner, it is not the less to be watched, proclaimed, avoided and (if possible) checked.

C. V. LE GRICE.

[Mr. Le Grice's Thoughts on Inconsistency in our next. Ep.]

SIR,

June 10, 1824.

AS I have been lately informed that the gentleman who was the Clerk, or more properly the Chairman of the three last Yearly Meetings of Friends, held in London, had not even seen a *printed copy* of the large edition of ten thousand copies of a Creed, the first three articles of which were inserted in Vol. XIX. p. 16, of your Journal; I wish to exonerate him from the imputation of having received from his American correspondent, *in print*, any of those prohibited articles, which the Yearly Meeting of 1823 "*ordered to be locked up in the fire proof for safe keeping.*"

The "large packet" I spoke of, p. 14, has been, I find, lately represented as containing chiefly American newspapers or other periodical works, in some of which those controversies among the American Friends had been discussed. This important packet, therefore, probably also contained some account of the futile attempt of the same parties to censure and silence the truly venerable Elias Hickey, for

preaching what they called *heterodox doctrines*; but which were generally approved by the great body of the Society in Pennsylvania. It might also have conveyed MS. copies of the said Creed. Its patron, the Meeting for Sufferings, had previously received, in its collective capacity, too memorable a lesson from the Yearly Meeting, for so imprudently printing that document, and presenting it in that state to the church, in full assembly, for its approbation, as if their work was incapable of amendment, even for its "Pontiff" to venture upon *an open transgression* of their prohibition. Some stray copies in print have, nevertheless, certainly arrived in this country. Under the conviction that these means are at hand, to correct any error that may be found in the copy I now send you of the other *nine articles* of this most singular production, I am induced to offer them for insertion in your valuable Journal; that it may be preserved as a useful warning against any similar departure from the solar path of reason, enlightened by the lamp of genuine revelation. This document is, perhaps, only worth preserving whilst such incompetent persons as its authors bear away over, and are suffered to occupy influential stations in a professed Christian Church, the members of which are, generally speaking, I conclude, by the judicious rejection of this intended symbol of their faith, much better informed, equally well-disposed, and of sounder mind than these blind teachers.

Whoever they are, whether ministers or elders, they have drawn, with much complacency, a confused and dark portrait of their own theology, very defective in perspicuity and in real scriptural knowledge; at the same time, equally remarkable for incorrect quotations of Scripture, sometimes I fear intentionally, in order to uphold their preconceived notions and prejudices, or with very censurable carelessness and inconsistency, if they esteem those writings as containing a true record of *special revelations from God*. That your readers, and especially those who are of the Society of Friends, may the more readily judge for themselves of this American production, I shall annex a reference to the texts which I suppose are al-

luded to in each of the twelve articles. They may thus easily see *by consulting the text and the context of each*, how much more clearly the genuine sense of the sacred writers may be gathered from the text than from their mutilated comments. Such a compilation of discordant materials, affords a fit subject for much animadversion. I shall only notice a few of the passages which seem to me to require it, and those briefly.

The texts referred to in the first article are 2 Tim. iii. 15, 16, and 2 Pet. i. 21. That from Paul does not, and cannot with reason be said to distinguish between canonical books of scripture and those which are of dubious authority. Barclay knew better, and renders the text thus: "All scripture given by inspiration of God *is* profitable for correction," &c. The received text says, "All scripture *is* given by inspiration," implying to the ill-informed English reader that the whole volume was, *in the same sense*, written by inspiration. The translators knew that no Greek MS. said any such thing, and have therefore, very properly, printed the important word *is* in italics, to denote that no corresponding word is to be found in the Greek text.

The text from Peter relates to the prophetic parts of the Scripture *only*, which must have been imparted by Divine inspiration, if they are *so called with propriety*.

On behalf of the second article, no other text of even the received Version than the noted interpolation 1 John v. 7, is adduced, for a very good reason, because no genuine text *teaches any such doctrine*.

In support of each position in the third article, almost every book of the received canon, even in any translation, may be pertinently and conclusively quoted. Its truth has, indeed, been maintained by all Christian churches in every age, from that of the apostles to the present; whatever other tenets any of them may have also held, and professed to incorporate therewith. I shall therefore only refer to the following texts: Gen. i. 1, xxi. 33; Neh. viii. 6, ix. 6; Psa. xvi. 1, xxxvi. 6—10; Isa. xl. 25—28; Rom. ix. 5, as those which the compilers probably had in view; and observe that the one from the New

Testament is not quoted as it stands in the received text, but, in my apprehension, much more consistently with the true sense of the apostle. The next article of the Creed is as follows:

Fourth. "The infinite and most wise God, who is the foundation, root and spring of all operation, hath wrought all things by his eternal Word and Son: this is that Word that was in the beginning with God, and was God; by whom all things were made, and without whom was not any thing made that was made. Jesus Christ is the beloved and only-begotten Son of God, who in the fulness of time, through the Holy Ghost, was conceived and born of the Virgin Mary. In him we have redemption through his blood, even the forgiveness of sins. We believe *he was made* a sacrifice for sin, who knew no sin; that he was crucified for us in the flesh, was buried, and rose again the third day, *by the power of the Father for our justification*, ascended up into heaven, and now sitteth at the right hand of God." I add the texts to this and the remaining articles which I suppose the writers had in view. It would not have been amiss had they given references to them in the margin, or at the end of each article. John i. 1, xxi. 14; Matt. i. 20; Luke i. 35; Eph. i. 7; 2 Cor. v. 21; 1 Pet. iv. 1; 1 Cor. xv. 4; Rom. iv. 25; Coloss. iii. 1.

Fifth. "As then, that infinite and incomprehensible Fountain of life and motion operateth in the creatures by his own eternal word and power, so no creature has access again unto him, but in and by the Son, according to his own declaration, 'No man knoweth the Father but the Son, and he to whom the Son *will reveal himself*.' Again, 'I am the way, the truth and the life; no man cometh to the Father but by me.' Hence he is the only Mediator between God and man, for having been with God from all eternity, being himself God, and also in time partaking of the nature of man; through him is the goodness and love of God conveyed to mankind, and by him again man receiveth and partaketh of these mercies." Matt. xi. 27; Luke x. 22; John xiv. 6. In quoting the texts of Matthew and Luke, their united testimony is made

very free will, apparently to make it comport better with the notions of the compilers of this creed. How dangerous is such a practice! Besides which, they have suppressed the testimony of Christ himself, who in the preceding verse declares his Father to be "*Lord of heaven and earth,*" and in this, addressing him, says, "*All things are delivered to me of my Father, and no man knoweth,*" &c., as quoted by these creed makers, till they come to the last word of the text, which they render "*himself*" instead of "*him,*" as it properly stands in the received version, plainly designating the Father and *him only*, the sole "*Lord of heaven and earth,*" thus making it refer to the humble Prophet of Nazareth, whom his God and Father made "*both Lord and Christ,*" but who never, as here falsely represented, claimed the possession of *underived and infinite power.*

Sixth. "We acknowledge that of ourselves we are not able to do any thing that is good, neither can we procure remission of sins, or justification by any act of our own; but acknowledge all to be of and from his love, which is the original and fundamental cause of our acceptance, 'for God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'" John iii. 16. This text is pertinently and correctly quoted. It is also strictly in unison with the explicit declaration of these Friends in their own language, and equally so with the uniform exposition of the corner-stone of Unitarianism. Nay, it is even expressed almost in the very terms of Dr. Carpenter's Appeal, and in perfect accordance with many authentic explanations which I have seen of the foundation of their faith.

Seventh. "We firmly believe it was necessary that Christ should come; that by his death and sufferings he might offer up himself a sacrifice to God for our sins, 'who his ownself bare our sins in his own body on the tree;' so we believe that the remission of sins which any partake of, is only in and by virtue of that most satisfactory sacrifice and no otherwise; for it is by the obedience of that one, that the free gift is come upon all to justification. Thus

Christ by his death and sufferings hath reconciled us to God, even while we are enemies; that is, he offers reconciliation to us, and we are thereby put into a capacity of being reconciled: God is willing to be reconciled unto us, and ready to remit the sins that are past if we repent." 1 Pet. ii. 24; Matt. xxvi. 28; Heb. ix. 26; Rom. v. 10; xviii. 19.

Eighth. "Jesus Christ is the intercessor and advocate with the Father in heaven, appearing in the presence of God for us; being touched with a feeling of our infirmities, sufferings and sorrows; and also by his spirit in our hearts, he maketh intercession according to the will of God, crying Abba Father: he tasted death for every man, shed his blood for all men, and is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. He alone is our Redeemer and Saviour, the captain of our salvation, the promised seed, who bruises the serpent's head: the Alpha and Omega; the first and the last; he is our wisdom, righteousness, justification and redemption; neither is there salvation in any other; for there is no other name under heaven given among men, whereby we may be saved." Rom. viii. 27; 1 John ii. 1; Heb. ix. 24, iv. 15; Gal. iv. 6; Heb. ii. 9; Mark xiv. 24; 1 John ii. 2; Isaiah xlv. 6; Heb. ii. 10; Gen. iii. 15; Rev. i. 8, xxi. 6, xxii. 13; 1 Cor. i. 30; Acts iv. 12.

Ninth. "As he ascended far above all heavens that he might fill all things, his fulness cannot be comprehended or contained in any finite creature; but in some measure *known and experienced in us*, as we are prepared to receive the same, as of his fulness we have received *grace for grace*. He is both the word of faith and a quickening spirit in us, whereby he is the immediate cause, author, object and strength, of our living faith in his name and power, and of the work of our salvation from sin and bondage of corruption." Eph. iv. 10; John i. 16.

Tenth. "The Son of God cannot be divided from the least or lowest appearance of his own divine light or life in us, no more than the sun from its own light. Nor is the sufficiency of his light within, set up or mentioned

in opposition to him or to his fullness, considered as in himself, or without us; nor can any measure or degree of light received from Christ, be properly called the fullness of Christ, or Christ as in fullness, nor exclude him from being our complete Saviour; and where the least degree or measure of this light and life of Christ within, is sincerely waited in, followed and obeyed, there is a blessed increase of light and grace known and felt: as the path of the just, it shines more and more, until the perfect day; and thereby growing in grace, and in the knowledge of God and of our Lord and Saviour, *hath been and is truly experienced.*" Prov. iv. 18; 2 Pet. iii. 18.

Eleventh. "Wherefore we say, that whatever Christ then did, both living and dying, was of great benefit to the salvation of all that have believed, and now do, and that hereafter shall believe in him unto justification and acceptance with God. But the way to come to that faith is to receive and obey the manifestation of his divine light and grace in the conscience, and which leads men to believe and value, and not to disown or undervalue Christ as the common sacrifice and mediator; for we do affirm, that to follow this holy light in the conscience, and to turn our minds and bring all our deeds and thoughts to it, *is the readiest, nay the only right way*, to have true living and sanctifying faith in Christ, as he appeared in the flesh, and to discover the Lord's body, coming and sufferings aright, and to receive any real benefit by him, as our only sacrifice and mediator, according to the beloved disciple's emphatical testimony, 'If we walk in the light, as he (God) is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.' " 1 Cor. xi. 29; 1 John i. 7.

Twelfth. "By the propitiatory sacrifice of Christ without us, we, truly repeating and believing, are through the mercy of God justified from the imputation of sins and transgressions that are past, as though they had never been committed. And by the mighty work of Christ within us, the power, nature and habits of sin are destroyed; that as sin once reigned unto death, even so now, grace reign-

eth through righteousness, unto eternal life, by Jesus Christ our Lord." Rom. iii. 25, iv. 8, v. 20, 21.

"Signed on behalf of the Meeting,
"JONATHAN EVANS, Clerk."

In transcribing this singular production for your Journal, I have taken the liberty to mark such passages for insertion in italics, as appear to require the particular attention of a certain, and I trust an increasing class of your readers, carefully noting with inverted commas every text which was so distinguished in my MS. I was desirous of comparing it with a printed copy, particularly on account of the exceptionable manner in which the far greater part of the texts quoted are mixed up with the assertions, notions and confessions of the faith of its compilers, as if their opinions and doctrines were of equal authority with those of the sacred writers; but I have not succeeded in obtaining the sight of a single copy of the large edition which was printed. Such an intermixture of the doctrines which Christ and his apostles taught, with their own apprehensions concerning revealed truth, distinguishable as they easily are by the well-informed scriptural Christian, is not to treat the Divine Oracles with becoming respect and due veneration; though such a practice may induce the simple but honest inquirer to mistake the hay and the stubble of man's invention for the foundation which Christ hath laid. To others, who more justly appreciate the true character of the sacred records, such doings will rather evince the great extent of the self-delusion of its authors. Yet I do not, after their example, account it "a delusion of the Devil."

The 1st, 4th, and the six last Articles of this symbol of their faith, exhibit each of them one or more examples of this improper practice, the true character of which in each case, will be apparent on examination. Trusting the memorable rejection of this intended imposition on the Yearly Meeting of Friends, held at Philadelphia in 1823, will, wherever it is known, have a tendency to prevent any similar attempt being successful among them, on this or on that side the Atlantic, I am, &c.

BEREUS.

Sir, Islington, June 14, 1824.

IN my Obituary of the late Rev. B. Marten, of the General Baptist Unitarian Chapel, Dover (XVIII. 670), I mentioned that in his last letter to me, he communicated a plan for paying off the remaining debt of the Chapel. That plan I beg leave to lay before you with brevity. The debt incurred is 920*l.*, the Chapel having cost 2000 guineas, being one of the neatest and most commodious for public worship in the kingdom.

Some friends (unconnected with the Society) being on a visit at Dover, seeing the exertions which the congregation had made and were still making; and, aware that so heavy a debt would operate as a serious impediment to the cause of Unitarian Christianity at that place, suggested the following plan, and kindly offered to contribute to it. It was, therefore, laid before the GENERAL ASSEMBLY, held in London 1822, and met their unanimous approbation.

1. That one hundred persons subscribe One Guinea each, annually, for three years.*

2. That the same be placed out on compound interest, as it shall come to hand, until it shall accumulate to the sum of 555*l.*

3. That with the addition of Mr. Squier's legacy of 250*l.*, the sum of 120*l.* only of the debt will remain.

4. That this sum of 120*l.* may be realized, in a few years, by the sale of the vaults under the Chapel; and thus the whole debt will be liquidated.

My motive for communicating at this time to your readers these particulars is, that the names of upwards of forty subscribers will appear on the Wrapper of this Month's Repository, hoping that it may incite others to follow their example in the completion of this good work. The plan is an excellent one, suggested by three respectable individuals, the Rev. B. Marten, the Rev. W. Moon, and Mr. Bradley, all of whom are now laid low in the dust. It may be successfully imitated by Unitarian friends, who may be similarly circumstanced, in other parts of the country.

J. EVANS.

Society for the Relief of the Necessitous Widows and Children of Protestant Dissenting Ministers of the Three Denominations.

WHEN a minister of the gospel, who has devoted a long and laborious life, with acceptance and usefulness, for the promotion of the cause of religion, is removed by death, his name should be had in grateful remembrance, and his widow and children should inherit a portion of that affectionate esteem which in his life-time he enjoyed.

This was the feeling entertained by our pious Nonconformist forefathers nearly a century ago; and, in order to give it full effect, and carry it out into lively and continued operation, they laid the foundation of this charity, which was instituted in the year 1733, for the Relief of the Families of such Ministers of the Presbyterian, Independent and Baptist Denominations; as at the time of their death stood accepted and approved by the body of ministers of their own denomination, and who died so poor as not to leave their widows and children a sufficient subsistence.

At the first, the annual sum given to the English widows was only five pounds, and to the Welsh widows three pounds each; but from the liberality with which the Society was supported, the Managers had the pleasure of increasing the exhibitions, from time to time, until the year 1811, when they distributed fifteen pounds to the English, and eleven pounds to the Welsh widows. They have since, though with great reluctance, been obliged to reduce them to fourteen and ten pounds respectively.

The Managers meet on the first Tuesday in every month, from the month of October to the month of May, both inclusive, to receive, and examine, and relieve such cases as shall be presented to them from the widows of either of the three denominations; and such is the spirit of harmony which has prevailed, that they are not aware of any instance in which a preference has been given to one denomination over the other.

Besides these annual donations, in urgent cases, the Managers frequently make a grant of ten pounds to apprentice out an orphan child of a deceased minister, by which means the immediate object is provided for,

* It might be convenient for several friends to unite in making up the Guinea, and to which there can be no possible objection.

and the necessitous widow relieved from the expense of its maintenance.

The number of recipients at present upon the books, is two hundred and twelve; and to discharge the exhibitions for the present year would require the sum of two thousand, seven hundred and fifty pounds; whereas the annual income upon which the Managers can with certainty calculate, does not exceed the sum of two thousand pounds, or thereabouts, leaving a deficiency of seven hundred and fifty pounds.

The subscribers have been reduced therefore to a dilemma, either point of which has been pregnant with difficulty.

To curtail the annual exhibitions which the poor widows were accustomed to receive, and to which they were probably looking at the end of the year for discharging the little debts they had necessarily contracted in the course of it, was distressing in the extreme; but to proceed in granting exhibitions so much beyond the income of the charity, appeared not only unjust, but highly imprudent, and a course which, if persisted in without a reinforcement of its funds, would, in a very short period, annihilate the Society.

As the lesser evil, it has been concluded, to vote the accustomed exhibitions for the present year, and to make an urgent appeal to the body of Dissenters at large, for their benevolent aid, relying, (in humble dependence upon Divine Providence,) that they will afford seasonable and adequate assistance.

It has at the same time been thought expedient, in order to prevent the widows relying with too much confidence upon a continuance of the same supply, to accompany the exhibition with a communication, that, unless an immediate and very considerable increase should be made to the income of the Society, a reduction must take place in the future exhibitions.

The subscribers have also felt it their duty (though they have done it with great regret) to adopt the following Resolution, viz.

"That so long as the exhibitions to the widows already admitted upon their list of recipients, shall exceed the income of the Institution, the Managers cannot, with any propriety,

admit new cases." However painful such a circumstance must necessarily prove, it can only be avoided by a very considerable augmentation of their income, or until the number of the present recipients be reduced.

The Managers are apprehensive that this Institution is not so extensively known as its excellence and utility deserve; they have, therefore, resolved to make the nature, design and present state of it as public as possible; which, they trust, will prove sufficient to insure its success with the religious public, and especially with Protestant Dissenters.

It appears to the Managers, that, under existing circumstances, it has become their duty, not only to appeal to their Dissenting friends for assistance, but to suggest how such assistance may be afforded; and it has occurred to them, that if their respected brethren in the ministry, in and near the Metropolis, (and, indeed, throughout the kingdom at large, where it could be conveniently done,) would make one public collection in the course of the present year, such a circumstance would, without doubt, be productive of incalculable benefit; besides which, if their respected friends among the laity, who are in easy (and they are happy to say that not a few are in opulent) circumstances, would kindly become annual subscribers to the Institution, a vast increase would, without difficulty, be made to its funds. And, although One Guinea per annum seems a sum so small as to be scarcely capable of effecting any permanent benefit; yet, let it be remembered, that if every Dissenter, in and near the Metropolis, who can afford it, were to adopt this suggestion, a fund would be raised not only competent to meet the exigency, but sufficient to place the Society almost beyond the possibility of future difficulty.

The Managers are fully aware that the Divine blessing alone can insure success; that "the silver and the gold are the Lord's," and "the hearts of all are in his hands." This cause is pre-eminently the cause of God;—concerning this we have his own gracious declaration, "A Father of the fatherless, and a Judge of the widows, is God in his holy habitation;" and he has graciously condescended to relieve the minds of his dying ser-

vants with this encouraging declaration, "Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me." Now if widows and orphans in general are the subjects of his peculiar regard, surely an Institution which has for its object the relief of the widows and children of his own faithful servants, who have devoted their time and talents, and spent their lives in promoting his kingdom and glory in the world, and the good of immortal souls, must be highly acceptable in his sight.

An Institution for such a purpose, the Managers now present to the attention of their Dissenting brethren, and they anxiously hope that, under the circumstances stated, they will cheerfully adopt and encourage it.

To those who profess the religion of Jesus, and enter into the divine and benevolent spirit of its Author, it is presumed the appeal will no sooner be made than allowed. An inspired apostle has said, "Pure religion, and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction," as well as, "to keep ourselves unspotted from the world."

It is to persons of such views, and who entertain such high and exalted feelings, that the present appeal is made; and though perhaps it might, without much impropriety, be made generally to all classes of Christians, yet surely, to Protestant Dissenters, it comes with higher and more forcible claims, and to such, it is confidently hoped, it will not come without its due effect.

Subscriptions and other benefactions will be thankfully received by BENJAMIN SHAW, Esq., Treasurer, London Bridge; Mr. H. K. SMITHERS, Secretary, 323, Borough; and Mr. ISAAC HAILES, Collector, 29, Budge Row, Watling Street.

Managers of the Society for 1824.

BENJAMIN SHAW, Esq., London-Bridge-Foot, Treasurer; Messrs. William Ashlin, Belton Street, Long Acre; Joseph Bunnell, Southampton Row, Bloomsbury; William Burls, Lothbury; James Collins, Spital Square; Roger Dawson, Kennington; James Esdalle, Bunhill Row; William Freme, Catherine Court, Tower Hill; James Gibson, Lime Street, Fenchurch Street; William Gillman, Bank Buildings, Cornhill; Joseph Gutteridge, Camberwell; George Hammond, Whitechapel;

Samuel Jackson, Hackney; Wm. Jameson, Laurence Pountney Lane; Thomas Kingsbury, Leadenhall Street; Nathaniel Roberts, Bedford Street, Covent Garden; Josiah Roberts, Terrace, Camberwell; Thomas Rogers, Clapham; John Towill Rutt, Clapton; Robert Sangster, Denmark Hill, Camberwell; James Smith, James Street, Covent Garden; Joseph Stonard, Stamford Hill; Samuel Stratton, No. 31, New City Chambers; Thos. Wilson, 12, Highbury Place, Islington; B. P. Witts, Friday Street; The Rev. John Goode, Islington; Thomas Griffin, Stepney Green; and A. Rees, D. D., 19, Artillery Place, Finsbury.

SIR, Swansea, June, 1824.

THE most intolerant speech of the Bishop of St. David's against the Unitarian Marriage Bill, having been singled out for publication in the Cambrian Newspaper, and the Editor having refused a place to the following communication on the subject, I submit it to your option for the Repository.

JAMES GIFFORD.

To the Editor of the Cambrian.

SIR,—I beg leave to submit to the readers of the Cambrian a few passing observations on the speech of the Bishop of St. David's against the Unitarian Marriage Bill, as given in your paper of the 15th instant.

"To the benefits of the Bill (says the Bishop) as Dissenters from the Church, and on a plea of conscience, they are not entitled to, in my humble opinion, on either account." "My Lords, conscience as well as zeal may be without knowledge; and though want of knowledge may be entitled to compassion, it has no claim to privilege." "They hold no other belief of the Deity than what is professed by Deists and Mahometans." "If Unitarians would at once publicly declare themselves to be what they are,—not Christians,—they have the remedy in their own hands as well as the Jews, and need not come to parliament."

Jews and Deists renounce the Christian revelation altogether; Unitarians receive the gospel as a revelation from God the Father, by his only Son our Lord Jesus Christ. Jews and Deists believe Jesus Christ to have been a cheat and an impostor; Unitarians believe in him as the inspired messenger of God, the Messiah and Saviour of mankind. I ask your readers, then, what more can be needed

than these plain simple facts, to show that Unitarians do "hold other belief of the Deity than what is professed by Deists and Mahometans"? And when such assertions have been a thousand times refuted in this same way, I ask them, what they must think of the man who still blindly and pertinaciously adheres to them? I ask them, if this is not "zeal without knowledge"? And if such a want of knowledge be "entitled to compassion," I ask them, if it is not such as "has no claim to privilege"? Further, Unitarians believe in all the miracles of Christ, his death, resurrection and ascension; they believe in him as the Mediator and Redeemer; and through faith in him and repentance unto newness of life, they humbly look to the promise of salvation. If after all this, a man will not believe that there is any distinction between Deists and Unitarians, then would he not believe though one should rise from the dead. Moreover, Unitarians hold themselves bound to work out their own salvation by the divine precepts of the gospel, and among these precepts they specially hold to the one which stands *pre-eminent amongst the good*, DO UNTO OTHERS AS YE WOULD THAT THEY SHOULD DO UNTO YOU. And in no case whatsoever do they think this heavenly command more binding, more awfully incumbent upon their observance, than in all cases of dissent on religious opinions. But how is the Trinitarian to abide by this precept, following the dictates of the Bishop? How would the Trinitarian like to be forced before the altar of the Unitarian, there to be bound in his dearest interests by a form of worship awfully repugnant to his understanding, and there to have a tribute levied upon him for the support of doctrines which he conscientiously believed to be highly injurious to the cause of Christianity? God the Father, God the Son, and God the Holy Ghost, are supplicated in the marriage ceremony; the doxologies are to the same purport; the service is essentially Trinitarian; it sanctions the ceremony and is binding upon the parties as such. But it is enough that the Unitarian is forced before a strange altar.

Limits preclude my now offering more as testimony on the part of the Unitarian; nor need I: the Bishop

places a two-edged sword in the hand of his opponent, and I now take up his own opinions and arguments as they bear against himself in his opposition to the Bill in question. "The obnoxious terms are the express words of the New Testament, and are retained by the Unitarians in their translation; and incredible as the inconsistency may appear, they are the very words of their own baptismal office: whatever meaning therefore they may be accustomed to attach to the words in one service, they may equally retain in the other." Not to dwell upon the diametrically opposed meaning put by the respective parties upon the words alluded to, and which as to the point is every thing; nor to ask why Unitarians baptize their children in these words of the gospel, if they are "not Christians?" I proceed to observe that thus in a sacred ceremony we see two wholly opposed doctrines *licensed*, the one under an *equivocation*, and each doctrine held by the opposite party to be greatly hostile to Christianity; two adverse meanings ascending before the most High, from one and the same altar, when that altar is specially dedicated to the support of one of them only! I ask if this can be Christian integrity! if it partakes of that singleness of heart which above all things is of so great price before the Almighty? Here we see a bishop not only forcing the man who is "not a Christian" before the national altar, but absolutely pointing out to him the adoption of a measure derogatory to its sanctity, bending its rights to the acceptance of the "infidel and heretic," and licensing him in his own meaning, when he at the same time verily believes, that upon that *very meaning*, he will be condemned to *perish everlastingly!* I ask if this is humane, is it Christianity, can it be righteousness? Having heretofore taken an opportunity of expressing my surprise at the doctrines which the Bishop adheres to, and particularly at the vehemence with which he upholds them; it is now under no less a degree of surprise that I find myself necessitated to differ from him as to the nature of Christian integrity. I feel a self-satisfaction in thus washing my hands of any willing assent to his Lordship's contrivance upon the present occasion; and should it be permanently adopted,

I trust that were it but for such a licensed prevarication alone, that Unitarians will ever resist the being brought before an altar so loosely and reprehensibly dedicated to the service of the Great God.* And how do the Bishop's arguments re-act upon himself? We see him a high trustee of the national religion, an exalted guardian of its altar, forcibly extending its sanctions to the "blasphemer and God-denying apostate," and publicly advising him that he is at liberty to put his own "blasphemous" meaning upon the words of the priest, as he offers them up to the acceptance of heaven. Can this be the way to maintain the purity and honour of the established religion? Can the Bishop suppose that the causing of the voice of "blasphemy" to be raised at the national altar, is a matter of less moment than the permitting of Unitarians to marry in their own churches? Or can he imagine that in the counsels of the Supreme, the support afforded to the Church by pelf, thus extorted from the "miscreant and alien," can outweigh so great a profanation of his altar! And this is "orthodoxy!" it is shocking. The contemplation of any matter at once so persecutory, so grossly and mischievously absurd, and placed as this is in a forced connexion with Christianity, by one so high in its ministerial office, is really and truly shocking: nor is it the less so that such violence should be suffered by the members of the national church to be current in the land without that free and instant public condemnation and abhorrence which the gospel so plainly dictates. How is peace and good-will to obtain amongst men, whilst such uncontrolled outrage is suffered to be abroad? And looking to the gospel, what can it be but a high disgrace to the whole national establishment? As a Christian Church, there is no Unitarian who does not lament to see such measures resorted to for its support; and were they so virulent in their enmity, as to be little scrupulous about the means of its overthrow,

they could not desire to see any thing more decidedly adverse to its welfare and stability.

Looking also at his Lordship's language in a civil point of view, it is scarcely less objectionable; for what is it but a gross and most provoking insult to a very considerable number of his countrymen, and amongst whom is a large proportion of respectable individuals? What is it, I would ask, but a great breach of the laws of courtesy and good breeding, necessarily to be observed between one gentleman and another? Was his Lordship to break in upon the established rules of society in a manner equally gross and violent, *except* under the most abused name of religion, that is, *excepting that which ought never to be expected*, he might be looked upon as a maniac or as an unprincipled defamer, and probably be called upon to answer for the outrage at the peril of his life. And are men in the name of religion to offer that violence to society which in any other case would be considered as highly dishonourable, and which would at no hazard be permitted? Is our holy religion to be made, under the direction of an individual appointed to be one of its chief conservators, such a deadly instrument of strife and malice and hatred? Or is Christianity to fall short of that urbanity which experience, candour, and common sense and decency, have shown to be indispensably necessary to the concord and welfare of civilized society? I am all astonishment, but free from animosity. Notwithstanding his Lordship allows the Unitarian no conscience, I freely admit him to the privilege: notwithstanding his extraordinary virulence against the sect of which I am one, I disclaim all such forbidden animosity towards him. As a Unitarian Christian I reject it with disdain. I lament that any learned man should risk the character of his intellect upon the test of such arguments; I lament that in these days, when knowledge and liberal sentiments are so rapidly on the advance, that one should be found to advocate such violence and persecution. Yet his Lordship has "pledged" himself to persist; let him then go on, whilst I warn him that he is a most unhappy friend to the Church, an admirable friend to the cause of Unitarianism.

PHILOCHARIS.

* An altar marked by a violation of a two-fold character, the *avowed* admission of the act being no less blameable on the score of a right zeal, than its enforcement upon parties contrary to their opinion of pious rectitude.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—PORZ.

ART. I.—*Sermons by the Rev. T. N. Toller, &c.*

[Concluded from p. 296.]

HAVING placed before our readers a summary view of the subjects and the contents of Mr. Toller's posthumous discourses, we shall now add a few remarks on their characteristic materials, style, method, sentiments and spirit; on their merits and their blemishes. In executing this part of our design, we shall occasionally select passages, both from the Sermons themselves, and from the Memoir of the deceased preacher.

That he was a man of knowledge and reflection, every attentive reader of the volume will be fully sensible. Mr. Hall says of his friend (Mem. p. 44), "He possessed great originality, not so much, however, in the stamina of his thoughts, as in the cast of his imagination." This we perhaps may venture to admit as no incorrect estimate of Mr. Toller's mental constitution. He appears to have excelled in the faculty of putting received and important truths in a new and striking light. But the pictures, or sketches, which the imagination draws, are, in the main, combinations, rather than creations; and they pre-suppose intelligence and observation. Mr. T. surveyed nature and mankind with a penetrating eye: nor had he a limited acquaintance with books:

"The leisure which the retired and tranquil tenor of his life secured, he employed in the perusal of the best authors in our language, which, by continually adding to his mental stores, imparted to his ministry an ample, an endless variety. Although he almost invariably preached from notes composed in short-hand,* his immediate preparations for the pulpit, there is reason to believe, were neither long nor laborious.† His discourses were not the painful productions of a barren mind, straining itself to meet

the exigencies of the moment; but, gathered from a rich and cultivated soil, they were a mere scantling of the abundance which was left behind. He considered every new accession to the stock of his ideas, every effort of reflection, as a preparation for the pulpit, and looked upon those who are necessitated to afford a portion of periodical instruction every week, without having accumulated mental stores, as in much the same situation with the Israelites who were doomed to produce their tale of bricks without straw. Preachers of this description may indeed amass a heap of glittering and misplaced ornaments, or beat the air with the flourishes of a tumid, unmeaning rhetoric; but the deficiency of real matter, of solid information, cannot fail eventually to consign them to contempt. Whether Mr. Toller was ever a severe student, or ever was engaged in a regular and systematic pursuit of the different branches of literature, or of science, I cannot ascertain; but that he was much devoted to reading is matter of notoriety. By the incessant accumulation of fresh materials, he became 'a scribe well instructed in the mysteries of the kingdom of God,' and, 'like a wise householder,' was enabled to 'bring out of his treasure things new and old.'—Mem. pp. 11—13.

On the subject of Mr. T.'s preparations for the pulpit, we make another extract (34):

"Though he possessed, there is reason to believe, a competent knowledge of the Scriptures in their original tongues, from condescension to his audience, and his extreme abhorrence of whatever savours of pedantry, he was yet sparing of critical remarks, and availed himself less of the advantages of a liberal education and of incessant reading, for exact interpretations of the sacred volume, than he might with unexceptionable propriety have done."

These observations we consider as, on the whole, just and accurate. The materials of the discourses before us, are various, solid and interesting; such as would particularly suit the circumstances and the wants of a miscellaneous audience. In these Sermons we have no elaborate, learned disquisitions, on the one hand; no superficial and meagre declamations,

* In p. 42 of the Memoir, Mr. H. says of our author, "he invariably delivered his sermons from notes."

† See, however, the preacher's own representation of the case, in p. 319 of the Sermons.

on the other. Criticism and interpretation are more sparingly employed than we could have wished: yet in one or two instances the preacher has corrected the received Version; and this in the most unostentatious manner.*

Mr. Toller's peculiar cast of imagination, seems, in general, to have been under the controul of admirable good sense and judgment. But his compositions indicate his originality. There is something in the style and manner of his addresses from the pulpit, which it has not been our fortune to discover in those of other writers of sermons, and which, we think, must be referred, in part, to his familiar language, and, in part, to the frequency and usual happiness of his illustrations. Volumes of the class to which the work under review belongs, are marked by the variety which characterized the authors of them. With few exceptions, however, they have rather light shades than broad lines of difference. The diversity is seldom very prominent. We, of course, speak concerning respectable writers in this department. Of the pulpit discourses with which we are best acquainted, hardly any are so impressive in point of style, as those of Dr. Pawlet, St. John,† Ogden, Charters of Wilton,‡ Hugh Worthington, and Toller of Kettering.§ We would not be understood

to say, that the productions of these authors possess no higher qualities than what belong to language: far from it; though we may safely affirm that in this view, they are more conspicuously distinguished than in any other from a large body of valuable sermons which are before the public.

Of Mr. Toller's "style of composition" his biographer observes that it "was eminently colloquial; it had all the careless ease, negligence and occasional inaccuracy, which might be looked for in an extemporaneous address. (Mem. p. 43.) He appears never to have turned his attention to composition as an art." This is a deserved eulogy of his style; a just description of its most striking effects as well as features. In reading his discourses, we not unfrequently could imagine that the preacher is conversing with us, and even speaking to us individually. The first person often recurs, and not rarely is joined with the second: simple and idiomatic expressions are preferred to less intelligible words; and Mr. Toller, while he writes, without any affectation, from the dictates of a well-regulated understanding and a feeling heart, sometimes exemplifies, with great effect, the Horatian maxim,

Dixeris egregie, notum si callida verbum
Reddiderit junctura novum :—

In the following passage a general truth is stated more forcibly, as the consequence of the preacher appearing to describe his own case (Serm. pp. 27, 28):

"— in proportion as self is trodden under foot, so that it is not yours but you that I seek; not your applause, not your attendance merely, not your money, not your mere external attachment; but your real growth in scriptural knowledge, your improvement in evangelical humility and love, innocence and patience, heavenly-mindedness and meekness for heaven; in proportion as that is the case, I am a fellow-labourer with God," &c.

Such instances are very frequent. At other times, this preacher speaks

"Sermons to Tradesmen," and of other excellent discourses, and a Dissenting minister in the metropolis. We perceive that Mr. T. N. Toller's single sermon upon the *Evidences of Christianity* was published in 1797.

* See p. 88, and 2 Tim. ii. 6, which Mr. T. has rightly and faithfully rendered.

† The author of "Fourteen Sermons on Practical Subjects. 1737." Notices of this clergyman, and of his works, may be found in Nichols' *Literary Anecdotes*, &c., Vol. I. 241, &c. His discourses are particularly adorned by a most beautiful and elegant incorporation of scriptural expressions with his own style.

‡ A clergyman, still living, of the Scottish Church. For "Remarks" on his Sermons, see an article in *The Christian Miscellany* (1792), 52—58. The critique is signed PHILOTHEON, and has been attributed to the late Professor Richardson, of Glasgow. To the majority of our readers, Charters, probably, is less known than Ogden and Hugh Worthington.

§ The Rev. T. N. Toller had a relation (we believe an uncle) of nearly the same name, who was the author of

of his audience, together with himself; as in pp. 115, 116:—

"You and I have a mind that may be compared to the eye of a fly, that sees just as much or two around; so our minds reach just to little more than the day and hour we are now spending: we see but little farther forward, and remember but little more backward. But it is not so with Him [the great Judge]. Yesterday, twenty years ago, a thousand ages past, are equally and immediately present to his mind."

In some of Mr. T.'s sentences the introduction of a single and apparently trivial word imparts uncommon life and interest to his observations. Thus, when, in pp. 63, 68, he pronounces a certain view of Christian blessedness to be endearing and delightful, because *It adds such a sweetness to the intercourse of friendship, and provides such a cordial when friends come to part*, the term *such*, by its "colloquial," affectionate familiarity, communicates to the remarks a power which we can more easily feel than represent. In like manner, our preacher's occasional employment of a few other terms that are usually limited to conversation, and seldom find their way into set compositions, places him before us "as a man talking with his friends," and gives a new reality to his lessons of love and wisdom, together with what perhaps we may be allowed to call an *individual* authority and weight. With phrases and words of this kind the reader of these Sermons will almost perpetually meet. Nor will he be insensible to the chastity and terseness of the writer's style. Mr. Toller's clauses are not oppressed by a superfluity of epithets: it is rarely, if ever, that he mixes his metaphors: and, as we have already intimated, he sometimes exhibits a happy combination of well-known words, by means of which they receive an air of elegance, and even of originality. So, in p. 175,

"—the friendly soul not only enjoys the happiness that immediately centres in himself, but with a kind of generous and glorious inconsistency, monopolizes the happiness of others, makes their pleasures embrace his, lays a generous tax

upon every body's happiness to contribute to his own. His heart, instead of being so narrow as just to contain himself and his own felicity, is large enough to contain that of all his friends. And then, as to *usefulness*—why, the word has no meaning to him that has nobody to think or care about but himself. He is a drone in the hive of society, and a tax upon existence. Whereas, a friendly man not only lives in himself—not only thinks and labours and contrives in himself—but thinks and labours and contrives and lives in hundreds and thousands besides. He lives in his family, through the whole street, the whole neighbourhood, the whole town. When he dies, in a sense the whole town dies, because the whole town feels the effect of his death."

Did we characterize Mr. Toller's style by any single epithet, we should call it the *didactic*. In some of his most successful passages he reminds us of Paley, with whose volumes he was, no doubt, intimately acquainted; though it is, at the same time, evident that "he had formed himself on no preceding model," and was as little indebted as possible to any contemporary author.

By his biographer we are correctly told, that "the power of illustrating a subject was his distinguishing faculty:" we may add, that in the exercise of it he seems to have delighted. Let a few of the numerous passages in which he has used it, be submitted to our readers.

Replying to the question, "How can God be almighty, when it is expressly said that there are some things he *cannot* do, that he cannot lie, that he cannot do wickedly?" Mr. T. proceeds in the following strain (pp. 4, 5),

"Why, you are to observe, this does not mean that he has not a *natural* power to do wickedly, or lie; but that he has not a moral power to do so. The holiness of his nature controuls his power, and prevents it from doing any thing wrong. If I see a large sum of money in a private room that does not belong to me, and yet leave that money untouched, that is no proof that I had not a natural power to put out my hand and take it; but that I was influenced by moral principles; that I *would* not do it: so, though God has a moral power to do nothing but what is right, yet he has a natural power to do every thing that can be done;—and herein consists his omnipotence."

Again, in p. 58 :

"A Christian entering eternity may be said to go into life, in some such sense as a cottager, brought up in obscurity, would be said to go into life, on leaving his native village to reside in the metropolis—the scene of things is so much more enlarged than before." *

One more specimen must suffice :

"With Him [the Supreme Judge] nothing is great, nothing is little; so that when we stand before his bar, he will have as clear a recollection of all the words we ever spake, as if we had never uttered but one in the whole course of our lives. And (what an amazing and alarming rise upon the thought!) he can in a sense communicate his memory to me; or, in other words, he can so strengthen the faculties and powers of my mind, as that I shall have as clear a recollection of all the words I ever uttered as he himself has, and of the temper with which I uttered them, and the motive which led me to use them; just as a philosopher, who has seen a thousand stars in the firmament more than you ever saw, can, by the application of his telescope to your eye, shew you as many as he himself discerns."—Pp. 116, 117.

The Sermons of Mr. Toller claim our regard, on the ground of their *arrangement*. Method is uniformly observed; and, though the subdivisions are more numerous and minute than we commonly perceive in modern discourses from the pulpit, readers and hearers will find their memories to be assisted by this clearness and regularity of plan, and will admire the lucid order and natural and easy transition of the preacher's thoughts. Illustrations of the property that we are commending, will have been supplied by the former part of the present article of Review: one of the happiest divisions is seen in No. XIII., which treats of the history of *Ananias and Sapphira*.

We cannot subscribe to the opinions delivered by the biographer in the following passage, pp. 36, &c., where he says of Mr. Toller,

"In his public discourses, he was apt to limit himself too much for time, either to do full justice to his subject, or to prolong the impression until it had completely incorporated itself with the mind of the hearer: the curtain was let fall at

the moment the scene was most interesting, and the current of emotion suddenly checked and interrupted, when it was just rising to its height. The mind is so constituted, that in order to produce a permanent effect, a train of thought, however interesting, must occupy the attention for a considerable space: the soul kindles by degrees, and must pass through successive gradations of feeling before it reaches the utmost elevation of sublime and pathetic emotion. Hence it is that the most powerful speakers, in every age, have had recourse to a frequent repetition of the same arguments and topics, quite useless on any other account than its tendency to prolong the impression, and to render it by that means more durable and intense. Had Mr. Toller paid more attention to this principle of our constitution, I will not say he would have been a more interesting and delightful preacher, for it is not easy to conceive how his sermons could have been much more impressive than they frequently were, during their delivery; but their power over the audience would probably have been more lasting and more salutary. The defect which we have taken the liberty of noticing may perhaps be ascribed to the habit of writing his sermons, a practice more favourable to accuracy of language and condensation of thought than to copiousness and expansion."

More favourable, we should rather have said, to clearness and method than to needless repetition and a want of arrangement! If Mr. Toller's style of composition was eminently colloquial, and this although "he invariably delivered his sermons from notes, to which he strictly adhered;" if it had all the careless ease, negligence and occasional inaccuracy, which might be looked for in an extemporaneous address, then we may fairly ask, how could such a practice be, in the present instance, unfriendly to "copiousness and expansion"? Evidently, the cause of what Mr. H. terms "a defect," must not be sought in our preacher's habit of writing sermons, but in his sound judgment, in his deliberate and well-considered choice. To the arts of rhetoric Mr. Toller was a perfect stranger. Studying and following nature, he knew that habits of all kinds, and therefore those of feeling, are to be formed by moderate yet regular and frequent acts. Between impression and conviction, between present emotions and

* Possibly, Mr. T. might have a view to Virg. Buc. l. 4. 20, &c.

fixed and lasting principles, he carefully distinguished. In our perusal of his discourses we have never been sensible of the effect described by the biographer. The limits within which Mr. Toller confined himself, prove his acquaintance with the human mind: his remarks are the more vigorous, in consequence of their being concise; because any great amplification is avoided, they are "like nails fastened in a sure place." If to direct the conscience, and to enlarge the understanding, be of far higher moment than merely to awaken the passions, (Mem. p. 33,) the course pursued by this preacher was strictly agreeable to faithfulness and wisdom and manly taste. The frequent repetition of the same things, in a single address, may suit extremely well the school or the lecture-room, but does not accord with the instructions of the pulpit: in these more variety is required; these are delivered to a miscellaneous assembly, and aim rather at conviction and persuasion than at explanation or momentary impression. Condensation of thought and conciseness of style have characterized some of the most powerful speakers in every age, and especially the orators of ancient Greece. There is a wide difference, too, between repetition in successive addresses and repetitions in the same address: nor has Mr. Hall discriminated between these cases. Other excellencies being equal, those sermons are the best whose length is moderate: they are the fruits of more intense study, on the part of the preacher; and they go more closely home to the business and bosom of the hearer. A decorous brevity appears to have marked the addresses of our Lord and his apostles: and one of the ablest leaders of a religious body, and most admirable judges of human nature, who ever lived—the late Rev. John Wesley—recommended, by his precepts and example, frequent but not long discourses. To Mr. Toller's sermons, we are therefore the more warmly attached for their freedom from all rhetorical embellishments and superfluous dilatation of ideas.

The sentiments which these discourses support, in respect of theological creeds and ecclesiastical discipline, constitute a fair subject of our

attention. It would seem that Mr. Toller's religious opinions were, to use his own language concerning a friend's [the Rev. Samuel Palmer] "prevaillingly evangelical." Still, nothing appears like a human and artificial system; nothing of the technical and obtrusive phraseology, in which, among every denomination, the blind leaders of the blind take such great delight, and which, in almost every instance where we perceive it, proves that those from whom it proceeds are much better acquainted with current treatises of divinity than with the original records of revelation. In despite of all which Mr. H. has stated and repeated, we are unable to discern that the preacher subsequently to his very distressing illness, a few years before his death, had less of a *general* manner of enunciating what his biographer would call the peculiar tenets of the gospel. The sermons before us may well be supposed to contain as much of reputed orthodoxy as could be discovered in any equal number of others that Mr. Toller wrote and delivered. Of the discourses in this volume the dates are various: with rare exceptions, they appear to have been taken promiscuously from the papers of the author; and some of them were composed *after* that deep and continued depression of spirits, which is affirmed to have rendered him more evangelical in judgment, in expression and in temper. Now we see no traces of this alleged change. It is still in scriptural phrases, and not in the words which man's wisdom teacheth, that Mr. T. declares or intimates his religious faith. To Calvinism he may be considered as making approaches: we doubt of his having been a thorough Calvinist. Whether he were so or not, he shews that he received his education in a seminary which was consistently and strictly *Protestant*. From such a man we differ (when we differ) with reluctance; and we are yet more desirous of imitating his Catholic disposition than of animadverting on what we deem his mistakes. In p. 23, he exclaims, "Surely such a Being [the final Judge] must be a God! God had need be Judge himself. How utterly incompetent are all creatures to such a business as this!" Here Mr. T. virtually argues that our Lord can-

not be a creature, inasmuch as he is the final Judge. The proper inquiry then will be, What does the New Testament assert respecting his qualification for that office, and his appointment to it? Judgment is committed to him because he is the Son of Man: and from the Supreme Being he derives all his endowments and authority.* This answer should certainly be decisive. Our preacher would scarcely have inferred the Deity of Jesus Christ from his miracles and his resurrection; though the reasoning cannot be more valid in the one case than in the other. In the present instance, Mr. T. solves the imagined difficulty by saying, "But in him dwelleth all the fulness of the Godhead:" and so say we, with sacred reverence and gratitude; this is the fact which explains what might otherwise be inexplicable. Our author's readers, and especially his orthodox readers, should observe how carefully he restricts himself to the use of apostolical language, and in what measured terms he speaks of our Saviour as "a God." We do not adopt the preacher's interpretation of such passages: it is enough for us to have shewn that his construction of them is far from being strictly Trinitarian and evangelical. Probably, his creed, on these points, resembled Doddridge's† and Palmer's,‡ and might be described technically, either as Sabellian, or as framed on the *in-dwelling* hypothesis. *Kai taũta mēv dē taũta.*

It will have been seen, in some of the extracts from his Sermons, that he was a strenuous Protestant Non-conformist. On topics which regard the rights of conscience and the supremacy of Christ, as the head and lawgiver of his church, he writes in the clearest and strongest terms. But he does not write with bitterness and asperity: nor are his strictures personal. Such passages, therefore, as those to which we allude, can give no reasonable offence to any class of readers.

The excellent spirit of these dis-

courses invests them with attractions which it is difficult, if not impossible, to withstand. There is so much of holy zeal, of ministerial fidelity and affection, of a freedom from selfish regards, of an elevation of soul to the noblest objects and pursuits, in the contents of this volume; so much of simplicity and manliness of character, of Christian integrity and fortitude, in union with the tenderest sensibility; that these qualities of the heart, still more than the writer's powers of intellect and cast of imagination, make him truly eloquent. The candour and moderation with which he states his own views of Christianity, are worthy of all praise. There is no compromise, on the one hand: no assumption of infallibility, not a single harsh, invidious expression, on the other. Mr. Toller appears to have known "with how much difficulty truth was sometimes found," and, therefore, "did not wonder that many missed it."*

Thus, the capital recommendations of his Sermons will be seen in their strong and practical good sense, their familiar and impressive style, their orderly arrangement, and their benevolent and pure and pious spirit. We must not dismiss this view of them, before we have considered more largely one of the number, of which Mr. Hall was a hearer, and of the occasion, circumstances and effect of which he has given some account:

"The text which he" [Mr. Toller] "selected" [in preaching before the Half-yearly Association at Bedford, April 23, 1795], "was peculiarly solemn and impressive: his discourse was founded on 2 Pet. i. 12—15: 'Yea, I think it meet as long as I am in this tabernacle, to stir you up, by putting you in remembrance: knowing that shortly I must put off this my tabernacle; even as our Lord Jesus Christ hath shewed me,' &c. The effect of this discourse on the audience, was such as I have never witnessed before or since. It was undoubtedly very much aided by the peculiar circumstances of the speaker, who was judged to be far advanced in a decline, and who seemed to speak under a strong impression of its being the last time he should address his brethren on such an occasion. The aspect of the preacher, pale, emaciated, standing apparently on the verge of eternity,

* John v. 27; Acts xvii. 31; John xiv. 19.

† Lectures, &c., Part VII. Propos. cxvii.

‡ Life of Watts, Append., No. II.

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* Boswell's Life of Johnson, (3rd ed.) IV. 61.

the simplicity and majesty of his sentiments, the sepulchral solemnity of a voice which seemed to issue from the shades, combined with the intrinsic dignity of the subject, perfectly quelled the audience with tenderness and terror, and produced such a scene of audible weeping as was perhaps never surpassed. All other emotions were absorbed in devotional feeling: it seemed to us as though we were permitted for a short space to look into eternity, and every sublimity object vanished before 'the powers of the world to come.' Yet there was no considerable exertion, no vehemence displayed by the speaker, no splendid imagery, no magnificent description: it was the simple domination of truth, of truth indeed of infinite moment, borne in upon the heart by a mind intensely alive to its reality and grandeur. Criticism was disarmed; the hearer felt himself elevated to a region which it could not penetrate: all was powerless submission to the master spirit of the scene."—Mem. pp. 16, 17.

Much allowance, we think, must be made for the circumstances which the biographer has so finely represented, and for his own susceptibility of strong emotions, and his habit of vivid and glowing delineation. Yet, after every deduction of this kind, the concluding discourse cannot well be read, as it was not heard, without a deep and peculiar interest. Its "simplicity," its "godly sincerity," and its affectionate and personal application, render it irresistibly touching and pathetic. Perhaps it exhibits a more correct picture than any other in the volume of the preacher's specific character—mental, moral and religious.

Defects belong to all human compositions, and often are allied very closely to considerable excellencies. It is thus in the few and trifling blemishes* interspersed throughout Mr. Toller's Sermons. The familiarity of his language may sometimes degenerate into quaintness, into expressive, indeed, yet singular combinations of terms. Occasionally, the illustrations may be superfluous and crowded, or the divisions somewhat too refined and minute. These things, however, are but notes in the sun-beams: they detract in a very small measure from the superlative merits of the volume.

A young writer of taste will easily shun what is exceptionable in this preacher's style; while he copies after those valuable qualities of it which are free from *mannerism*. Mr. T. was a proof of the advantages of academical instruction. We would not discourage the exercise of fancy and imagination: but we are certainly desirous that addresses from the pulpit be correct and plain, and recommended by a vigorous simplicity of language. There are those who "affect the flowers of rhetoric, almost before they understand the parts of speech;" assuredly, before they are acquainted with the nicely-discriminating shades of words that appear synonymous. Nature is often unknown or deserted, and vicious models of composition are extolled. A worthy Oxford tutor once said to his pupils of the style of some favourite sermons, "Boys will imitate it; and boys will be spoiled by imitating it."† We flatter ourselves that the publication of Mr. Toller's discourses will contribute to restore a chaster, better taste in this respect; while they subserve the infinitely higher purpose of advancing the empire of "pure religion and undefiled before God, even the Father!"

N.

ART. II. — *East-India Unitarian Tracts.*

(Continued from p. 301.)

THE title of the last of these Tracts in our possession—we class it with Unitarian tracts from its evident bearing on the Unitarian controversy—is as follows: "The Brahminical Magazine; or, the Missionary and the Brahmun. Being a Vindication of the Hindoo Religion against the Attacks of Christian Missionaries. By Shivu-Prusad Surma. Second Edition. Calcutta, August 1823."

In a "Preface to the second edition," Shivu-Prusad Surma gives the history of the controversy between him and the Missionaries. These gentlemen published, at Serampore, "a Bengally weekly newspaper, entitled SUMMACHAR DURPON." One of the numbers contained a letter ex-

* ——— "velut si
Egregio inspersos reprehendas corpore
navos."

Hos.

* Tatler, No. 244.

† Blackburne's Remarks on Johnson's Life of Milton, p. 130.

pressing certain doubts with regard to the "Shastrus," "to which the writer invited an answer through the same channel." Shivu-Prusad Surma accordingly sent a reply in the Bengally language, but the Missionary Editors refused its insertion; upon which he formed the resolution of publishing the whole controversy with an English translation in a work of his own, to be called "The Brahmunical Magazine." The reprint of the English translation is the pamphlet before us, which contains all that was written on both sides.

In the first No. of his Magazine, the author replied to the arguments of the newspaper against the Shastrus, or immediate explanations of the Veds, the original Hindoo sacred books; and in the second No. answered the objections against the Poorans or Tuntus, or Historical Illustrations of the Hindoo Mythology. The Missionaries replied in their periodical work, "The Friend of India," No. 38. Our author made a rejoinder, constituting the third Number of his Magazine. Of this, the Missionaries took no notice. "To my great surprise and disappointment (says Shivu-Prusad Surma) the Christian Missionaries, after having provoked the discussion, suddenly abandoned it; and the third Number of my Magazine has remained unanswered for nearly two years. During that long period the Hindoo community, to whom that work was particularly addressed, and therefore printed both in Bengallee* and English, have made up their minds that the arguments of the Brahmunical Magazine are unanswerable."

To whatever cause this capricious conduct of the Missionaries is owing, it has been an occasion of triumph to their Hindoo opponents. The present writer concludes his preface with an air of satisfaction, both as to himself and his religion:

"It is well known to the whole world, that no people on earth are more tolerant than the Hindoos, who believe all men to be equally within the reach of

Divine beneficence, which embraces the good of every religious sect and denomination; therefore it cannot be imagined that my object in publishing this Magazine was to oppose Christianity; but I was influenced by the conviction that persons who travel to a distant country for the purpose of overturning the opinions of its inhabitants and introducing their own, ought to be prepared to demonstrate that the latter are more reasonable than the former.

"In conclusion, I beg to ask every candid and reflecting reader, Whether a man be placed on an imperial throne or sit in the dust—whether he be lord of the whole known world, or destitute of even a hut, the commander of millions, or without a single follower—whether he be intimately acquainted with all human learning, or ignorant of letters—whether he be ruddy and handsome, or dark and deformed; yet, if while he declares that God is not man, he again professes to believe in a God-Man or Man-God, under whatever sophistry the idea may be sheltered, can such a person have a just claim to enjoy respect in the intellectual world? And does he not expose himself to censure, should he, at the same time, ascribe unreasonableness to others?"—Pref. to 2d edit. pp. 2, 3.

We have always given the Missionaries in India credit for pure Christian motives, and we are ready to applaud their valuable labours in the translation of the Scriptures: but we apprehend that they have been from the beginning completely mistaken with regard to the intellectual state of the Hindoos. They have a very different work to accomplish in Hindooestan from that of their brethren in the South Sea Islands. They have no barbarians to astonish by their science or mechanical arts, or to allure to a new religion, by setting it off with all the attractions of the advantages and comforts belonging to civilization. The Hindoo Brahmin boasts of his learning, and considers himself more refined than his European masters. He is a metaphysician from the cradle. He has his sacred books, far more numerous than those of the Christians, and pretending, at least, to a higher antiquity than any other writings. His habits are temperance itself, and these form him to endurance, while the institution of *caste* makes him almost inaccessible to religious temptation, and ensures, according to human calculations, his

* An uniform orthography in Anglo-Hindoo words is much to be desired. We have seen in our day several modes of writing the most common of them. Ed.

continuance in the ceremonial part of the religion of his fathers. With such a man the Trinitarian Missionary combats on unequal terms. The Brahmin has already the mysteries which such a proselytist offers to his acceptance, and every argument which is proposed against Hindoo polytheism is quickly retorted against the doctrine of a plurality of persons in the Godhead. Trinitarian Christianity cannot, therefore, in our opinion, make any way amongst the Hindoo population of India. The course which Rammohun Roy has taken, is probably the track in which the Hindoos will proceed towards reformation. Their more ancient sacred writings may be proved to contain a system of pure theism. Idolatry is a corruption of the first doctrine and worship. Let this be admitted, and Christianity, in its simplicity and purity, may be grafted upon the original monotheistical stock. The civil ceremonial of Hindooism may still be preserved for a time, but it may be expected that it will ultimately melt away under the influence of the warm, social benevolence of the gospel.

The Brahmin before us complains of the rude and insolent manner in which the Missionaries have attacked the Hindoo religion :

"We have been subjected to such insults for about nine centuries, and the cause of such degradation has been our *excess in civilisation* and abstinence from the slaughter even of animals, as well as as our division into castes, which has been the source of want of unity among us."—Pref. to 1st edit. p. 2.

While the Brahmin deprecates "abuse and insult," he invites the Missionaries to try their strength at cool argument :

"In consideration of the small huts in which Brahmuns of learning generally reside, and the simple food, such as vegetables, &c., which they are accustomed to eat, and the poverty which obliges them to live upon charity, the Missionary gentlemen may not, I hope, abstain from controversy from contempt of them ; for truth and true religion do not always belong to wealth and power, high names, or lofty palaces."—Id. p. 3.

Shivu-Prasad Surma is quite at home in metaphysics. He talks very much like a disciple of Berkeley. But he goes beyond our depth, and there-

fore we shall not attempt to follow him in his ontology, any more than in his ethics, which possesses a strong tincture of stoicism. We have to do only with his theology, and with this no farther than it is matter of controversy between him and the Missionaries.

In corroboration of what we have said on Hindoo theism, the Brahmin observes, (p. 17,) that the commentators, in their interpretation of the Ved, though they differ from each other on subordinate subjects, yet all agree in ascribing to God neither *form* nor *flesh*, neither *birth* nor *death* ; and he shews (pp. 21, &c.), that though the sacred books apply sensible forms and qualities to the Deity, they explain that this is done with a view to the benefit of persons of weak minds.

The following account of the holy books of the Hindoos is interesting :

"But it is particularly to be noticed, that there is no end of the Tantras. In the same manner the Mahapoorans, Poorans, Oopoorans, Ramayans, &c., are very numerous : on this account an excellent rule from the first has been this, that those Poorans and Tantras which have commentaries, and those parts which have been quoted by the acknowledged expounders, are received for evidence ; otherwise a sentence quoted on the mere authority of the Poorans and Tantras is not considered evidence. Those numerous Poorans and Tantras which have no commentary and are not quoted by any established expounder, may probably be of recent composition. Some Poorans and Tantras are received in one province ; the natives of other provinces consider them spurious : or rather, what some people in a province acknowledge, others considering it to be only recent, do not receive ; therefore those Poorans and Tantras only which have been commented upon or quoted by respectable authors are to be regarded. A commonly-received rule for ascertaining the authority of any book is this, that whatever book opposes the Ved, is destitute of authority. 'All Smritis which are contrary to the Ved, and all Atheistical works, are not conducive to future happiness ; they dwell in darkness.' MUNOO. But the Missionary gentlemen seldom translate into English the Oopunishuds, the ancient Smritis, the Tantras, quoted by respectable authors, and which have been always regarded. But having translated those works which are opposed to the Veds, which are not quoted by any respectable author, and

which have never been regarded as authority, they always represent the Hindoo religion as very base."—Pp. 21, 22.

In the passage next to be quoted, the reader will find a striking instance of the retort theological, of which we have spoken :

"With a view to prove the errors of the Poorans and Tuntrus, you say, that the Poorans represent God as possessed of various names and forms, as possessed of a wife and children, and as subject to the senses and to the discharge of bodily functions; from which it follows that there are many gods, that they are subject to sensual pleasure, and that the omnipresence of God cannot be maintained. I therefore humbly ask the Missionary gentlemen, whether or not they call Jesus Christ, who is possessed of the human form, and also the Holy Ghost, who is possessed of the dove shape,—the very God? And whether they do not consider that Jesus Christ, the very God, received impressions by the external organs, eyes, &c., and operated by means of the active organs, hands, &c.? And whether or not they consider him as subject to all the human passions? Was he angry or not? Was his mind afflicted or not? Did he experience any suffering or pain? And did he not eat and drink? Did he not live a long time with his own mother, brothers and relations? Was he not born, and did he not die? And did not the Holy Ghost, who is the very God, in the form of a dove, remove from one place to another? — If they acknowledge all this, then they cannot find fault with the Poorans, alleging that in them the names and the forms of God are established, and that according to them God must be considered as subject to the senses, and as possessing senses and organs; and that God must be considered as having a wife and child, and as not possessed of omnipresence on account of his having a form. Because all these errors, viz., the plurality of gods, their sensual indulgence and their locality, are applicable to themselves in a complete degree. To say that every thing, however contrary to the laws of nature, is possible with God, will equally afford a pretence to Missionaries and Hindoos in support of their respective incarnations. The aged Vyas has spoken truth in the Mahabharat: 'O king! a person sees the faults of another although they are like the grains of mustard seed; but although his own faults are big as the Bel fruit, looking at them he cannot perceive them.' Moreover, the Poorans say that the names, forms and sensual

indulgence of God which we have mentioned, are fictitious; and we have so spoken with a view to engage the minds of persons of weak understanding; but the Missionary gentlemen say that the account which is given in the Bible of the names, forms and sensual indulgence of God is real. Therefore the plurality of gods, their locality and subjection to sensual indulgence, are faults to be found in a real sense, only in the system of the Missionary gentlemen. Secondly, the Hindoo Poorans and Tuntrus, in which the fictitious account is given, are subordinate to the Ved, but are not the very Ved itself: when they disagree with the Ved their authority is not regarded. 'When the Ved and the Poorans disagree, the Ved must be regarded; pious men will always explain the Pooran, &c., in agreement with what the Ved declares.' Quotation by the Smarttu.— But the Missionary gentlemen consider the Bible as their Ved, and in explaining it have in this manner dishonoured God in a real sense. A real error therefore; and an excess of error is discovered in their own system."—Pp. 22—24.

Not contented with answering objections, Shiva-Prusad Sarma takes his turn to ask questions. He says of the Missionaries, "They call Jesus Christ the Son of God and the very God," and then demands, "How can the Son be the very Father?" The Missionaries reply, "that the Bible no where says that the Son is the Father." The Brahmin answers,

"Christian teachers profess that God is one, and that Jesus Christ is the Son of God, and the very God. Hence I naturally concluded, that they believe the Son to be the Father, and consequently questioned the reasonableness of such a doctrine. For when a person affirms that such a one, say James, is one, and that John is his son, and again says that John is actually James, we should naturally conclude that he means that John the son is James the father, and be at liberty to ask, how can John the son be James the father? But as the Editor, a leading minister of that religion, declares that 'the Bible no where says that the Son is the Father, but says that the Son is equal to the Father in nature and essence,' and 'distinct in person,' &c., and recommends me to reflect on mankind, of whom 'every son who has not the same human nature with his father, must be a monster;' it would be too much boldness on my part to give preference to my apprehension of the meaning of the Bible over that of the Editor.

I would therefore have admitted (as suggested by the Editor) that the Son of God is God, on the analogy and in the sense that the son of a man is a man, had I not been compelled by his very suggestion to reject entirely his other still more important assertion, that is, the coeval existence of the son with the father. For, the belief of the nature of the son of man being the same as that of the father, though it justifies the idea of the Son of God being God, is utterly repugnant to the possibility of the son being coeval with his father. It is evident, that if a son of man be supposed coeval with his father, he must be considered something more extraordinary than a monster!"—P. 28.

Is it not somewhat humbling to see a Heathen lamenting with so much reason the blindness of the Christian world, as in the following passage!

"Christians may, perhaps, consider the Trinity as perceptible by them through the force of early instructions, in the same manner as the followers of the Tuntru doctrines among Hindoos in Bengal consider God as consisting of five distinct persons, and yet as one God; and as the generality of modern Hindoos esteem numerous incarnations under one Godhead almost as an experienced fact from their early habits. How can Christians who in general justly pride themselves on their cultivated understanding, admit such an analogy or justify any one in misleading others with such sophistries? The only excuse which I feel inclined to make for them, and perhaps a true one is, that the enlightened amongst them, like several of the Greek and Roman philosophers, yield, through policy, to the vulgar opinions, though fully sensible of the unjustifiableness of them. I am, however, sorry to observe, that the minds of a great number of Christians are so biassed in favour of the doctrine of the Trinity from the strong impression made on them by education in their youth, that they can readily defy the suggestions of the senses, reason and experience, in opposition to this doctrine. They accuse Brahminical priests of having an unjust ascendancy over their pupils, while they forget how greatly Christians are influenced by their ministers so as to overlook the error of such an analogy as the above, and others of a similar nature."—Pp. 32, 33.

We wonder not at the silence of the Missionaries before the questions which we are about to give. Speaking of their doctrine of the incarnation of the Son, the Brahmin asks,

"Is this the doctrine which the Editor ascribes to God? And can any book, which contains an idea that defies the use of the senses, be considered worthy to be ascribed to that Being who has endued the human race with senses and understanding for their use and guidance? As long as men have the use of their senses and faculties (unless sunk in early prejudices) they never can be expected to be deluded by any circumlocutions founded upon circumstances not only beyond understanding but also contrary to experience and to the evidence of the senses. God the Son is declared by the Editor to have *laid aside his glory* for a season, and to have prayed his Father to give him the same glory, and also to have taken the *form of a servant*. Is it consistent with the nature of the *immutable God* to lay aside any part of his condition and to pray for it again? Is it conformable to the nature of the *Supreme Ruler of the universe* to take the *form of a servant* though only for a season? Is this the true idea of God which the Editor maintains? Even idolaters among Hindoos have more plausible excuses for their polytheism. I shall be obliged if the Editor can shew that the polytheistical doctrines maintained by Hindoos are, in any degree, more unreasonable than his own: if not, he will not, I trust, endeavour in future to introduce among them one set of polytheistical sentiments as a substitute for another set; *both of them being equally and solely* protected by the *shield of mystery*.

"The Editor acknowledges the fact of God's appearing in the shape of a dove to testify the appointment of God the Son; stating, that 'when God renders himself visible to man, it must be by appearing in some form.' But I wonder how after such an acknowledgment the Editor can ridicule the idea of God's appearing in the shape of a fish or cow, which is entertained by the Pौराणिक Hindoos! Is not a fish as innocent as a dove? Is not a cow more useful than a pigeon?"—Pp. 34, 35.

In another place, we have a close argument against Trinitarianism, concluded with a reflection not very flattering to Europeans:

"Moreover, the Editor says that 'The Father, Son and Holy Ghost are also described in Scripture, as equally giving grace and peace to man; as pardoning sin and leading men in the paths of righteousness; which things omniscience, omnipotence, infinite love and mercy can alone perform.' I do not know any polytheistical system more clear than this

description of the Editor, as declaring three Beings equally omniscient, omnipotent, and possessed of infinite mercy. I, however, beg to ask, whether the omnipotence, omniscience, and infinite mercy of one person is sufficient or not to arrange the universal system and preserve its harmony? If so, an admission of the omnipotence and omniscience of the second and the third is superfluous and absurd; but if not sufficient, why should we stop at the number three, and not carry on the numeration until the number of omnipotent beings becomes at least equal to that of the heavenly bodies, ascribing to each the management of every globe? From the skill which Europeans generally display in conducting political affairs and effecting mechanical inventions, foreigners very often conclude that their religious doctrines would be equally reasonable; but as soon as any one of them is made acquainted with such doctrines as are professed by the Editor and by a great number of his countrymen, he will firmly believe that religious truth has no connexion with political success."—P. 37.

Shivu-Prasad Surma maintains to the last his consciousness of superiority. Were his a proselyting religion, we might expect him to take the lead in forming a Hindoo Missionary Society for the conversion of the benighted Christians (as the orthodox Hindoos, no doubt, call us); and it is a curious question, how the Hindoo Missionaries would be received in England? Should we hear them with the same temperate feelings with which the Hindoos in general listen to English Missionaries in their own country? Or should we cry blasphemy, call in the constable, and consign the "miscreants" to the hopeful instruction of a gaoler?

The Brahmin concludes with taking notice of a passage of the Missionaries relating to the intellectual and moral state of the Hindoos, and with reading a lecture to Englishmen and Missionaries on spiritual pride and intolerance. We fear that they who have refused to learn the lessons of humility and charity from their own acknowledged Divine Teacher, will not submit to receive them from a Heathen.

"The Editor expresses his joy at perceiving that the natives have begun

to arouse themselves from that state of morbid apathy and insensibility, which is a certain symptom of moral death and of universal corruption of manners,' &c. I cannot help feeling compassion for his total want of knowledge of the literary employment and domestic conduct of the native community at large, notwithstanding his long residence in India. During only a few years past, hundreds of works on different subjects, such as theology, law, logic, grammar and astronomy, have been written by the natives of Bengal alone. I do not wonder that they have not reached the knowledge of the Editor, who, in common with almost all his colleagues, has shut his eyes against any thing that might do the smallest credit to the natives. As to the 'moral death,' ascribed to them by the Editor, I might easily draw a comparison between the domestic conduct of the natives and that of the inhabitants of Europe, to shew where the grossest deficiency lies; but as such a dispute is entirely foreign to the present controversy, I restrain myself from so disagreeable a subject, under the apprehension that it might excite general displeasure.

"As to the abusive terms made use of by the Editor, such as, 'Father of lies alone, to whom it (Hindooism) evidently owes its origin;' 'impure fables of his false gods;' 'pretended gods of Hindoos,' &c.; common decency prevents me from making use of similar terms in return. We must recollect that we have engaged in solemn religious controversy, and not in retorting abuse against each other."—Pp. 40, 41.

ART. III.—*The Law of Christ Vindicated from certain False Glosses of the Rev. Edward Irving, contained in his Argument on Judgment to come.* By William Burns. 8vo. pp. 54. Hunter. 1824.

WHATEVER may be thought of Mr. Irving as a preacher or reasoner, his unrivalled popularity confers importance upon his discourses, and makes it desirable that they who think him in the wrong on any capital points should point out his errors. Mr. Burns is persuaded that he misrepresents "the law of Christ," and with fearlessness, but without ill temper, points out his "false glosses." He begins with exposing the folly of that reverence of "the olden time," (this sickly phrase is not ours; it is borrowed by this writer from Mr. Irving, who borrowed

* Works of Bishop Burgess, passim.

it, we presume, from the Lady's Magazine,) which is the boast of the Caledonian orator. The early Reformers, according to Mr. Burns, were in the Jewish rather than the Christian state. The misrepresentations of Christ's law which Mr. Burns charges upon Mr. Irving, are, that it is not literally practicable; that it is inexorable in its ultimate judgment; that being broken, justice requires satisfaction and that this has been given by Christ, and that it is not fulfilled by acts of beneficence. The Argument for Judgment and the Sermon on the Mount are then put in contrast in parallel columns. On the subject of the Fall, too, Mr. Burns arraigns Mr. Irving of servile submission to the authority of the elders: and he concludes with some strictures upon the orator's description of the state after death and his picture of the joys of Heaven, which his Censor pronounces to be very Mahometan.

This writer is one of the very few who think for themselves: he subscribes to no system. It is too much to hope that Mr. Irving or his admirers will profit by his strictures; but there are some readers to whom the pamphlet will be acceptable and useful.

We can give only one short specimen: the passage relates to the third part of Mr. Irving's Argument, viz., the provision made for reconciling the justice and mercy of God in his treatment of mankind.

"But I know very well what you would be at. You want to conjure down that phantom of your own raising, (so far as your argument supports it,) the terrible and bloody law; the inexorable justice of an implacable tyrant; and to make us believe, that Christ accomplished this by obeying the behests of your law, and suffering the penalties inflicted by such justice, in our behalf. When once you have brought the mind into such bondage, something like your remedy may be needful to deliver it again; but denying as I do your doctrine of law and justice, I need not trouble myself about the metaphysical jargon and artificial feeling, by which you deliver men from this Egyptian darkness of your own making. And think not, my dear Sir, to twist me, as is customary on such occasions, with want of respect for our blessed Lord and his sacrifice, as it is called; confining the idea to this point, 'I know

in whom I have believed,' I am perfectly indifferent to the cry of 'Lo! here is Christ, or lo! there;' as if he was only to be found under a consecrated wafer of bread, or under certain forms of speech and scholastic categories, consecrated in the ages of barbarism, and called orthodoxy."—Pp. 24, 25.

ART. IV.—*Devotional Exercises, consisting of Reflections and Prayers for the Use of Young Persons; to which is added, A Treatise on the Lord's Supper.* By a Lady. Norwich printed. Sold in London by Hunter. 3s. 6d.

WE feel much concern and some compunction that an earlier notice has not been taken of this elegant little manual; which is understood to be the production of a young member of one of the most numerous and public-spirited families connected with our body: and we are happy to know that this is by no means the only pledge which we possess, that it will maintain its eminence in the coming generation. We are persuaded that the excellent author of the "*Devotional Exercises*," which have so long contributed to the maintenance of practical religion among our youth of both sexes, must have felt, in common with many others, a pleasing gratification on the perusal of this by no means unsuccessful imitation of his own beautiful model. And if it should have any effect in stimulating him to bring forth out of his treasures his long-promised second volume, we are sure that many a parent, and eventually many a child, will feel this circumstance as an additional obligation. The "*Three Weeks' Exercises*" will be considered, we doubt not, as mutually supporting and strengthening one another.

The volume before us is formed, as we have said, on the model of Mr. Wellbeloved. The subjects are such as have most forcibly struck the author herself in the course of her religious meditations. "Being yet young," she says, "I have a vivid remembrance of the ideas and feelings on devotional subjects which, in early youth, I found to be most impressive, and to excite the most powerful emotions; and which are by no means the same ideas and feelings which produce these effects at a more advanced age. Pos-

sessing these remembrances, I must believe that the young are best fitted to write for the young, in most cases where the feelings and the affections are concerned; and, therefore, I have written down the thoughts which used to present themselves in a natural train of reflection, and the prayers which I have been accustomed to form, under the guidance of able teachers, for my own use." The subjects are, the Duties of the Christian Sabbath, Habitual Devotion, Benevolence, the Characters of Peter, John and Paul, the Government of the Temper, Death, Humility, Self-government, the Goodness of God, Charitable Judgment, Love and reverential Obedience due to the Lord Jesus, the Happiness of a Future State, the Uncertainty of Worldly Enjoyments, the Value of Time. The prayers are excellently adapted to each subject, and on the whole composed with great simplicity: though we think there are a few expressions that might be altered for the better.

The Treatise on the Lord's Supper is well worthy of the attention not only of the young, but also of those of more advanced age, who have hitherto

excused themselves from joining their fellow-christians in its observance. It represents the simplicity of the object of the ordinance, as a memorial of Christ, and the obligation on all professing Christians to attend upon it; replies to most of the usual objections and excuses; points out its beneficial tendency in uniting the social with the religious feelings; and, lastly, states the views and feelings with which its attendance should be accompanied. The whole argument is conducted with great judgment; and we trust that it will have the effect of drawing a great number both of her older as well as young readers to join the "little flock," to whom, in too many of our congregations, this pleasing and impressive rite has hitherto been confined.

In conclusion, may we beg to suggest that though these elegant little volumes (we allude to both publications) are well suited to the more opulent classes, yet there are many parents who would find it convenient that their families might have access to them in a cheaper form.

POETRY.

MORNING.

Trembling in the gold of day
Every leaf and dew-drop glows;
And the flowers that slumbering lay
Waken from their dim repose,
Diamond-dropping, pure and fair,
Breathing forth their fragrant prayer.

Lo, the lark with early wing
Climbs, in music climbs the sky:
Hark, with songs the woodlands ring,
And the air is melody!
Morning wakes, with touch of fire,
This bright world's Memnonian lyre.

All is incense, all is praise,
Earth is peace and heaven is love,
While creation's hundred lays
Float in one rich hymn above;
Nature's high cathedral rings,
While her choir the anthem sings:

Light and Life, and Lord of all,
 Thine is each resplendent world,
 From this green and sun-lit ball,
 To the stars through ether hurld.
 Hear us, Thou on whom we call,
 Light and Life, and Lord of all !

Kingdom, glory, power are thine,
 God of all, in earth or heaven !
 Flowers that glow, and suns that shine,
 Thou didst form, and thou hast given.
 Hear and bless us when we call,
 Light and Life, and Lord of all !

Such the hymn by nature rais'd—
 Oh, can man be mute the while ?
 Can the Maker pass unprais'd,
 When such works around him smile ?
 Child of heaven ! go forth and bow,
 With its light upon thy brow.

Pray that thus the morn of bliss
 Break at length on thine and thee ;
 Pray that through a life like this
 God vouchsafe thy light to be :
 Seek his grace, and own his power,
 In that pure and golden hour.

1824.

J.

NAPOLÉON.

(From the *Morning Chronicle*.)

He, at whose bidding countless treasures rolled,
 At whose high mandate empires were controlled ;
 He, by whose rapid glance add fatal breath
 Embattled millions crowded on to death ;
 On whose least nod the fate of nations hung ;
 Whom orators have praised, and poets sung ;
 At whose command the arc triumphal shone,
 The brazen column and the gilded dome ;
 Who o'er the mountains hung in air his road,
 Who looked, who spoke, and was believed a god.
 Where is he now ? On what new field of war
 Drives the victorious Emperor King his car ?
 Exiled his throne—a captive to his foe—
 E'en death denies the wretch a glorious blow ;
 On shores remote—the stone without a name,
 Marks the last refuge of this child of fame.

OBITUARY.

1823. Nov. 21, at *Long Branch, New Jersey*, the residence of his son-in-law, Mr. William Renshaw, late of Philadelphia, the Rev. WILLIAM CHRISTIE, in the 74th year of his age.*

Few men have possessed the talent of expressing themselves with greater clearness and strength of language than Mr. Christie; and what was not a little remarkable, his memory did not appear to be impaired in his latter years. It was faithful, even as regarded the most minute particulars. No man could be more inflexible in his adherence to what he deemed the cause of truth, and to the principles of integrity, as applicable to the duties of social life. It was much to be lamented, that his habits were so much those of a recluse! but it was easily to be perceived by those who knew him, that he was by no means wanting in many of the best qualities of the heart. His manners, by their peculiarity, seemed to unfit him for social intercourse; and he appeared to desire privacy rather than a free commerce with society; yet when engaged in conversation, it was at once pleasant and improving to listen to him.

A Christian from principle and conviction, he was in the habit of acknowledging God in all his ways, and of referring all his concerns to the Divine disposal; thus, notwithstanding many severe trials and reverses, he always maintained that the ways of heaven were just and wise and good. His strength, for a considerable time, had been declining, but his last illness was only of two days' continuance; during which he was often heard to speak in the most grateful terms of the kindness of his relatives, and to implore on them, and on their young family, the choicest blessings of the Father of mercies. He might, therefore, be said to have died in the exercise of benevolent feelings, and in the expression of devotional language; a suitable preparation for the society of the just made perfect, and the regions of peace and love.

J. T.

1824. April 24, at his house, *Pentonville*, Mr. JOHN FULLER, aged 73. He was a native of Kent, and at an early age was seriously impressed with the importance of religion. He was brought up in the profession of Calvinism, and

while an apprentice at Seven-Oaks, in Kent, became a member of a Calvinist Baptist Church in that town. He was then, however, of a very independent mind, and thought it his duty, on all religious subjects, to judge for himself. The study of the Scriptures was his delight. The statutes of the Lord were the men of his counsel. Soon after he had joined that church, the minister* preached a sermon in defence of the doctrine of the Trinity: our friend, not having studied the subject, heard him with great attention, and in his Bible doubled down every passage he referred to in its support, which he afterwards carefully examined and compared with other passages of Scripture: this not affording him satisfaction, he obtained leave of his master one evening in the week to pay Mr. Bligh a visit, with the view of conversing with him on the subject, but he soon found that, upon that subject, he was not a very agreeable visitor. Amongst other arguments in proof of the doctrine, Mr. B. urged the plural form of the Hebrew word *Elohim*, which in our Bibles is rendered *God*, as a proof that there was a *trinity* of persons in the Godhead, and that that term was distinctly and separately applied to the Son and to the Holy Spirit, as well as to the Father; to which our friend replied, that if that were the meaning of the word, as applied to each, it would necessarily follow that instead of *three* there would be *nine* persons in the Godhead. Mr. Bligh soon became impatient and very angry that his judgment should be called in question, and severely rebuked him, telling him that it did not become such a young man as he was to pry into mysteries which he could not comprehend, and that he ought to submit to the instructions of his pastor, who must be supposed to understand those things better than he could be supposed to understand them, and warning him of the danger of such speculations leading him into damnable and destructive heresies; to which he replied, that he considered religion a personal concern, which required him to exercise his own understanding and judgment, and to follow the conviction of his own mind, and that he himself must be accountable for his own actions at the day of judgment, and not another. The consequence of this conversation was a violent attack upon him and his senti-

* A Memoir of Mr. Christie was given in *Mon. Repos.* Vol. VI. pp. 193—201.

* A Mr. Bligh.

ments in a sermon on the following Sunday.

With respect to himself, it led to a farther examination of the Calvinistical doctrines, which terminated in a complete renunciation of them, as being unscriptural and unreasonable.

Soon after the expiration of his apprenticeship he left Seven-Oaks, and was some time at Croydon, where he was an active and useful member of a congregation. About that time he married Rachel, the daughter of Mr. Prince, of Abingdon, in Berkshire: she was a most pious and amiable woman, who entered into all his views respecting religious truth. They lived many years together as heirs of the grace of life. She has been dead about fourteen years. About ten years since he lost a most dutiful and affectionate son, who left a young widow and several children; these were taken under the care and protection of the deceased, who treated them with all the tenderness of an affectionate parent, and made all the provision in his power for their future comfort and support.

Through life he was an ornament to the Christian profession, exhibiting the energy of Unitarian principles to give comfort and support in all the vicissitudes of life; an affectionate husband, a tender father, a faithful friend; beloved of all who knew him; of an enlarged mind, a sound, penetrating judgment, an Israelite indeed, in whom was no guile.

The writer of the above was in the habits of intimacy with him for more than fifty years, and in his last illness, which confined him to his chamber and to his bed for about twelve months, constantly visited him. He always found him in the same happy frame of mind, perfectly resigned to the will of his heavenly Father, contemplating with delight the promises of the gospel, expatiating on the paternal character of the Divine Being, and possessing unshaken faith and confidence in his infinite goodness: and having a hope full of immortality, his conversation was truly delightful and edifying. To him death had no terrors; his mind was perplexed with no doubts; no clouds darkened his future prospects. How often have I wished, when sitting by his bed-side, that some of our fellow-Christians, whose prejudices lead them to suppose that Unitarianism can afford no support or consolation on a dying bed, had been present to hear his heavenly discourses, to witness his triumph over death and the grave, his calm resignation to the will of God, and his assured hope of glory and immortality; in short, to see with what fortitude Unitarianism can support the mind under the most trying

afflictions, and in the prospect of death lift up the head of the Unitarian with joy, knowing that his redemption draweth near!

May 10, aged 93, FRANCIS MASERES, Esq., M.A., F.R.S., Cursitor-Baron of the Exchequer. He was of a French refugee family that had been the victim of the atrocious edict of Nantes. He was educated at Kingston-upon-Thames, under the Rev. Dr. Woodesson, and was afterwards a Fellow of Clare-Hall, Cambridge; and in 1752 he obtained one of the Chancellor's medals there, the other being conferred on the late Rev. Dr. Porteus. He removed from the University to the Temple, and his first appointment was that of Attorney-General of Quebec. On his return to England he was made Cursitor-Baron of the Exchequer. He very early displayed that profound knowledge of mathematics, to the peculiar study of which he had devoted himself, and to which he was, no doubt, excited by the many celebrated names which, in this department of science, have done honour to that celebrated University. He published, as early as 1759, a work on the negative sign, in which he argued against the received doctrine of negative quantities; and some time afterwards published his valuable collection of the "*Scriptores Logarithmici*," in 6 vols. 4to.; a work on Life Annuities; and several historical works, among which were May's History of the Parliament, and Ludlow's Letters. It was to the liberal and enlightened patronage of Baron Maseres that the public are indebted for the Rev. John Hellins's valuable translation of Donna Agnet's "*Istituzioni Analytiche*." It had been translated many years before by the late Professor Colson, the ingenious Commentator on the Fluxions of Newton. Baron Maseres, who in his early life had known Colson, and had reason to infer from his conversation that he had written a treatise on the higher geometry which he had never published, was desirous of discovering this manuscript, and of giving it to the world. In his search he found, not the work he looked for, but the translation just mentioned; and after removing some pecuniary difficulties, which, without such generous assistance, would probably have for ever withheld it from the world, he obtained a copy of it, and put it into the hands of Mr. Hellins, who undertook to become its editor, and under whose inspection it was printed in 1804. His mind, as might naturally be expected, was early imbued with the hatred of every thing like religious persecution. In politics, he was a

Reformer; in religion, an Unitarian. To literature he was a staunch friend, and few were more liberal in its encouragement, having printed many very heavy and valuable works for their authors at his private expense. A list of his own publications will be found in the Dictionary of Living Authors. Baron Maseres was never married, and has left no very near relatives behind him. He died at his house at Reigate, in Surrey, to which he had been removed some time before the event.

[A character of the Baron from the pen of *Cobbett* was inserted Mon. Repos. XI. 368.]

May 14, at *Clapham*, the Rev. JAMES PHILLIPS, who had been minister of the Independent Church in that village upwards of 24 years.

At *Sea*, on the 3rd inst., in his 29th year, on his return from Madeira, THOMAS MARTINEAU, M. D. Before he took his degree, he was Assistant Surgeon to the Norfolk and Norwich Hospital. In that situation, as in every other, he had endeared himself to all who knew him, and has left behind him the memory of talents and virtues not soon to be effaced.

June 18, at the house of her brother-in-law, G. A. Smith, Esq., *Hornsey Road*, CHARLOTTE, widow of the Rev. Joseph FAWCETT, many years Lecturer of the Old Jewry Chapel.

INTELLIGENCE.

DOMESTIC.

General Baptist Assembly.

THE Yearly Meeting of the GENERAL BAPTISTS was held on Whit-Tuesday, June 8th, at the Chapel in Worship Street, London. The Rev. Dr. Evans, of Islington, and the Rev. J. O. Squier, of Edinburgh, conducted the devotional services, and the Rev. R. Wright, of Trowbridge, preached from Psalm xlv. 16: *Instead of thy Fathers shall be thy Children.*

Sixteen years having elapsed since Mr. Wright had preached the Assembly Sermon, he very naturally prefaced his discourse with a reference to the losses sustained by the denomination during that period, by the death of many valuable friends, and of more than twenty of its ministers. During even the last year three pastors have been removed by death, two of whom* were present at the preceding Anniversary, and took an active part in the business of the meeting. —Mr. Wright evinced a becoming anxiety to suggest what he thought calculated to revive and promote the General Baptist cause. As applicable to the present state of this denomination the preacher selected the above-mentioned words for his text, and shewed, 1st, What the fathers of the General Baptist interest were; 2dly, What the children must be and do, to be instead of the fathers; and, 3rdly, What must be done to prepare the children to be instead of the fathers. — Under the second head, Mr. Wright made an earnest and affectionate appeal

to the younger part of his audience. "It devolves," said he, "on you, their successors, to build up the churches which they planted, to plant others, and to carry forward the work of reformation begun by them. You are in their stead, and will supply their places, not by servilely adhering to their opinions and modes of proceeding; but by carrying the reformation of religious faith and practice, on the same great and liberal principles as they commenced it, to greater perfection." The discourse was characterized, throughout, by the simplicity and perspicuity for which the preacher's writings are deservedly celebrated: but as the Sermon has been published, in compliance with the request of the hearers, it is unnecessary to give any further detail of its contents.

The Rev. James Gilchrist presided at the meeting for business. The letters described some of the churches as being in a declining state, others that theirs was neither flattering nor discouraging, and others that they had gained an accession of members. —The churches of Nantwich and Trowbridge were received into union with the Assembly; and a prospect was held out that a recently-established church, at Burslem, in the Staffordshire Potteries, would apply for admission. Considerable discussion took place on the appointment of Messengers to fill the vacancies occasioned by the decease of the late Benjamin Dobell and Robert Pyall, of Cranbrook, and more recently by that of Samson Kingsford, of Canterbury, and Benjamin Marten, of Dover; and it was finally resolved that Messrs. Joseph Brent, of Portsmouth, James Gilchrist, of Newington Green, Matthew Harding, of Cranbrook, and Richard

* Messrs. W. Moon and Benjamin Marten.

Wright, of Trowbridge, should be their successors. This office was formerly regarded as having a sacredness and an authority attaching to it which pre-eminently qualified those who sustained it to ordain pastors. On this occasion, however, those ministers who acceded to their appointment, did so on the distinct understanding that their office was of human and not of divine institution. They consider their duties to consist in visiting churches by desire of the Assembly, or at the request of pastors or their congregations, in reference to cases in which their advice may be peculiarly requisite, and to unite in sanctioning the settlement of ministers as pastors;—not to authorize churches to choose their pastors, or pastors to perform the duties inseparable from their office.

The chapel debts of Cranbrook and Dover were again brought under the notice of the Assembly and recommended by it to the renewed consideration of those who had neither forwarded contributions nor the promise of their aid. For lists of contributions either made or promised towards liquidating these debts, the reader is respectfully referred to the wrapper.

In relation to the *General Baptist Academy* it was stated, that the senior student, Mr. Chinnock, had received and accepted an invitation to settle with the church at Billingshurst, in Sussex; that a son of the late Mr. Marten had been admitted into the Institution on probation, and that the Committee considered him well entitled to the farther patronage of the subscribers. Another student, Mr. T. F. Thomas, was also recommended to continued patronage, he having petitioned for an extension of the term of his continuance at the Academy. His request, it is understood, will be complied with; but it appeared that there was a necessity for increased aid to the funds of the Institution.*

The Ministers, Representatives, and their Friends, afterwards dined together at the White Hart Tavern, Bishopsgate Street—the Rev. R. Wright in the Chair. In the course of the evening the Chairman proposed such sentiments as were suited to the objects of the meeting, which induced several gentlemen to address the company. Dr. Evans read an address in which he pathetically referred to the losses the denomination had sustained

during the thirty-two years he had been the pastor of the morning congregation at Worship Street, and excited a deep sympathy in the company.

[This Address is inserted in the *Christian Reformer* for the present month.]

Unitarian Fund.

THE Anniversary of this Institution was held on Wednesday, June 9th, at the New Chapel in South Place, Finsbury. A very appropriate and interesting Sermon was delivered on the occasion by the Rev. J. G. Robberds, of Manchester, from James v. 19, 20, and we have the pleasure of announcing that it will be speedily published. The Rev. L. Holden, of Tersterden, offered the long prayer, and the other parts of the service were conducted by the Rev. E. Chapman, of Deptford, and the Rev. Benjamin Waterhouse, of Boston, United States, who is at present officiating for Dr. Rees at Jewin-Street Chapel. For the Report, &c., we refer to No. V. of the Unitarian Fund Register. About 250 gentlemen afterwards dined together at the London Tavern, Bishopsgate Street, Edward Taylor, Esq., of Norwich, in the Chair, a situation which he filled in a manner highly conducive to the enjoyment of the company and the advantage of the Institution.

Unitarian Association.

THE Annual General Meeting was held at the London Tavern, on Thursday, the 10th of June: G. M. Davidson, Esq., was called to the Chair.

The Treasurer's account was read, by which it appeared that the balance now in hand was only £72 9s.; there having been unusual calls on the Society, particularly on account of the Parliamentary proceedings on the subject of the Marriage Act, the expenses of which, for the three preceding years, came into the present year's account.

The Committee's Report was then read, which will appear with our next Number.

On the recommendation of the Committee, the following resolutions were passed, for the purpose of public advertisement under the discretion of the Committee.

"That the thanks of this Society are pre-eminently due to the Marquis of Lansdowne for his distinguished and zealous exertions in promoting the Bill for the Relief of Unitarians from the operation of the Marriage Law, and for his constant attention to the Deputations of the Committee in their various interviews with him.

* Subscriptions or Donations will be thankfully received by the Treasurer, John Treacher, Esq., Paternoster Row; by the Tutor, the Rev. James Gilchrist; or by the Secretary, Mr. G. Smallfield, Homerton.

"That this Meeting views with sincere pleasure the truly Christian spirit displayed by many members of the Episcopal Bench, and more particularly by His Grace the Archbishop of Canterbury, in supporting a measure of so much importance to the preservation of mental sincerity and integrity of conscience, without which no religious service can be useful or acceptable.

"That the sincere thanks of this Meeting are also due to the Earl of Liverpool and Earl Harrowby for their liberal and candid attention to the case submitted to their consideration, and to the former more particularly for his candid declaration of his sense of the unequivocal intention of the Legislature to place Unitarians upon the footing of other Protestant Dissenters by the Act of the 53rd Geo. III., and of their just title to further relief in the event of doubts attaching to the complete operation of that Act.

"That this Meeting is also anxious to express its gratitude to Lord Holland for his manly and energetic support of the rights of conscience, and to such other noble Lords, on both sides of the House, as furthered the measure by their speeches or votes.

"That while the members of this Association are encouraged to look with confidence to the ultimate success of their efforts, they think themselves called upon thus publicly to declare the true object of their complaint, the grounds on which they seek relief, and the plan of redress which they have ventured to suggest.

"That the present Marriage Law of England, made in the year 1753, and for the avowed purpose of merely preventing clandestine marriages, requires all persons (except Jews and Quakers) to join on that occasion in the worship and service of the Established Church.

"That the conformity thus imposed upon the Unitarian Dissenter is repugnant to his conscientious feelings and opinions; first, because as a Dissenter he objects to being forced to join for civil purposes in the ordinances of that Church from which he conscientiously withdraws himself, under the sanction and protection of the law; but secondly and chiefly, because the Marriage Service of the Church is one in which he cannot, as a Unitarian, join without a species of equivocation, painful to his conscience and degrading to an honourable mind.

"That this compulsive conformity is of comparatively recent origin, the Church having no such exclusive privilege until it was conferred upon it (not as an ecclesiastical privilege, but as a civil regulation) in 1753, prior to which time, marriage appears to have been in England, as in almost all other countries, a civil

contract, requiring for its legal validity the religious sanction of no church.

"That the enforcing of conformity in this respect is repulsive to the policy of the existing laws of England, which long previous to the Marriage Act had sanctioned and protected the right of Dissent from the worship and discipline of the Church.

"That the effect of this Act, so far as it operates as a constraint on conscience, could not have been intended by the Legislature; that the framers of it had avowedly in view merely the civil object of promoting regularity in the formation and registration of the matrimonial contract; and that this is evidenced by the exception of the parties (Jews and Quakers) against whose religious habits and opinions it obviously militated—which exception would most probably have been extended to Unitarians, if their worship had at that time been included, as it now is, within the protection and sanction of the Toleration Acts.

"That the grievance is extremely partial, inasmuch as the marriages of all Dissenters in Ireland are legalized by express Act of Parliament, (passed in 1772, after the fullest discussion;) as those contracted in Scotland are of course binding; and as even so late as 1820, an Act was passed for rendering valid Presbyterian marriages in British India.

"That the law is not only unjust, but that it is not warranted by the slightest political or civil expediency, inasmuch as the object in view (the due publicity and registration of marriages) may notoriously and obviously be accomplished with the greatest ease without any constraint on religious feelings.

"That if the Legislature feels itself in any manner called upon to interfere with the celebration of marriages, as a religious ordinance, in order to secure a binding and impressive influence on the consciences of the parties concerned, still it is clear that such an object can best be accomplished by avoiding all constraint, and by choosing such religious ceremonial as will be accordant to the feelings, and, therefore, most likely to produce the desired effect on the minds of the parties.

"That the existing constraint is not only vexatious to Unitarian Dissenters, but must, as they conceive, be extremely unpleasant to the ministers of the Church, who, by the existing law, are obliged to administer sacred ordinances to, and join in religious worship with, persons who are known to them on all other occasions to disavow and publicly renounce their communion.

"That, as a remedy for this grievance, the Bill recently introduced provided for

the observance of every one of the forms now required, as well as for the maintenance of the fees and emoluments of the Church, and merely allowed the religious service on the occasion to be performed by the parties according to their own mode, and in their accustomed places, registered for the purpose, under clearly defined regulations and restrictions.

"That the exact letter of the precedent in the Marriage Act of 1753, (of merely exempting Jews and Quakers from its operation,) was not followed in this Bill; first, because the interests of the whole community, and the avowed policy of the law, plainly require the checks and regulations which it imposes to be of general obligation, though in the case of parties, so distinctly marked as the Jews and Quakers, a relaxation in their favour could be granted without danger: secondly, because the Unitarians sought to withdraw themselves from no sort of civil restraint or inconvenience, but were willing even to undertake additional responsibility and trouble and expense: and, thirdly, because it was avowedly expected of them that nothing should be sought to be altered which was not necessarily required by the concession to their religious scruples.

"That registration in the common Parochial Register was proposed to be preserved, (in the absence of any other authorized and established register duly preserved,) because there would thus be a service to be performed, in respect of which the Church minister might receive his accustomed fees; because the continuance of one general register, in which marriages are numbered consecutively, was considered to be of great value, not merely to Unitarians, but to the whole community; and lastly, because it was conceived that such a duty (performed as it is now, under the requirements of the law, as a matter of civil, not ecclesiastical policy) could not be objected to as derogatory to the dignity of the Church, on any grounds which would not apply with far greater force to the obligation now imposed upon that Church, of receiving into its religious ordinances, for a merely civil object, parties who openly renounce its discipline and doctrines.

"That this Meeting instructs its Committee to persevere in their applications until the justice of their claims be fully recognized, and the grievance be completely removed, in a firm reliance on the justice of the Legislature for the admission of claims so obviously just, and on its wisdom for devising a mode of relief, which shall combine a due regard for the rights of conscience with that attention to the civil interests of the commu-

nity, which here are more ready than the Unitarians fully to recognize and admit, and so far as in them lies conscientiously to uphold."

On the subject of the Test and Corporation Acts the following Resolution was passed:

"That the Committee be requested to turn their attention, previous to the commencement of next Session, to the consideration of the best means of forming some Association of persons desirous of taking active measures for promoting the repeal of the Test and Corporation Acts; and that they be authorized to render, on the part of this Society, every facility and co-operation in their power for the attainment of that object."

A Resolution was also passed, empowering the Committee to appoint a deputation to meet the Committee of the Unitarian Fund, to consider the propriety and practicability of forming a General Unitarian Association, embracing the various objects now divided among several Societies.

A good deal of discussion took place on the subject of the finances of the Society, and it appeared to all desirable that the very important proceedings now before the Society should not be crippled for want of funds. It was particularly observed, that a small annual subscription only had been fixed as the qualification of congregations connected with the Society, under the conviction and understanding that whenever the objects contemplated called for larger resources, there would be no difficulty in obtaining an increase in their contributions proportionable to the call.

The following additional donations were received on the spot from gentlemen in the room:

G. M. Davidson, Esq.	£10 0 0
Thomas Gibson, Esq.	5 0 0
James Young, Esq.	5 0 0
A Friend, by the Rev. Russell Scott	15 0 0
Edward Taylor, Esq.	1 0 0
Thomas Hornaby, Esq.	1 0 0
Samuel Parkes, Esq.	1 0 0
C. Richmond, Esq.	1 0 0
John Watson, Esq.	1 1 0
Thomas Foster, Esq.	1 0 0
Peter Kensett, Esq.	1 0 0
Joseph Fearn, Esq.	1 0 0
R. Gaisford, Esq.	1 0 0

Subscriptions are received by the Treasurer, J. Young, Esq., 16, Change Alley: the Secretary, Mr. E. Taylor, Temple: and the Collector, Mr. Tomalyn, 13, Sloe Lane, Bucklersbury.

Christian Tract Society.

The Fifteenth Anniversary of this Society was held on Thursday, June 10th, at the Old London Tavern, Bishopsgate Street, London; *Thomas Gibson, Esq.*, in the Chair. The Treasurer presented his report, from which it appeared that he was in advance 5l. 8s. 3d.

The Committee's report was then read. It was stated, that in compliance with the wish expressed by the last General Meeting, the Committee had taken into consideration, and resolved on the allowance to be made in future to wholesale purchasers of the Tracts. This they had fixed at 25 per cent. to Subscribers, and at 15 per cent. to Non-subscribers, when not less than a quarter of a hundred of any tract was taken. They had printed and circulated this new scale of wholesale prices, and had appended it to many of the tracts recently printed.—*Mr. C. Fox*, the Collector, having resigned his office, the Committee had appointed *Mr. J. M. Edney* as his successor.—The grants of the Society's Tracts made during the last year have been as follow: To the Unitarian Fund *five guineas'* worth; to the Provisional Government of Greece, one set on boards, and to the HON. COL. LEICESTER STANHOPE, through whose friendly agency they were presented, another set; to the Rev. JAMES HAWKES of Nantwich, two guineas' worth for the Sunday School children of his congregation, and for distribution among the poor in his neighbourhood; and two sets to an active minister in Rhode Island, North America. It was stated that an account had reached the Committee of 27 of the tracts having been reprinted at Boston; and that, in consequence of there being no duty on paper in the United States, the booksellers who had undertaken their republication were enabled to offer them at a reduction from the original prices. The Society's Tracts having been spoken of in terms of great approbation, in an American periodical, entitled *The Christian Disciple*, and the booksellers having thought them worthy their attention, the Committee, not unreasonably, anticipated that a circulation would be given to them; in the United States, limited only by the boundaries of that vast and interesting portion of the globe.—Of the grant made last year to *William Roberts*, of Madras, the following acknowledgment has been received:

"*Madras, Oct. 8, 1823.*

"MY KIND SIR,

"I have received from Mr. Cumming your parcel, containing your very kind letter, and the excellent moral tracts, on the 11th of August last, and take this opportunity of returning my grateful

thanks to the Committee of the Christian Tract Society, through you, for their having so kindly sent them. I have perused them as far as the No. 30, and I am much instructed and edified by them, some country borns also have perused them, and think they are very good; the miseries and unhappy end occasioned by vice and impiety, on the one hand, the peace, comfort and everlasting happiness on the other, tending by godliness of life, and benevolence to our fellow-creatures, brought in view on different characters, under various circumstances, as they are done in these tracts, makes strong impression and affords lively force to our actions. I doubt not it would be of a real use for reclaiming many; and if please God, at some future opportunity, the Committee of the Christian Tract Society should think proper to favour [me]; I shall be very happy to receive a few sets of those excellent tracts, to give away in their name amongst the country borns and others that can read English.

"I remain, my kind Sir,

"Your obedient Servant,

"WILLIAM ROBERTS."

"*Mr. G. Smallfield.*"

Public libraries having recently been established for the use of apprentices and other young persons in various parts of England, the report suggested the propriety of the General Meeting authorizing its new Committee to present one or two sets of the Society's Tracts, to all the institutions of this kind with the formation of which they might become acquainted.

During the last year, the Committee have had occasion to reprint eleven of the tracts, and the report stated that one number must be immediately reprinted, and others before the next anniversary. To the catalogue three new tracts have recently been added—the whole series now amounting to forty-nine. For the accommodation of those Subscribers who prefer the tracts in that form, the last 12 Numbers have been put into boards; but the Committee recommended that the 5th volume should not be considered as completed till another number had been added, thus constituting an average of ten tracts in each of the five volumes. The first new tract is entitled *An Address to the Children of some Sunday Schools, on their leaving the Institution*. This was sent anonymously to the Committee, but accompanied by an offer of taking 500 copies, at Subscribers' price, should it be approved and printed. The second is entitled "*An Address to the Teachers in Sunday Schools,*" written by that Inde-

fatigable friend of the Society, Mrs. MARY HUGHES. The third is a reprint of an *American* tract entitled *James Talbot*; to which has been added, *Or, the Importance of recollecting,*

"God sees me at all Times,"

the last part being extracted from an interesting passage of the work.

Of the three *new* tracts, it was stated, that there had been 9,000 copies printed, and of the eleven reprints 21,000, making a total of 30,000 printed since the Anniversary in April 1823. During the same period, there have been circulated and sent out from the Society's store, 32,969. There have been printed up to this time 390,500; and the total circulated, and sent out on sale or return, 331,825—leaving a stock on hand of 58,675.

The property of the Society was reported to be as follows:

Due from Booksellers, Country Societies, and the Rev. James Yates, of Birmingham, its gra- tuitous Agent	£104 10 3
Estimated Value of the Stock on hand	334 15 0
	<hr/> 439 5 3
Owing for Paper £32 14 0 for boarding Volumes . 2 8 9 to Treasurer . 5 8 3	40 11 0
Balance of the Society's Property	£398 14 3

Though the Committee had to congratulate the Meeting on the improved pecuniary condition of the Society, they begged it might be recollected that the Treasurer was in advance; but they confidently relied on such an increase of the Society's finances being that day made as would enable their successors to reprint such Numbers as might be necessary to keep up the series, to publish *new* tracts, and to make useful grants, without anticipating the next year's income.

Besides the usual resolutions of thanks to the officers of the Society, the following were passed unanimously:—"That the warmest thanks of this Society be given to Mrs. MARY HUGHES, for her renewed literary contributions." "That the annual Medal be presented to the Author of 'The Returning Prodigal,' &c., with the cordial thanks of this Society for her past literary contributions." "That this Meeting is deeply sensible of its obligations to the Rev. JAMES YATES, of Birmingham, for his having gratuitously undertaken the office of Agent to *The Christian Tract Society*, in the midland counties, and begs him to accept its warmest thanks, for the zeal with which he has discharged his duties."

"That the Committee be requested to forward to WILLIAM ROBERTS, of Madras, as many sets of the Society's Tracts as they may think proper." "That this Meeting, conformably with the recommendation in the report, requests the Committee to present a set of the Society's Tracts to every British institution formed for the purpose of supplying apprentices and other young persons with the means of useful reading."

The following gentlemen were chosen into office for the year ensuing:

Treasurer. JAMES ESDAILE, Esq.

Secretary. Mr. GEORGE SMALLFIELD.

Committee. Messrs. J. Bowring, J. Evans, C. Fellows, Joseph Fernie, T. Gibson, Jun., S. Hart, S. Hart, Jun., R. Holt, T. Hornby, S. Parker, and W. Wood.

Auditors. S. Bayley, J. Todhunter, and R. Fennell, Esqrs.

Collector. Mr. J. M. Edney, 2, St. John's Street, Clerkenwell.

The Subscribers and their friends, to the number of eighty two, afterwards dined together, JOHN SMITH, Esq. M.P., in the Chair, supported on the right by *Senhor JOZE DE SILVA CARVALHO*, late Portuguese Minister of Grace and Justice, on the left by *Senhor JOZE JOAQUIM FERREIRA DE MOIRA*, late President of the Cortes. At a short distance from the Chairman also sat *Senhor VASCONCELLOS MENEZES DE DRUMMOND*, Member of the Brazilian Cortes, and on the opposite side of the table the indefatigable and patriotic Mr. BUCKINGHAM, late of Calcutta. There were also present many friends from various parts of England, whom the Meeting held the preceding day had called to London.

After the removal of the cloth, the Chairman proposed, "The King—May he imitate the example of his father, in encouraging the Education of the People."

Mr. SMITH then said, he had to propose a toast, which, he was sure, would meet with the cordial support of all present. It was a sentiment for which he had entertained the highest respect ever since he had thought for himself, and without which this country would sink into insignificance—he meant civil and religious liberty: and more especially with respect to religious liberty, he would observe, that it was in vain for any particular party to combat another, when they undertook to express those sentiments of the truth of which their minds entertained a firm conviction—it was in vain to bring prosecution upon prosecution to put down a free expression of religious opinion. On the subject of religion, he had long since made up his

mind; but if the lovely and captivating truths of the religion of Christ could not support their own assertions, it would be in vain to support them by force and tyranny. In speaking of religious liberty, it would be perceived, that he alluded particularly to some late prosecutions, in which it had been attempted to put down discussion by punishments—by punishments arbitrary and severe. For his own part, he could not but express the greatest abhorrence of those proceedings, which he considered as calculated in the highest degree to disguise and disfigure the holy truths of religion; besides which, truth could never be come at unless all sides were heard; and how was it possible to decide which was true and which was false, if only one side of the question were heard? The Honourable Gentleman concluded by proposing "Civil and Religious Liberty here and every where."

The Chairman, on proposing "The Christian Tract Society—Prosperity and Perpetuity to it," took occasion to express the very high gratification he had derived from reading its publications. He thought them well calculated to benefit society, because they enforced the discharge of all the great duties of life, without insisting on the peculiar opinions of any party. There was no sectarian spirit in them, but they promoted zealously yet temperately the great cause of Christianity in all its bearings.

The Secretary rose and begged to state, for the information of those gentlemen who had not been present at the meeting for business, what had been done to carry into effect the objects of the Society since the last Anniversary. He then briefly recapitulated the leading topics of the Report, and observed, he was happy in being able to state, that the Society met that day under more favourable circumstances than for some years past. They were, it was true, indebted to their Treasurer; but the outstanding debts of the Society exceeded the amount of what it owed. Since the last General Meeting there had been sent out from the store nearly 33,000 of the tracts, most of which had been put into circulation, though some had been sent out on sale or return. The number circulated during the preceding year, had been rather more than 20,000. It was therefore, manifest that the efforts of the friends of the institution had not relaxed, as a considerably increased demand had been made for the tracts since the last Anniversary. Candour, however, required him to say, that as fourteen months had elapsed since the last Meeting was held, all the Subscribers' allotments for 1823, and many of those

for 1824, were included in the 32,969 copies actually issued during that period; but he conceived that he was justified in fixing the numbers circulated last year at 25,000. He was fully aware that this would appear to be a very small number for a Society to have circulated during such a period, as there were some Societies in England which issued in one year, nearly as many as this Society had circulated since its establishment. But it should be recollected that most if not all of these Societies called in the aid of party feeling and sectarian zeal; while the Christian Tract Society relied on neither.

The grants made by the Committee in that space had not been numerous; but their predecessors had forwarded the tracts to France, Holland, Piedmont, Russia, Spain and Portugal. What had been their fate in the two last countries he was unable to say; but he feared they might have been destroyed, for they breathed a spirit too free and pure for those that now held the reins of power there, as the presence of the distinguished individuals who supported the Chair too plainly proved.—In America, where every man might avow his religious and political opinions without exposing himself to danger, the Society's Tracts had been cordially received, their merits duly appreciated, and efforts made for their general circulation. After the character given to these publications by the Honourable Gentleman who had that day condescended to fill the Chair, it was unnecessary for him to say any thing respecting them. He, however, begged to state that it had been the object of the Founders of the Society and of its successive officers to furnish the Poor and the Young with such a course of reading, as might tend to excite and to strengthen that love of virtuous conduct, which when thrown out into practice dignified the character, and increased the sum of human happiness. The friends of the institution had only had in view to inculcate that moral conduct, on the necessity of which the wise and good of all parties were agreed;—they sought not to disseminate the opinions of one party, but to second the benevolent efforts of all parties—to cherish goodwill towards the whole human race, not to engender an unkind feeling towards any fellow-creature.—The Secretary concluded with reminding the company that they had a Treasurer with an exhausted Treasury, and with expressing a hope that such pecuniary aid would that day be afforded, as would enable the Committee vigorously to prosecute the objects of the Society.

The CHAIRMAN then rose, and, after some prefatory remarks, presented the

silver Medal to the Rev. R. ASPLAND, on behalf of the Author of "The Returning Prodigal," &c., as a token of the Society's gratitude for the excellent Tracts she had written for it; and availed himself of that opportunity to speak in terms of high commendation of that Lady and of the other Ladies whose literary contributions had been made to the Society.

Mr. Aspland returned thanks—and expressed the pleasure he felt in receiving this token of the Society's approbation and gratitude towards one so nearly allied and so deservedly dear to him. He described the surprise and pleasure he had felt on receiving and reading the first Tract from the pen of Mrs. HUGHES; this had made him acquainted with that Lady, and the friendship to which it gave rise had been to him a source of uninterrupted pleasure and satisfaction.

The health of "Mrs. Mary Hughes, Mrs. Price, and the other literary contributors to the Society," was then proposed, and cordially received.

The next sentiment given was, "The Education of the Poor—the great source of public strength, and the best security for public tranquillity and happiness."

The Chairman on again rising, said, that he had to propose the health of a gentleman, whom he could hardly say that he knew personally, but whose writings he had much admired, and whose steadiness to the cause of religious liberty had always given him great satisfaction. After passing some other handsome eulogiums on the Gentleman, he concluded by proposing "the health of Mr. Fox."

The following we believe to be a pretty correct report of the substance of Mr. Fox's reply: "That in professing his zeal for the objects of this Society he was only declaring that he possessed the feelings of a man and the principles of a Christian. It was entitled to support, for it tended to benefit the poor, those who had drawn blanks in the great lottery of life, who were told, and too truly, that for them there was no cover at nature's table, who came into the world, but without inheriting their share of the world, nay with a mortgage on their very labour for purposes in which they had little or no personal interest, and who, by the very fact of the physical evils and the temptations of their condition, had a moral claim on the beneficence of their more fortunate brethren. The Society deserved support, not only because its publications tended to counteract these evils by inculcating Christian principles and virtuous habits, but also on account of the high intellectual character of those publications, so far be-

yond that of most productions circulated under the name of religious Tracts. The growing intellect of the poor, fostered as it was by the spread of education, the formation of such establishments as the Mechanics' Institute, and the prodigious multiplication of cheap publications comprising many of the best authors in the language, required a stronger aliment than that which was commonly offered to it, and such their Tracts afforded. The Society had a further claim arising from the industry with which unbelievers were attacking Christianity, and the mental rank of some of the authors whose productions were most widely diffused. They found amongst their opponents the acute and brilliant Voltaire, and the coarser but not less argumentative Paine, men whose productions on any subject were not to be disposed of in a summary way, by the mere application of a condemnatory epithet, and which were certain, on other accounts, of engaging attention, and with thousands a favourable attention. There was one also, who could now only be adverted to with unmingled sorrow, the premature close of whose career in that land to which he had hastened to aid in battling for the cause of human kind, was itself a disproof of his own doubts; (for who could contemplate his extraordinary mind without conviction that it was doomed for far nobler ends than had been accomplished by it here?) who must yet be placed in the hostile ranks, and some of whose productions were eagerly employed for the purposes of unbelievers. He was our enemy, not for his antipathy to the east of the age; not for his sympathy with the oppressed of every region; not for his indignant reprobation of the sacrifice of the interests of the many to the caprices of the few; but for qualities in his writings on which it was needless, as it would be painful to dwell, which from these brighter attributes derived fascinating attractions and more dangerous power. This formidable array was not best encountered by the chancery method of abandoning literary property to piracy, which operated as a premium for the multiplication of such works; nor by the Old-Bailly method of fine and imprisonment, enlisted the sympathies of human nature in favour of those who were consigned to punishments as severe as usually awaited some of the worst offences against society; but by the method of this institution which commended Christianity at once to the mind and heart. Thus should we become a Christian nation. That appellation had been recently denied to us, on the ground of an extension of religious liberty having

been granted; a ground which, he thought, formed our best claim, though much was yet wanted to make that claim complete. It required a closer conformity with Christian principles in our conduct both at home and abroad. 'This do and thou shalt live' was applicable to nations, as to individuals; and England, raising the oppressed, emancipating the slave, and asserting civil and religious liberty, would live; she would live in the permanency of her institutions, in the prosperity and happiness of her children, and in the glory which would encircle her name on the page of history."

On "the health of the Rev. JAMES YATES, of Birmingham, being given, the Rev. T. MADGE briefly returned thanks."

The Chairman then proposed "the healths of *Senhor JOSE JOAQUIM FERREIRA*, and *Senhor JOSE DE SILVA CARVALHO*," and Mr. BOWRING returned thanks in the name of those gentlemen. He stated that he had seen one of these gentlemen presiding, in the more fortunate days of Portugal, in that Cortes which was then the pride of the nation. It was only two years since, on the very day this Society held its Anniversary, that he received the information of the Portuguese Cortes having passed a resolution that *The Christian Tracts* should be accepted and assigned to the *Committee of Public Instruction* to have them translated. Tyranny, unfortunately, had again gained sway in Portugal, and the efforts of these patriotic individuals had been baffled by the enemies of human improvement, and they had themselves been obliged to fly from their native country; but wrecked and ruined as their hopes had been for a time, he confidently believed in and anticipated the resurrection of freedom.

Senhor DU MOIRA himself then returned thanks in English, in nearly the following words:—"Gentlemen, in my own name, and that of my friend, I beg leave to return thanks, and have to regret much that my imperfect knowledge of your language prevents me from thanking you sufficiently for the honourable manner in which you have mentioned us, but I will say that we feel in our hearts most thoroughly the first rule of your institution, civil and religious liberty, and to establish that first of civil rights—toleration."

The Chairman next proposed the health of *Senhor MENDES*, of the Brazilian Cortes, and success to the exertions of the South Americans.

This gentleman returned thanks in his own language, which Mr. BOWRING translated as follows:—"That he was

afraid his language might sound uncouth in their ears, but he wished to state that the liberty of Brazil was founded on the law of nature and on social order; that the Book of Fate seemed to have declared them independent, and that the people would be criminal in allowing such an opportunity to escape; they had struggled against many difficulties, and had opposed them with success, so that he trusted that the tree of freedom would there take root, and send forth her best fruits.

On the Chairman proposing, "Success to the exertions which are now making for the spread of knowledge in our Oriental Possessions," Mr. BUCKINGHAM rose, and in an interesting address modestly but appropriately referred to his own efforts towards effecting the desirable object to which the company had just wished success. In these efforts, as is well known, Mr. B. was opposed, and obliged to return to this country. He paid a tribute of respect to the moral worth and intellectual powers of RAMMOHUN ROY, which could not fail of being grateful to many who heard him. To the address itself, however, the writer feels himself unable to do justice.

Some other toasts were given, including the officers of the Society, but of which the necessary limits of this report forbid a more detailed notice. The last was "The health of the Chairman; our best thanks to him for his services, and our warmest wishes for the success of the various plans of generous benevolence with which his name is so honourably connected."

In the course of the evening the names of several new subscribers were announced, and among them that of the Chairman, with a Life Subscription of *Ten Guineas*.

The Thirty-Seventh Annual Report of Manchester College, York.

In presenting their Thirty-seventh Annual Report to the public, the Committee of Manchester College regret that they are under the necessity of speaking unfavourably of the state of the funds. Notwithstanding the assistance derived from congregational collections and private benefactions, the expenditure of the year ending June 1823, considerably exceeded the income, and the Treasurer consequently is in advance to the College a still larger sum than he was at the close of the year preceding. Under these circumstances the Trustees have thought it inexpedient to make the addition to the Permanent Fund, to cover the annual

allowances for depreciation of the buildings at York, as directed by their Resolutions printed in the last Report. They have also been under the necessity of directing that the admission of Students on the Foundation be henceforth limited, so as not to exceed one admission for every two removals, until the total number be reduced to twelve, unless a reduction to that extent should be rendered unnecessary by a future increase in the College income. The Committee, convinced, from the experience of two Sessions, of the importance of providing for the regular instruction of the Students in the art of public speaking, in the course of the last summer prevailed upon the late Rev. PANDLEBURY HOUGHTON, in case life and health should be spared, to undertake the office of teacher of elocution in the present session. The Committee looked forward with great satisfaction to the benefit which the Students might be expected to derive from the example as well as the instructions of a gentleman so deservedly admired, both for the elegant correctness and persuasive eloquence of his pulpit compositions, and for simple and unaffected but dignified and highly-impressive elocution. They have great reason to sympathize with his many mourning friends, in the event which has disappointed so desirable an arrangement, and has deprived the world of one who united to qualifications as a preacher of no ordinary kind, a purity of heart, and an amiable guileless simplicity of manner and character, well calculated to give additional effect to his public services.

In the absence of direct instructions, the Committee advert, with no small pleasure, to a new undertaking by which the present session has been distinguished; and which, along with other beneficial consequences of even greater importance, will be found, they trust, to have had a powerful tendency to form, in those who have been engaged in it, that earnest, impressive and popular manner, which is so essential to their success as public teachers, and without which, the best talents and most eminent attainments in other respects, are too often defrauded of that sphere of usefulness in which they ought to have been exerted. The insulated situation of York, removed to a considerable distance from the nearest society of Dissenters interested in the prosperity of the Institution, has sometimes been objected to it, as the seat of academical education for our youth. The consequence, it has been feared, must be, that the Students cannot have sufficient opportunities of exercising their talents in the pulpit, during the conti-

nance of their academical course, and may, therefore, be in danger of entering upon the discharge of the ministerial office, almost new to many of its duties. Whatever may hitherto have been the extent of this evil, there is good reason to hope that it is now in a fair way of being remedied. Small societies of Unitarian Baptists have for some time existed, both in York, and in several places in the vicinity; till a recent period, however, the influence of their scruples on the subject of baptism was so strong, that, though agreeing with us on other points, they could not be induced to hold much intercourse with their Unitarian brethren, or to admit our preachers to address them. A more liberal spirit has now been introduced, and the senior Divinity Students have this year been actively engaged in weekly Missionary excursions to Malton, Selby, Howden, Cawood and several adjacent places. At Wellbourn, a village between York and Malton, a flourishing Sunday-School has been established, and the numbers who have sought to attend the services have been greater than the private house, which is as yet all the accommodation afforded, will admit. At this place it is hoped that a small chapel may be shortly erected. Upon the whole, the success has been encouraging, and highly creditable to the young men, who have voluntarily and zealously devoted themselves to an arduous undertaking without the prospect of any other remuneration than the satisfaction of doing good, and the hope of promoting their own improvement, while labouring for that of others. In this latter respect, the advantage, there is every reason to hope and believe, will prove to have been very considerable;—and on this account alone, independently of the prospect it holds out of promoting the cause of what they deem to be Christian truth, the friends of this undertaking confidently recommend it to the supporters of the Institution, as likely to be highly conducive to the improvement of its members in those qualifications which are so necessary to the acceptable and useful exercise of the ministerial office.

The number of Students in the last Session was twenty-six, viz. nine Lay Students, and seventeen Divinity Students, of whom fifteen were on the Foundation. Of these, Mr. William Bowen, M. A., is now settled as minister at Coventry, and Mr. Richard Shawcross, at Lincoln.

The Annual Examination took place on the 23d, 24th, 25th and 26th of June last, when the first prize for diligence, proficiency and regularity of conduct,

was adjudged to Mr. J. H. Worthington; the second to Mr. J. R. Beard; and the third to Mr. W. S. Brown; all Divinity Students, in the third year of their course. The first Mathematical prize, to Mr. James Martineau, and the second to Mr. Edward Talbot. The first prize, offered by Robert Phillips, Esq., for proficiency in classical learning, was awarded to Mr. Beard, and the second to Mr. George Lee. Mr. Beard also obtained the prize offered by Euclips, for the best translation into Greek. The prize for proficiency in Elocution, during the Session, was given to Mr. Brown; and that for the best delivered Oration, to Mr. Carter.

The number of Divinity Students, during the present Session, is nineteen; of whom Messrs. Payne and Ryland are in the last year of their course; Messrs. Mitchelson, Beard, Brown, Wreford, Taggart and Worthington, in the fourth; Messrs. Howarth, Aspland, Lee and Russell, in the third; Messrs. Talbot and Martineau in the second; and Messrs. Francis Rankin, of Bristol, Henry Squire, of Taunton, Edward Higginson, son of the Rev. Edward Higginson, of Derby, Francis Darbishire, of Bolton, and Nathaniel Philipps, son of the Rev. Dr. Philipps, of Sheffield, in the first. Of these, seventeen are on the foundation of the College; but it should be stated, that the Committee, in consequence of the inadequacy of their Funds, have been under the necessity of limiting the grant to the five last-named Students, to one half of the usual exhibition, with the understanding, that they shall have a preference to succeed to full exhibitions, as vacancies occur. There are also ten Lay Students in the College.

During the last year, the expediency of investing the permanent property of the College in the purchase of land, has been frequently brought under the consideration of the Committee, and from the attention which they have paid to the question, they are of opinion that such an appropriation of the disposable funds will, at this period, be advantageous to the interests of the Institution. In reference to this subject, the two following Resolutions were passed at the annual meeting of Trustees, held on the 1st of August last, viz:—

Resolved unanimously,

1st. That it appears to this meeting to be very desirable to have the Permanent Funds of the College invested in real estate, and that the present is a favourable period for the purchase of and;

2d. That the Committee be empowered to make such investment in land on behalf of the permanent Fund as they may judge expedient:

In compliance with these Resolutions the Committee have recently contracted for the purchase of an estate near Kirby Moorside, the particulars of which will be detailed in the next Report.

JOSEPH STRUTT, President.

Manchester, May 1, 1824.

Manchester College, York.

Proposed Unitarian Chapel, Wellbourne, near York.

THE following is a brief account of the state of a small congregation of Unitarians and Unitarian Baptists now existing at Wellbourne, a village not far from York. When, by the alteration in the rules of this Institution, the senior students, at the beginning of this session, undertook missions to various places about York, they were introduced to this village by John Mason, an Unitarian Baptist, whose humble but zealous exertions in this neighbourhood have been attended with the greatest success. In the villages round York, he has not only set on foot small societies of Unitarian Baptists, but succeeded in turning several, as well from speculative error, as from the paths of vice to purity and holiness of life. At Wellbourne he had established a society, highly respectable in point of number, and by his means the students were introduced to the village. Through the whole of this session their services have been received in the place with a degree of gratitude, interest and affection from this humble but worthy society, which can be estimated only by those who, having spent the Sunday among them, have witnessed their zeal in the cause of religion, and their exemplary Christian character. The services have been conducted in a small and inconvenient room belonging to one of the members, which, with the adjoining, has been often crowded to excess. With the cordial exertion and assistance of many of the members a Sunday-school has been established there; and in a very small room, but the only one to be had for the purpose for the last three months, upwards of 70 or 80 children have regularly received instruction.

There cannot, we conceive, be a stronger exemplification of the truth that Unitarianism is the religion for the poor; though its aspect may be exceedingly different in most of the wealthy towns in this country. And they who are interested in the spread of religious truth, and can estimate the value of a simple but solid and practical faith to those who most need its influence, will be delighted to find that Unitarianism has taken deep root, and flourished in a village, where the ordinarily popular sects, Methodists

and Ranters, have failed, though not without effort. Under these auspices, and in such a promising state of things, it must evidently be desirable that every obstacle to the full operation of what we consider truth should be removed, and we, therefore, propose the erection of a chapel in the place. There is no place of worship at present there. It will be surely interpreted as an omen favourable to the cause of religious truth in this age of sectarian zeal, to see an Unitarian chapel raising its head as the sole guardian of religion in an English village. The chapel we intend to build as economically as possible, in the vacation, to be ready for the students on their return next session; and we send this brief notice of the case to the Unitarian public, to enable them to judge whether or not it be worthy of their cordial support. Our regular congregation at Wellbourne cannot be far from a hundred, the room being often inconveniently full. The school we have established seems to have removed every prejudice against Unitarianism, both there and in the neighbourhood. There are many who would attend a chapel who object to a private house. There is every prospect of its being resorted to by many from the surrounding villages, which are thickly scattered, and where services have not unfrequently been conducted by the students; and, perhaps, the best recommendation of the whole will be the excellent, pious and Christian character of the people for whose sakes the chapel will be built, and who illustriously exhibit the power of Unitarian views, to enlighten the minds and purify the hearts of the poorest, but most peculiarly favoured followers of the religion of Jesus.

The Secretary to the College Missionary Society.

Towards the completion of this plan fifty pounds have been already collected in York and its vicinity, including £10 from Mrs. Mary Hughes. Farther subscriptions will be received by the Rev. Charles Wellbeloved, York, and the Rev. Robert Aspland, Hackney.

The First Anniversary of the Tenterden District of the Kent and Sussex Unitarian Christian Association took place on Wednesday, May 26th. It was introduced with an afternoon service. Mr. Harding read the Scriptures; Mr. H. Green assisted the congregation in prayer; Mr. Taplin delivered the sermon and concluded. Those of the congregation who were inclined, then adjourned to the Woolpack Inn, where 115 persons of both sexes partook of tea. Mr. Mace was then called to the Chair. Various senti-

ments, corresponding with the occasion, were offered; and observations made upon them by some of the company present. The cordial harmony which attends these meetings prevailed in every part of the room; and at the usual hour the company retired, rejoicing in their religious advantages, and that they had been favoured by Divine Providence with another opportunity of bearing their open testimony to the Divine Unity, and to the sole and supreme worship due to the one only living and true God.

L. HOLDEN, Secretary.

June 1, 1824.

Sir,

In the account that was forwarded for insertion in the *Mon. Repos.*, (p. 334,) of the second anniversary of the *Meer Lane Society, Bolton*, were the following paragraphs. As the statement of the proceedings copied from the *Christian Reformer*, does not contain these, I shall feel obliged by their insertion in the ensuing number.

The congregation, at its annual meeting, unanimously resolved, "That the support which this congregation has received from the friends of pure and undefiled religion has excited in the breasts of its members the liveliest emotions of gratitude; and they should not do justice to their feelings, were they not, in the warmest terms and manner, to return their respectful thanks to the contributors towards the liquidation of the debt on their meeting-house; at the same time expressing their hope that their past and future conduct, as a religious society, will shew that the obloquy under which they have laboured was totally unmerited."

The congregation having understood it to be the intention of several individuals and Fellowship Funds to contribute towards the liquidation of their debt, beg to state to those parties, and to others interested in their prosperity, that if possible a vestry and school will be built by the Society. After the exertions which they have already made, especially at their late Anniversary, they feel themselves unable to do much, but as the erection of a vestry and school is essentially requisite to the comfort and usefulness of the congregation, they entertain the hope that the liberality of the public will enable them to carry these intentions into effect. From Mrs. Togood, of Sherborne, they respectfully acknowledge 5*l.*; and any further sum which may be contributed, will be advertised on the cover of the *Monthly Repository*.

GEORGE HARRIS.

Bolton, June, 1824.

Services at Old Presbyterian Chapel, Buxton.

BUXTON CHAPEL will be open for divine service at eleven o'clock in the mornings and five in the evenings of the following days, when the ministers, whose names are annexed, are appointed to preach.

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| July | 11. | Rev. James Brooks, of Hyde, Cheshire. |
| | 18. | Franklin Baker, of Bolton, Lancashire. |
| | 25. | George Cheetham, of Macclesfield, Cheshire. |
| Aug. | 1. | John G. Robberds, of Manchester. |
| | 8. | William Hincks, of Liverpool. |
| | 15. | Samuel Parker, of Stockport. |
| | 22. | John Gaskell, of Dukinfield. |
| | 29. | Dr. Philippe, of Sheffield. |
| Sept. | 5. | Edward Higginson, of Derby. |
| | 12. | ——— Brettell, of Rotherham. |
| | 19. | Benjamin Carpenter, of Nottingham. |
| | 26. | Charles Wallace, of Altrincham. |
- W. WHITELEGG, Secretary to the Trustees.

Dudley Double Lecture.

On Whit-Tuesday, June 8th, the Annual Meeting of Ministers denominated the Double Lecture, took place at Dudley. The Rev. James Scott, of Cradley, conducted the devotional service. Two interesting sermons were preached: the former by the Rev. Benjamin Carpenter, of Nottingham, on Luke vi. 44: "*For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes:*" the latter by the Rev. Alexander Paterson, of Stourbridge, on Acts xiii. 36: "*God raised him from the dead.*" Twelve ministers were present, and the congregation was numerous and respectable. The Rev. R. Lloyd, of Kingswood, and the Rev. W. Bowen, of Coventry, were appointed to preach at the next Anniversary.

J. H. B.

THE Annual Meeting of the Devon and Cornwall Unitarian Association will be held at Cullompton, on Wednesday, the 7th of July, when the Rev. H. Acton, of Exeter, is expected to preach.

Exeter, June 5, 1824.

Ecclesiastical Preferment.

CHARLES JAMES BLOMFIELD, D. D., is appointed to the bishoprick of Chester, vacant by the Translation of Dr. Law to the see of Bath and Wells.

THE *Primitive Methodists*, commonly called *Ranters*, held their Annual Conference lately for a fortnight, at Halifax, when about seventy preachers and delegates attended. They have in connexion, 33,536 members; 238 itinerant preachers; and 1,402 local preachers. Increase of members during the past year, 4,240.

—*Leeds Mercury.*

ERASMUS's far-famed *Greek Testament*, on vellum, printed at Basil 1519, in which edition Erasmus omitted the celebrated verse in St. John's Epistles, respecting the three heavenly witnesses, was purchased yesterday at Evans's, by the Archbishop of Canterbury, for £140. Sir Mark Sykes bought this book in Holland for £30. There is but one other copy of it known to exist on vellum, and that is in the Cathedral at York. Sir Mark Sykes manifested so ardent a disposition to possess this volume, that previously to his fortunate purchase abroad, he is said to have offered the Archbishop and Dean and Chapter of York, one thousand guineas for their copy, which they refused; Mr. Thorpe, the bookseller, was the Archbishop of Canterbury's powerful competitor.

Morn. Chron., June 2.

PARLIAMENTARY.

HOUSE OF LORDS,

MAY 28, 1824.

Corporation and Test Acts.

LORD HOLLAND presented a petition from certain Protestant Dissenters of the town of Chichester against the Test and Corporation Acts. His Lordship said, the petition related to a most important subject, and though he was obliged to respect one of the Acts (the Test Act) to which it related, as the law of the land, yet he thought, after bestowing on it a great deal of consideration, it ought to be characterized as an Act for limiting the King's Prerogative, and violating the Sacrament of the Lord's Supper, producing only perjury and crimes. It was highly incumbent, he thought, that these Acts should be reconsidered. He did not pledge himself to bring forward any measure on the subject; but the subject was worthy of mature consideration both in

doors and out of death. He had no doubt, when the subject was understood, all denominations of Christians would wish the law amended.

HOUSE OF COMMONS.

JUNE 4.

Corporation and Test Acts.

Mr. HUME presented a petition from Chichester for the repeal of these Acts.—Mr. J. SMITH hoped more such petitions would come in against that disgrace to the Statute-book. Sir J. NEWPORT remarked, that Dean Swift had asserted, that if the Test and Corporation Acts were repealed, the Dissenters would overthrow the Church Establishment in Ireland. They were, however, repealed in 1782, without producing that effect. "To shew," continued the Honourable Baronet, "how little was known of this repeal by Ministers, I may mention, that within these five years, I was speaking to a minister on the subject of Catholic Emancipation, and he told me that one of his greatest objections to that measure was, that it would be impossible to prevent the repeal of the Test and Corporation Acts. I told him that the Test and Corporation Acts in Ireland had been repealed, so far as Protestant Dissenters were concerned, forty years ago. He would not believe the fact, and was only convinced by my producing the Statute. Such is the effect of being led by prejudice, rather than by judgment."—The petition, of which the following is a copy, was ordered to be printed.

The humble petition of the undersigned persons, being Protestant Dissenters of several denominations, in the city of Chichester,

Respectfully sheweth,

That your petitioners, conscientiously dissenting from the National Church-Establishment of England upon the same principle on which Protestants separate from the Church of Rome, and conceiving that all civil disabilities and penal statutes are utterly inconsistent with that true Protestant principle, the right of private judgment in matters of religion; and that religious tests afford great advantage to the unprincipled and inconsiderate, by whom they are disregarded over the honest and conscientious; humbly beg leave to call the attention of your Right Honourable House to those penalties, to which the Dissenters from the Establishment are still liable; in the confident conviction, that, from the increasing liberality of the times, a liberality that has frequently been displayed in the Acts of

your Right Honourable House, the relief they beg thus humbly to solicit will not be refused.

That without entering into the question, whether or not it was the intention of the Legislature, in passing the Acts of the 13th and 25th of his Majesty Charles IInd, commonly called the Corporation and Test Acts, to exclude from civil offices Protestant Dissenters, your petitioners would beg to suggest, that though withdrawing from the Ecclesiastical Establishment of the country, Protestant Dissenters have ever shewn themselves the most strenuous defenders of its constitutional liberties, and while they disclaim the charge of seeking political power for themselves, they cannot but feel that to close against them the avenues to honourable distinction, is not only to deprive the country of their services, but cruelly and unjustly to stigmatize them with comparative disaffection, after upwards of a century of tried loyalty, and thereby to hold them forth to the ignorant, the bigoted and the malevolent, as marks of obloquy and persecution.

The circumstance of some persons belonging to the body of Protestant Dissenters, accepting offices, or becoming members of corporations, notwithstanding these excluding statutes, does not, in the apprehension of your petitioners, detract from the weight of the foregoing observations, nor diminish the injustice and impolicy of the statutes themselves; for, not to do more than remark, that Dissenters so accepting offices, or becoming members of corporations, are few compared with the whole body, your petitioners feel assured, that conscientious Nonconformists must, ere they determine what course to pursue, experience a severe mental conflict between the calls of civil duty and their religious opinions, or must trust to the Indemnity Act, annually passed by your Honourable House, to protect them from the penalties incurred by violation of the statutes in question.

That your petitioners beg, with all humility, to submit to your Honourable House, whether the Indemnity Act, passed from time to time by your Honourable House, be not a virtual acknowledgment, that the statutes, of which your petitioners crave the repeal, are improper, and cannot, in these enlightened times, be strictly enforced; and your petitioners, without inquiring whether it be not more wise to repeal laws which are thus kept in continual abeyance, beg to submit to your Honourable House that whatever the protection, incidental or otherwise, afforded by the Indemnity Acts, these Acts can never restore Dissenters to that

just state in society, from which, for no crime either proved or justly imputed, they are excluded, and which dishonour, in the judgment of your petitioners, can be removed only by the repeal of the statutes in question, at least as far as by their present operation Protestant Dissenters are affected.

Your petitioners humbly pray your Honourable House to take the premises into your serious consideration, and to grant them relief, and your petitioners shall ever pray, &c. &c.

JUNE 17.

On rising to present a Petition on this subject, Mr. W. SMITH spoke nearly as follows:—

“MR. SPEAKER,

“The petition which I am about to present being of very considerable importance, whether we regard the number of petitioners, (which is near ten thousand,) their respectability, or the magnitude of the objects to which it relates, I cannot but request for it the particular attention of the House. It does not include the Methodists of either class, nor, of course, the Catholics; but, with these exceptions, may be said to include all the Dissenters of England, and to speak the sentiments of sectaries of every description, differing from each other in almost every shade of religious opinion within the pale of Christianity, and agreeing only in their objection to the discipline of the Established Church, and in general attachment to the principles of religious liberty. The grievance complained of is, their being subjected to civil disabilities merely on account of their nonconformity to the ecclesiastical establishment. For this reason alone, they are by law disqualified from holding any office of trust, power or emolument, and without the proof, or even the imputation of guilt, are exposed to pains and penalties which by law are affixed only to heinous and infamous crimes. Treatment like this they presume to think is at variance with all just and sound principles of government, and in these enlightened times can be maintained no longer than it is permitted to remain unexamined and unimpeached. I believe, Sir, that the Catholic requests have of late made considerable progress in public opinion, and that the principal objection which remains against granting their emancipation, arises from their acknowledgment of the spiritual supremacy of a foreign potentate. It is not now my intention to argue any branch of this question—were I so to do, I should prefer taking the ground which I think the most firm and tenable as

well as the most liberal,—‘that no civil disadvantages should be imposed on account of religious opinion or profession,’ by which the door would certainly be opened to the Catholics; but to admit the claim of the Dissenters, it is not necessary to lay so broad a foundation; as, so far from holding, in common with the Catholics, the supremacy of the head of a Foreign Church, they acknowledge no such power on earth, and voluntarily submitted (whether discreetly or not may be questioned) to the yoke which they have ever since borne, for the very purpose of facilitating the exclusion of a Catholic prince from the throne. It is not, Sir, my intention at present to ground any motion on this petition. I have only been requested to present it in order to engage to this very important concern the serious consideration of the Legislature, and to intimate the probability of its being ere long brought in the shape of a motion before the House.—Mr. ROBERTSON said he considered this petition fraught with danger to the Established Church. Such was the growing influence of that class of men to whom the petitioners belonged, that they were courted by all parties, both by the Government and by the gentlemen opposite, and into whatever scale they throw their weight it was sure to preponderate. No man could accuse him of being either narrow-minded or bigoted; but he thought it was necessary to withstand the rising importance of this class of men, which was going on with extraordinary celerity. If some check was not given, possibly we might see them, in the course of the next Session, so powerful and influential, that it would be impossible to carry on the business of the State or of the Established Church; and, therefore, he should oppose any further concessions to them.—Mr. WILLIAM SMITH said, he should not add any thing further by way of reply to what had fallen from the Honourable Member, than merely to observe that he had mistaken all the facts.” (Hear, hear, hear!)

The petition was as follows:—

The humble petition of the undersigned persons, being PROTESTANT DISSENTERS of the Three Denominations, Presbyterian, Independent, and Baptist, in the Metropolis and its Vicinity,

RESPECTFULLY SHEWETH,
That your petitioners are the successors, and, in many instances, the lineal descendants of those persons who, though dissenting from the Ecclesiastical Establishment of the country, were ever found among the most strenuous defenders of its constitutional liberties; who were universally zealous in assisting to estab-

lish the glorious Revolution of King William the Third, and active in opposing the criminal struggles which were subsequently made in favour of the deposed Monarch, and that your petitioners, early trained in these principles, have ever steadily maintained them as the only solid and rational ground of union between the sovereign and the subject, in the reciprocal bonds of generous confidence and affectionate duty.

That your petitioners have always been accustomed to regard the exercise of private judgment in religious affairs, as a right, natural, absolute and inalienable; supremely important as affecting the highest interests, and involving the most sacred duties of man; and necessarily including the liberty, not merely of worshipping in the mode his conscience approves, but, also, of publicly declaring and defending the opinions he entertains; without which, indeed, scarcely could any religious freedom be said to be granted; for as freedom of thought cannot be restrained by human power, its most unlimited exercise cannot be the subject of human concession.

That your petitioners bow down in the sincerest thankfulness to Divine Providence, for having so accelerated the progress of light and knowledge in the world, that these truths, which but a few generations ago could not have been asserted but at the risk of personal liberty and even of life, are now almost universally and completely recognized in all Protestant and in many Catholic states.

That your petitioners are farther desirous of acknowledging, with grateful satisfaction, the large improvement of their legal situation in this country, during the life of his late Majesty, in which period more was effected than under any preceding reign to emancipate religion from the civil thralldom to which it was formerly subjected.

That, nevertheless, this freedom cannot be complete, as far as respects your petitioners, while they remain proscribed and degraded on account of their nonconformity to the National Church.

That while such nonconformity was held legally criminal, (however unjust,) it might, *consistently* at least, have been visited with punishment. But since the religious rights of your petitioners have been acknowledged, and their profession and worship legalized, the continuance of punishment on these accounts, in whatever shape or under whatever pretext, is not only unjust in itself, but inconsistent with the principles on which every relaxation in their favour has been granted.

That your petitioners are not ignorant

of the pleas on which their request has been resisted; but they flatter themselves that the justice and liberality of the present times will no longer urge against them, that to be debarred from the common advantages enjoyed by other innocent citizens is not *punishment*; especially when such degradation is, indeed, well known to the law, but only as the appropriate penalty upon heinous and disgraceful crimes. They trust that eligibility to office will no longer be refused to them when asked as a common right, from the palpable error of confounding it with the actual possession of office; which latter no Dissenter was ever so absurd as to expect; otherwise than in the same course with their fellow-subjects; but in their claim to be held equally eligible, they are corroborated by the well-known declaration of King William the Third, — that “he wished a door should be open for the admission, into his service, of all Protestants who were able and willing to serve him;” and when it is obvious that the principle of the arbitrary exclusion of some from all offices of power, trust and emolument, for the imagined security of others, may be used to justify every species of restriction and degree of severity, extending to the deprivation of property, liberty, and even life itself; if (as has often been the case) a prejudiced, misjudging, or fanatic majority should choose to deem such extremities necessary for their own satisfaction or the safety of their religion; — and your petitioners conceive the infliction of any of these evils, in their higher or lower degrees, on account of religious persuasion or profession, to be, according to the most accurate and acknowledged definition, *persecution* for conscience’ sake.

That with respect to the relief afforded them by the annual Indemnity Act, so often held forth as amounting to a virtual repeal of the disqualifying statutes, your petitioners decline entering into discussions of its extent or efficacy; nor will they inquire whether it be not more wise (as it certainly would be more magnanimous) at once to repeal laws whose operation is asserted to be thus kept in continual abeyance: it is enough for them to observe, that a partial and discretionary indemnity against penalties still left to be incurred, is neither constitutional security nor equal justice. They well know, that though these Acts may incidentally afford protection to them as well as to those in whose favour they were meant to operate, (though not to the extent which has been imagined,) yet that for their ease or relief they were never intended; and the injury which your peti-

tioners most deeply and generally feel is of a different nature:—their universal exclusion from all the offices of society conferring honour, trust and emolument, although they are called on to contribute their full share to all the burthens and expenses of the State, *even those levied for purposes purely Ecclesiastical*, is, doubtless, a particular injury to some few of their body who might otherwise, probably, be occasionally appointed to such situations;—but this is an evil light and trivial compared with the grievance of which they principally complain, viz. that, by this exclusion, they are *all*, indiscriminately, held up to public odium, as unworthy to be admitted to such participation; and they ask from what portion of this dishonour can the Indemnity Acts relieve them; or how restore them to that, their just station, from which, for no crime either proved or even imputed, they have been so harshly thrust away?

That your petitioners humbly conceive, that even allowing the abstract right of employing all means for the defence of an established religion, it would still remain doubtful whether such restrictive laws confer *any* real security; and far more so, such a degree of it as to render expedient the use of weapons so questionable; but that, on the contrary, justice and liberality are the natural sources of strength and safety, while danger is the far more common result of suspicious policy and oppressive conduct. In this opinion, also, your petitioners are again supported by the same royal authority before quoted, as recorded in your journals, viz. “that granting ease to Dissenters would contribute very much to the establishment of the Church.”

They farther presume to represent, that the specific test imposed is liable to the imputation of profaning a solemn rite of Christian worship, to the great disgust of many religious members of the Established Church, and to the scandal of religion itself: and that it is farther objectionable, because it can only deter the conscientious, while it is wholly powerless against unprincipled ambition. But that on such arguments, as affecting themselves, your petitioners are little disposed to insist, because, by any other impediment equally efficient, they would still deem themselves equally aggrieved; and that, for the impropriety of the test, those who ordain it, and not those who suffer under it, are responsible.

On the whole, your petitioners humbly pray this Honourable House to take the premises into their serious consideration, and to grant them relief: and they persuade themselves, that the improvements

of their situation already conceded; so far from affording any just reason for expecting them to continue passive under the remnants of the galling yoke, may rather be regarded as an encouragement from the Legislature, respectfully, but frankly, to submit to its wisdom the expediency of abolishing every fragment of that system of restraint on religious profession, which had its origin in times of darkness and intolerance, and by which your petitioners are to this day severely, and, as they presume to think, injuriously affected.

And your petitioners shall ever pray, &c.

JUNE 18.

Petition of the Rev. Robert Taylor for Religious Liberty.

Mr. HUME presented a petition from the Rev. Robert Taylor, Clerk, Bachelor of Arts, and Secretary to the Society of Benevolence in the city of Dublin. The prayer of the petition was, that he might be permitted to open a chapel for the worship of Almighty God, without any reference to the authorities of antiquity. The Honourable Member took occasion to express his disapprobation of the prosecutions which were going forward every day on account of religious opinions. Nothing, in his mind, could be more injudicious than the severe punishments which were inflicted. It was shocking to observe such bigotry and persecution in this enlightened age; and if the judges were to imitate the disgraceful conduct of the Recorder of London, it would bring the whole bench into disrepute. It was monstrous to find, that because a man conducted his own defence, he should be sentenced to three years' imprisonment. He thought the persecutors were worse than those persecuted, for they were suborners of the crime. The practice was disgraceful in the highest degree. He was sorry he did not see in their place any of the Law Officers of the Crown. He had had the petition for some days, but was unable to find any of the Learned Gentlemen in their place; and he trusted that that portion of his Majesty's Ministers who were not bigots or persecutors, would put an end to this disgraceful system.

Mr. WYNN said it would have been much better if the Honourable Member had presented the petition in the presence of the Attorney or Solicitor-General, or the Secretary of State for the Home Department; for these prosecutions must of course be carried on under the authority of the Secretary of State. With respect to the quantum of punishment, that must

be regulated by a variety of circumstances, such as the repetition of the offence, and also by what the Honourable Member had alluded to, namely, the mode of conducting the prisoner's defence. All these circumstances the Judge must consider in inflicting punishment. With respect to the prayer of the petition, he should not object to its being brought up, although he was inclined to think there was a remedy at law to which the petitioner might resort.

Mr. MONCK said, the sooner we put an end to these prosecutions the better, and particularly for the Church. Nothing could be more erroneous than to think of putting down opinions by law—they should be met by argument and example.

Mr. HUME said, he thought it right to add, that this gentleman had opened a chapel in Dublin, but he was attacked by the mob and driven from it.

The petition, of which the following is a copy, was then laid on the table.

"To the Honourable the Knights, Citizens and Burgesses in Parliament assembled.

"The Petition of the Reverend ROBERT TAYLOR, Clerk, Bachelor of Arts, Chaplain and Secretary of the Society of Universal Benevolence in Dublin, residing at No. 2, Water Lane, Fleet Street, London,

"Sheweth—That your petitioner is a regular and canonically-ordained Clergyman of the Established Church. That having been duly educated in the University of Cambridge, and having acquired all the learning and knowledge deemed necessary to the accomplishment of a Christian Minister, he entered into holy orders with entire sincerity of heart. That having for upwards of five years officiated in his ministry with great acceptance to the congregations committed to his charge, and never having incurred

nor deserved any ecclesiastical censure, his more extended inquiries and increase of knowledge since acquired, under the influence of that same principle of sincerity by which he hath been ever actuated, have given him reason to reject those things as fabulous and false, which, in his less informed state of mind, he held to be sacred and true.

"Your petitioner, therefore, humbly prayeth that he may have liberty to teach and preach the great truths and obligations of NATURAL RELIGION, which he now holdeth to be that alone which hath Almighty God for its author, and alone sufficient to make men wise and happy, as opposed to the jargon of scriptural theology, which your petitioner conscientiously believes to be AS FALSE AS GOD IS TRUE, and which, therefore, can only tend to make them stupid, miserable and wicked.

"And your petitioner prayeth that it may be lawful for him to open a chapel for the public worship of Almighty God on the principles of Reason and Universal Benevolence, without reference or respect to any authority of that statute-book of the law of the land vulgarly called the Holy Bible: and that the chapel so to be opened may be under legal protection from all such assaults, interruptions and murderous violence, as the Methodists and Evangelists of Dublin attempted against the person of your petitioner when officiating at the chapel of the Society of Universal Benevolence in that city, on the 28th of March last: and that like allowance and protection of law may be continued to all chapels opened upon the principles of Natural Religion, till their security against the rage of evangelical intolerance shall be established in the acquiescence of an enlightened people.

"ROBERT TAYLOR."

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THE

Monthly Repository.

No. CCXXIII.]

JULY, 1824.

[Vol. XIX.]

Letter from Dr. Doyle, Titular (Catholic) Bishop of Kildare, on the State of Ireland and the Irish Church.

[IN a debate in the House of Commons, on the 6th of May, on the following motion of Mr. Hume's,—“That it is expedient to inquire whether the present Church Establishment of Ireland be not more than commensurate to the services to be performed, both in regard to the number of persons employed and the income which they receive,”—Mr. ROBERTSON suggested the possibility of an union between the Catholic Church and the Church of England, observing, “that there was, in fact, no difference between them in any essential point of doctrine, the creed of the Romish Church being the same as that of the Church of England,” and that, though there was the greatest difference between the Lutheran and Calvinist Churches, the Government of Prussia, in 1817, had, notwithstanding, effected an union between them.* This suggestion occasioned the letter that we here insert from the pen of one of the ablest theologians in the Catholic Church of Ireland. Our readers will, we are persuaded, think it worthy of preservation and of occupying the place in which we put it. Ed.]

To — Robertson, Esq., M. P.

SIR,
THE sentiments which you are reported to have delivered in the House of Commons on the motion of Mr. Hume, relative to the Church Establishment in this country, induce me, though a stranger, to take the liberty of addressing you; and as I agree in opinion with you, that the best, if not the only effectual mode of pacifying Ireland, improving the condition of her people, and consolidating the interests of the empire,

would be found in a union of the Churches which distract and divide us, an expression of my views, who am a Catholic Bishop, may not be unacceptable to you.

A person well acquainted with Ireland, would not find it difficult to shew, why the efforts lately made to better her condition have been fruitless, and why every benefit conferred on her by the Legislature, or through the bounty of the English people, has had no corresponding effect. The whole frame of society amongst us is disorganized, and the distrust, apathy, fraud, jealousy, and contention which prevail universally, as they derange the public will, and prevent the mutual co-operation of all classes, must necessarily prevent the country, whilst they continue, from deriving advantage from any partial measure, or emerging from its present depressed, if not degraded, condition.

This state of the public mind and feeling is unquestionably produced by the inequality of the laws, and still more immediately by the incessant collision and conflict of religious opinions.

The Irish Parliament excluded and continued to exclude the British Constitution from the great mass of our people, first through bigotry and a fear of the Pretender; afterwards through the less worthy motives of religious intolerance and selfish monopoly: that Parliament is now happily extinguished, and the present Legislature can have no other motive for continuing the ancient system, than a desire to preserve the integrity of the empire, which it fears would be endangered, if a nation, with a people and resources such as ours, were united, rich and powerful.

Such considerations should doubtless have their weight with a statesman; and there is no man holding the helm of British interests who might not with reason hesitate as to the

* Another Member of Parliament, Mr. Dominic Browne, has proposed that the Catholic should become the Established Church in Ireland.

propriety of the course which he should proceed in with regard to Ireland. But the Government, Parliament, and all the reflecting portion of both countries agree in thinking, that the state of Ireland is intolerable, and that a material change must be effected in her condition. How this change can be produced, no man is prepared to say with confidence; but the apparent impossibility of discovering an adequate remedy for the inveterate and almost incurable diseases under which we labour, may in the end be the cause of applying to us the most, if not the only effectual cure.

One of the principal Secretaries of State has said in his place in Parliament, that every means of tranquilizing Ireland had been tried, Catholic Emancipation alone excepted, and to that measure he was not then prepared to yield his assent. The head of the Government, in the Upper House, has deliberately declared, that in his opinion, the admission of the Roman Catholics to the privileges of the Constitution would only aggravate the evils of the country. These personages are manifestly at a loss how to conduct the interests of Ireland. They must be aware that the whole body of the Catholics are impatient, that their pride and interests are wounded, that disaffection must be working within them, if they be men born and nurtured in a free state, and yet enslaved. These Ministers of the Crown must know, that the mind of a nation fettered and exasperated will struggle and bound, and when a chasm is opened will escape by it in a torrent like lava from the crater of a volcano.

They must see the rising greatness of France, and of the United States; the growing empires in South America; the character of those wars which are approaching, as well as the dispositions of six millions of the King's subjects; and they must have their misgivings as to whether they will be able to weather the coming storm. They are themselves preparing fuel for the flame in Ireland; they are educating the people without providing for their distress, and thus putting the sharpest weapons into the hands of men, who, as they learn to read, will also learn to calculate their strength, and to devise and meditate

on schemes of retaliation and revenge. They will not pacify the country, or induce the absentees to return, or the resident gentry to abide here in peace; by and bye there will be no link of connexion between the Government and a zealous, if not a disaffected people. The ministers of the Establishment, as it exists at present, are and will be detested by those who differ from them in religion; and the more their residence is enforced, and their number multiplied, the more odious they will become. This may seem a paradox in England, but whosoever is acquainted with the oppression arising from tithes and church rates, and with the excessive religious zeal which has always characterized the Irish, will freely assent to this truth, however strange it may appear: I doubt as little of it as of any other I have stated.

The Minister of England cannot look to the exertions of the Catholic priesthood; they have been ill treated, and they may yield for a moment to the influence of nature, though it be opposed to grace. This clergy, with few exceptions, are from the ranks of the people; they inherit their feelings: they are not, as formerly, brought up under despotic governments; and they have imbibed the doctrines of Locke and Paley, more deeply than those of Bellarmine, or even of Bossuet on the divine right of kings; they know much more of the principles of the Constitution than they do of passive obedience. If a rebellion were raging from Carrigfergus to Cape Clear, no sentence of excommunication would ever be fulminated by a Catholic Prelate, or if fulminated, it would fall, as Grattan once said of British Supremacy, like a spent thunder-bolt, "some gazed at it, the people were fond to touch it."

The Catholics possessed of property in Ireland either cannot or will not render any efficient services to the Government, should eventful times arrive. The number of the ancient proprietors of land amongst the Catholics has of late years rather diminished than increased, and those who remain of them have at present less influence than at any former period of our history. The system of class-ship is entirely dissolved in Ireland;

the Catholic aristocracy, as they are called; since the Penal Laws were relaxed, have gradually withdrawn themselves from the people; they have shewn on some occasions an overweening anxiety for emancipation, at the expense of what the priesthood and the other classes deemed the interests, if not the principles, of their religion; hence they are looked on with suspicion, and can no longer wield the public mind. The men who have purchased properties in land, who have lent their money, acquired by industry, on mortgages; those who are engaged in commerce, or in the liberal professions, are, with a few silly exceptions, on the side of the people. These are men of literature or of trade; and therefore, if history and experience can be credited, they are bold, ambitious, fond of justice and of freedom: from such men the Government, should it persist in its present course, has only to expect defiance or open hostility.

Such is the view which this country must present to the eye of a British Statesman; and when he turns from it and says he knows not what to do, he professes his incompetency to guide the public councils.

In such a state of things it behoves Parliament to apply to itself what the Roman Senate used to say to the Consul or Dictator in times of peril, *Cureti, ne quid respublica detrimenti patiatur*; and I have little doubt, if your sentiments were adopted by it, but that Ireland could be tranquillized, the union of the countries cemented, peace and prosperity diffused, and the empire rendered invulnerable.

These results cannot be attained by Catholic Emancipation alone, still less by those futile measures which are now in progress. If the mind of the nation be not well-directed, and the public will made to co-operate with the Legislature, the disease may be repressed or shifted, but no renovating principle of health will be infused into the frame of society.

Catholic emancipation will not remedy the evils of the tithe system; it will not allay the fervour of religious zeal—the perpetual clashing of two churches, one elevated, the other fallen, both high-minded, perhaps intolerant; it will not check the rancorous animosities with which different sects as-

sail each other; it will not remove all suspicion of partiality in the government, were Antoninus himself the Viceroy; it will not create that sympathy between the different orders in the state which is ever mainly dependant on religion, nor produce that unlimited confidence between man and man which is the strongest foundation on which public welfare can repose, as well as the most certain pledge of a nation's prosperity. Withal, Catholic emancipation is a great public measure, and of itself not only would effect much, but open a passage to ulterior measures, which a provident Legislature could without difficulty effect.

The union of the Churches, however, which you have had the singular merit of suggesting to the Commons of the United Kingdom, would together and at once effect a total change in the dispositions of men; it would bring all classes to co-operate zealously in promoting the prosperity of Ireland, and in securing her allegiance for ever to the British Throne. The question of emancipation would be swallowed up in the great inquiry, how Ireland could be enriched and strengthened; and in place of the Prime Minister devising arguments to screen an odious oppression, and reconcile an Insurrection Act of five and twenty years' duration, with the Habeas Corpus Act and Magna Charta, we would find him receiving the plaudits of the Senate, the thanks of his Sovereign, and the blessings of millions, for the favours which he could so easily dispense.

This union, on which so much depends, is not, as you have justly observed, so difficult as it appears to many; and the present time is peculiarly well calculated for attempting, at least, to carry it into effect.

It is not difficult; for in the discussions which were held, and the correspondence which occurred on this subject early in the last century, as well that in which Archbishop Tillotson was engaged, as the others which were carried on between Boasuet and Leibnitz, it appeared that the points of agreement between the Churches were numerous, those on which the parties hesitated few, and apparently not the most important. The effort which was then made, was

not attended with success, but its failure was owing more to princes than to priests, more to state policy than to a difference of belief. But the same reasons which at that period disappointed the hopes of every good Christian in Europe, would at present operate favourably. For what interest can England *now* have, which is opposed to such a union, and what nation or church in the universe can have stronger motives for desiring it than Great Britain, if by it she could preserve her Church Establishment, perfect her internal policy, and secure her external dominion?

The time is favourable; for the Government is powerful and at peace; the Pope is powerless and anxious to conciliate; the Irish Catholics are wearied and fatigued, exceedingly desirous of repose; the established religion is almost frittered away, and the monarchy, a thing unprecedented in a Christian state, is left in one country with only the staff of the Church, to use an expression of Mr. Hume's, and in the other with less than a moiety of the people attached to the hierarchy. Add to this the improvement of men's minds during the last century, the light and liberality which distinguish the present, the revival of Christian piety since the overthrow of the French Revolution, and the disposition of even religious disputants to conciliate and explain.

In Ireland, I am confident that, notwithstanding the ferment which now prevails, a proposition, such as you have made, if adopted by Government, would be heartily embraced. The Clergy of the Establishment are unpopular, and they feel it; they are without flocks, and every professional man wishes for employment; their property is attacked, and even endangered, for the State has touched it, and the people have no respect for it. The Dissenters have encroached on them; and the Catholic Clergy have despoiled them, in many places, of their flocks. The Catholic Laity, as I before mentioned, are tired of their degradation; they are wearied in pursuit of freedom; they love their country, and are anxious for repose. Their Clergy, without, I believe, an exception, would make every possible sacrifice to effect a union; I myself would most cheerfully, and without

fee, pension, emolument, or hope, resign the office which I hold, if by doing so, I could in any way contribute to the union of my brethren and the happiness of my country.

The proprietors and capitalists in Ireland, are affected at the prospect which lies before them, and are, if not blind to self-interest as well as dead to patriotism, anxious to establish peace and security amongst us. The Government has no interest in preserving disunion, unless for the purpose of securing its power; and should it find an honourable and safe substitute for so detestable and precarious a system, it would be blind and besotted if it did not embrace it.

The King who rules over us is liberal, wise and enlightened, beyond any of his predecessors; and as he is the head of the State, so he has been foremost through life in bestowing his royal countenance and support on whatever could contribute to the honour of religion, to the good of his subjects, or to the glory of his reign. Whatever, then, time and circumstances can contribute to a great and good undertaking, seems now to favour a project for the union of Christians too long divided. Had they been so favourable in the sixteenth century, the separation which has produced such numberless calamities, would certainly have been prevented.

It may not become so humble as individual as I am to hint even at a plan for effecting so great a purpose as the union of Catholics and Protestants in one great family of Christians; but as the difficulty does not appear to me to be at all proportioned to the magnitude of the object to be attained, I would presume to state, that if Protestant and Catholic divines of learning, and a conciliatory character, were summoned by the Crown, to ascertain the points of agreement and difference between the Churches, and that the result of their conferences were made the basis of a *projet* to be treated on between the heads of the Church of Rome and of England, the result might be more favourable than at present would be anticipated.

The chief points to be discussed are, the Canon of the Sacred Scriptures, Faith, Justification, the Mass, the Sacraments, the Authority of

Tradition, of Councils, of the Pope, the Celibacy of the Clergy, Language of the Liturgy, Invocation of Saints, Respect for Images, Prayers for the Dead.

On most of these it appears to me that there is no essential difference between Catholics and Protestants; the existing diversity of opinion arises, in most cases, from certain forms of words which admit of satisfactory explanation, or from the ignorance or misconceptions which ancient prejudice and ill-will produce and strengthen, but which could be removed; they are pride and points of honour, which keep us divided on many subjects, not a love of Christian humility, charity and truth.

It should be the duty, as it is obviously the interest of the ruling powers, to provide for the happiness of the people, by enlightening their minds and by curbing their passions; not by reproachful speeches and coercive laws, but by means suited to their real wants; and if, through the wisdom of Parliament and the efforts of Government, the Churches of these countries could be united, a new era of happiness would commence in our history. The laws in this country could be equalized, the most perfect confidence would prevail between the Government and the subjects; their natural protectors would be restored to a generous and warm-hearted people; the aristocracy would become what it never has been in Ireland—a link between the prince and the peasant; industry would be protected; capital would flow into the country; all the resources of the soil, climate, genius and talent of the nation would be called into life and activity; the union of the countries would be consolidated, and Great Britain would not only be Queen of the ocean, but Mistress of the world.

Hoping that you will again call the attention of Parliament to the consideration of this important subject,

I have the honour to be,

Sir,

Your obedient humble Servant,

J. DOYLE.

Carlton, May 13, 1824.

SIR, June 22, 1824.

I HAVE looked with anxiety for some discussion in the Monthly Repository on the opinion attributed to Dr. Priestley by *Philadelphus* (vide pp. 15 and 283 of the present Vol.). It appears to me, the expressions quoted from Dr. P.'s Letters to a Philosophical Unbeliever, and which your correspondent calls "obscure," have been misunderstood by him, and that when fairly interpreted, it will not be (as he thinks it is) difficult "to reconcile the opinions expressed in that passage with the plain and positive declarations of Scripture." Dr. P. says, "I made it appear to the satisfaction of Dr. Hartley, in the short correspondence I had with him, that his theory furnishes pretty fair presumptions, that the pains of this life may suffice for the whole of our future existence, we having now resources enough for a perpetual increase in happiness without any assistance from future pain." *Philadelphus*, if I understand him rightly, considers Dr. P. as expressing in these words an opinion deduced from the theory of association, that future suffering will not (or may not) be necessary for the reformation of those who have passed through life in vicious courses. The passage is confessedly capable of this interpretation. There is nothing in the text or context which defines how far the writer extended his ideas of the possibility in question: but unless I am greatly mistaken, it may, with at least equal propriety, be taken in a very different sense, a sense accordant at once with the whole tenor of Dr. Priestley's writings, and "with the plain and positive declarations of Scripture."

The interpretation of *Philadelphus* derives no support from any part of Dr. P.'s Works that has come under my notice. He appears to the very close of his life to have regarded the future state as a state of rewards and punishments. Perhaps I may be permitted to occupy a small portion of your pages in substantiating this position. In the Institutes of Natural and Revealed Religion, (which were published in 1772, many years after the death of Dr. Hartley,) Part III. Ch. III. Sect. i., we have the author's view of "the substance of what we were

able to collect from nature concerning a future state, provided there were any such thing." He expresses himself as follows: "Upon the supposition of our surviving the grave, we were able, from the consideration of the equity of God's moral government, to infer, that the event would be very desirable to good men, and much to be dreaded by the wicked," &c. There was some hope that those who were not reclaimed in this world might be effectually cured of their vicious propensities by the more severe and durable punishments of another, &c. Thus much as to the light of nature. "From Revelation," Dr. Priestley adds, "we learn the actual certainty of a future state, and have an absolute assurance of its being a state of exact retribution, in which every man shall receive according to his works." In the second, on the nature of future rewards and punishments, he says, "The punishment of the wicked is described in the Scriptures, in such a manner as, if the representation be at all attended to, cannot but alarm our fears to the utmost," and enumerates several particulars furnished by the New Testament in illustration of this awful subject. Let us turn to the work to which *Philadelphus* refers, the "Letters to a Philosophical Unbeliever." Does not the whole tenor of it, as well as many particular passages, indicate a firm persuasion in a future state of punishment as well as reward? At the very outset, Letter I., the venerable defender of Natural and Revealed Religion characterizes his system as "a system which threatens vice with future punishment;" and maintains, in the 8th Letter, that we are led "to expect a more perfect retribution, than we see take place here, and consequently, to look for a state where moral agents will find more exact rewards for virtue, and more ample punishments for vice than they meet with in this world." And, not to multiply needless quotations, we have, in the second part, Letter V., the following account of Christian faith: "Christian faith implies a belief of all the great historical facts recorded in the Old and New Testaments, in which we are informed concerning the creation and government of the world, the history of the

discourses, miracles, death and resurrection of Christ, and his assurance of the resurrection of all the dead to a future life of retribution; and this is the doctrine that is of the most consequence to enforce the good conduct of men."

We have now brought down our proofs to the time when Dr. Priestley wrote the expressions in question, and it is plain that he could not by those expressions intend to deny or doubt the reality of future punishment. My assertion that his opinions on this subject underwent no change to the very close of life, is founded on his well-known death-bed conversation.

"He desired me," says his son, "to reach him a pamphlet which was at his bed's head, Simpson on the Duration of Future Punishment. 'It will be a source of satisfaction to you to read that pamphlet,' said he, giving it to me, '*it contains my sentiments,*'" &c. Are we then justified in applying the opinion which Dr. Priestley expressed in his correspondence with Dr. Hartley, "the pains of this life may suffice for the whole of our future existence," to those who live and die in the love and practice of sin? Did he not evidently mean that the pains of this life, *when they have operated effectually in destroying the love and the power of vicious principles and habits*, may suffice for the whole of our future being; and was it not probably his object, by shewing this to be a fair deduction from the doctrine of association, to prove the consonance of that doctrine with the plain and positive declarations of the New Testament? Thus understood,—taken as expressing a belief, that the hope of the righteous is at once justified by scripture and by reason—the language of the excellent Priestley on this occasion harmonizes with the general tenor of his works, and presents no such difficulty as *Philadelphus* appears to find in it. It coincides with the declaration of the Apostle, "These light afflictions, which are but for a moment, are working out for us" (i. e. for sincere Christians) "a far more exceeding and eternal weight of glory."

My object in this letter has been to shew that your correspondent has no right to appeal to the authority of Dr. Priestley in support of the specu-

lations which he has laid before your readers. Whether those speculations are in accordance with reason and with scripture rightly understood, is, I am aware, another question—a question, the discussion of which I would gladly commit to those who are better qualified for the task.

G. B. W.

SIR,
WILL you allow me room to address a few lines to your correspondent in the April Repository, (pp. 201, 202,) with whom, as a zealous friend to Sunday-Schools, I am happy to claim much warm sympathy of feeling, but from whom, on one material point, I cannot but essentially differ.

He expresses an earnest desire that the children should not receive a "Unitarian education"—which, it appears to me, would be denying them the greatest blessing that it is in the power of one human being to be the instrument of bestowing upon another! A truly scriptural, pious and rational view of his duties and his expectations—of the dealings of an infinitely holy and benevolent God with his creatures, and of what, on their part, he requires to be done—is a boon of more value than any other which, in this state of our existence, can be conferred.

We believe that our doctrines were those delivered by Christ and his apostles; and shall we not endeavour to give them pure and uncorrupted to the young minds whose tuition we undertake? If, as your correspondent wishes, they are merely to be taught to read, as in what are now called the "British and Foreign Schools," without the inculcation of any particular system of belief, it is nearly certain that ninety-nine out of a hundred will hold the same opinions with their parents and the world around them, opposite as these may be in many material points from what we esteem those of the New Testament, and demoralizing as the present state of every Christian country proves them to be.

All other sects carefully implant in the minds of their young pupils what they believe to be Christian truth; and are they not most commendable for so doing? It is surely a sacred

duty to infuse sentiments of piety and scriptural knowledge into every heart that is accessible to us, as early as it is capable of receiving them. I acknowledge, with regret, that from what I esteem a most mistaken idea of liberality, this is with respect to our Sunday-Schools, in some instances left undone by Unitarians; nor can I wonder that for the "*chilling coldness*" with which we are too justly charged in respect to spreading what we profess to believe "the truth as it is in Jesus," we are reproached and undervalued by every other denomination. When they see large congregations carrying on their schools exactly on the neutral plan which your correspondent recommends to all, they can hardly persuade themselves that we are sincere in our professions; and those who are disposed to judge most charitably, must conclude that we set a *small value* on our principles, and hold them to be of little or no practical importance.

That the conduct of Unitarian congregations should in any instances fully justify these conclusions, is deeply to be lamented. It is the heaviest charge which can fairly be brought against us, and it more than any, or perhaps than all other causes united, gives the zealous and serious of other sects, an unfavourable idea of the effects which our system produces upon the mind, and by that means they are in numberless instances deterred from inquiring into our opinions.

I should rejoice to know that what I have here stated had raised a doubt in the mind of your correspondent with respect to the plan which he has recommended.

MARY HUGHES.

July 5, 1824.

Remarks on Matt. xix. 28.

THE actual state of the text in this verse, may serve to prove the fallibility of conjectural criticism, and to illustrate what I may term the discretionary nature of punctuation. H. Owen (Bowyer's Conjectures, &c., in loc.) suspects, that the words *ἡ τῆς καλλογνισίας* were at first inserted in the margin "to denote the time when the apostles were to enjoy these blessings and privileges. And they

seem," he adds, "to have been inserted by a person who highly favoured the doctrine of the Millennium." Now this supposition is altogether destitute of external authority and support. Griesbach properly intimates, that we may read the clause in question with either what precedes or what follows. For my own part, I am inclined to connect it with our Lord's assurance, rather than with the description of the persons to whom that assurance is addressed.

My attention has been called to the passage by a curious and valuable communication occurring in a note to one of Mr. Wellbeloved's recently published "Three Additional Letters" to Wrangham (pp. 20, 21). I transcribe below the whole of the note, the reasoning of which is not less pertinent, spirited and able than the fact which forms the subject of it is extraordinary.

N.

"The Archdeacon of Cleveland cannot be unacquainted with a notable critical feat of a brother dignitary of the same rank, who, 'forsooth, must try his hand' at collating MSS. and editions of the New Testament. Finding, in the course of his learned investigations, the following note in the third edition of Robert Stephens's Greek Testament, on Matt. xix. 28, *Προ του, εν τη παλλαγναισιν, διαβολην εχουσι το γ, δ, ε, ζ, ιβ*, he considered it not as denoting a difference of punctuation, but a various reading found in the MSS. here enumerated. In decyphering these words, he unfortunately construed the Greek preposition *προ* like the Latin *pro*, and took it in the sense of *for*, or *instead of*, which in Greek, *as he ought to have known*, is expressed by *αντι*. Hence he concluded that Stephens meant to say 'instead of *εν τη παλλαγναισιν*, the MSS. γ, δ, ε, ζ, ιβ, read *διαβολην εχουσι*, and accordingly quoted *οι ακολουθησαντες μοι διαβολην εχουσι οταν* as the reading of Codex Steph. ε, &c.' (See Marsh's Letters to Travis, p. 176-7.) Now had this learned Archdeacon 'tried his hand at improved versions' also, what an important accession should we have received to the Christian doctrine! *Ye which have followed me HAVE A STOP when the Son of man shall sit in the*

throne of his glory. If further he had 'tried his hand' at interpretation, what ample scope would there have been for the display of ingenuity and talent, in setting forth the magnificent privilege to be enjoyed by the Twelve when Jesus should sit on his throne, and they should *have a stop*! If a Unitarian 'apostle' had committed such an egregious blunder, the Archdeacon of Cleveland would have dubbed him a Sciologist. Pray, what was the Archdeacon of Chester? For such ignorance on the part of a Unitarian critic, Unitarianism would have been reproached as a school of Sciologism. What then must we think of Trinitarianism? Such 'incompetency,' according to the Horaeian canons, would be deemed fatal to the whole system of Unitarianism; but will the present Bishop of St. David's allow that in this case it decides even the single question in the discussion of which it was manifested, and weakens, in any degree, the evidence that he imagines to exist, in favour of the genuineness of 1 John v. 7? The inference is very plain, (and for the sake of the inference, I repeat the fact,) that disputed points, whether of doctrine or criticism, should be decided by their own merits, not by the learning or the ignorance, by the accuracy or the blunders, of the disputants. Both truth and charity would be gainers by an attention to this equitable rule."

Letter of Dr. Hartley's to his Sister.

[The following letter has been sent to us by an unknown correspondent, under the signature of M., without any information concerning it. The spirit of it is so excellent and there is so much internal evidence of its genuineness, that we cannot hesitate a moment as to its insertion. The reader may compare it with two letters from the same great man to the same relation, given Mon. Repos. V. 55-57. ED.]

DEAR SISTER,

I HAVE lately gained the knowledge of some things in physie, which have been of great use to me; but the chief of my studies are upon religious subjects, and especially upon the true meaning of the Bible. I cannot express to you what inward

peace and satisfaction these contemplations afford me. You remember how much I was overcome with superstitious fears when I was young; I thank God that he has, at last, brought me to a lively sense of his infinite goodness to all his creatures, and that I see it both in all his works and in every page of his word.

This has made me much more indifferent to the world than ever, at the same time that I enjoy it more; it has taught me to love every man, and to rejoice in the happiness which our heavenly Father intends for all his children, and quite dispersed all the gloomy and melancholy thoughts which arose from the apprehensions of eternal misery for myself and my friends.

How long, or how much God will punish wicked men, he has no where said, and therefore I cannot at all tell; but of this I am sure, that in judgment he will remember mercy; that he will not be extreme to mark what is done amiss; that "he chastens only because he loves;" that "he will not return to destroy," because he is God and not man, his tender mercies are over all his works; and that he is love itself.

I could almost transcribe the whole Bible, and the conclusion I draw from all this is, first, that no man can ever be happy unless he is holy; unless his affections be taken off from this vain world and set upon a better; unless he love God above all things, and his neighbour as himself. Secondly, that all the evils and miseries which God sends upon us are for no other purpose but to bring us to himself, to the knowledge and practice of our duty, and, that as soon as that is done, they will have an end. Many men are so foolish as to fight against God all their lives, and to die full of obstinacy and perverseness. However, God's method of dealing with them in another world is still full of mercy, at the same time that it is severe. He will force them to comply, and make them happy whether they will or no.

In the mean time, those who are of an humble and contrite heart have nothing to fear, even here: God will conduct them through all the afflictions which he thinks fit to lay upon them for their good, with infinite tenderness and compassion.

I wish these thoughts may be as serviceable to you, as they have been to your affectionate brother,

DAVID HARTLEY.

SIR, July 5, 1824.

THE following extract from Bishop Burnet's Life of Sir Matthew Hale, 1682, (a book not in every one's hand,) may not be unseasonable in the present stage of a political question. It is said of this distinguished character, that, in trials for *witchcraft*, at which he presided, he has coincided with the verdict of besotted juries, who found the prisoners *guilty*: and that some of these miserable victims were in consequence actually executed. That the profound *James* believed in witchcraft, is evident from his writings; but one cannot readily conceive this of the pious and enlightened Judge Hale. His biographer, who could not have held such absurd and mischievous opinions, never glances upon the subject; which, if the facts were as commonly reported, impartiality should have led him to relate. If any of your readers can furnish some information upon this topic, it will be very desirable, either to redeem the character of this eminent person from unmerited obloquy, or to exhibit the weakness of human nature in particular cases, in the brightest characters that have adorned the world. The excellencies of great men should not render us blind to their defects. "*De mortuis, nil, nisi verum.*"

"He was a devout Christian, a sincere Protestant, and a true son of the Church of England; moderate towards *Dissenters*, and just even to those from whom he differed most; which appeared signally in the care he took of preserving the *Quakers* from that mischief that was like to fall on them, by declaring *their marriages void*, and so bastardizing their children: but he considered *marriage and succession as a right of nature*, from which none ought to be barred, what mistake soever they might be under, in the points of *revealed religion*: and, therefore, in a trial that was before him, when a *Quaker* was sued for some debts owing by his wife before he married her, and the *Quaker's* counsel pretended that it was *no marriage* that had passed between

them, because not solemnized according to the rules of the *Church of England*; he declared that he was not willing, on his own opinion, to make their children bastards, and give (qy. gave?) directions to the Jury to find it *special*. It was a reflection on the whole party, that one of them, to avoid an inconvenience he had fallen into, thought to have preserved himself by a defence, that, if it had been allowed in law, must have made their whole issue bastards, and incapable of succession; and if this Judge had not been more their friend, than one of those they so called, their posterity had been little beholding to them. But he governed himself, indeed, by the law of the gospel, of 'doing to others what he would have others do to him;' and, therefore, because he would have thought it a hardship not without *cruelty*, if amongst *Papists* all marriages were nulled which had not been made with all the ceremonies in the *Roman ritual*; so, applying this to the case of *sectaries*, he thought all marriages made according to the *several persuasions* of men, ought to have their effects in law."

A small circle of your readers would be very thankful for some biographical memoirs of *P Abbé le Pluche*; who appears from his works to have been an universal genius; and whose "*Spectacle de la Nature*," I have heard eulogized by a competent judge, in the same language used by Dr. Johnson, respecting *Watts's* "*Improvement of the Mind*," viz., as a work which should never be left out of a rational system of education. I do not recollect whether, in the English translation of the above-named treatise, there be any account of the author.

R.

A Friendly Correspondence, between an Unitarian and a Calvinist.

(Continued from p. 337.)

I to N.

DEAR N. 8th October.

BEFORE I proceed to answer the query to which I alluded at the conclusion of my last communication, I feel it proper to notice a passage in one of the papers which I received from you this morning.

With reference to the inquiry in which we have engaged, you observe,

that "say what I will, these matters ought to be left implicitly with God, who has promised to clear up every thing, and make us plead guilty and justify him at the day of judgment." You then proceed to insist upon the paramount importance of self-examination, with a view to ascertaining the true state of our own spiritual condition. I am sorry to be obliged so often to remind you that the question mooted by you had not relation to my own condition, but to certain opinions which I hold respecting the government of God, which opinions it was your object to correct. I am sure you do not mean to affirm that our spiritual safety is to be determined by our creeds in speculative doctrines, because this would lead to the conclusion that all men who subscribe to the general opinion as to the eternity of future punishment, would, simply in consequence, and in virtue of that subscription, be saved; whereas our Lord declares that those only shall be saved who *do* the will of his Father. And an apostle has added in the same strain that not the hearers but the doers of the law of Christ shall be justified. The Apostle Paul himself did not consider himself absolutely secure, although he might have all knowledge, unless charity (i. e. Universal Benevolence) were superadded. To close, therefore, all inquiry into a point of doctrine, by reiterating the observation that personal religion and personal happiness should occupy our chief attention, is to evade the question; and if your sole object has been to warn me of my slothfulness, and to exhort me to sobriety and diligence, you would have been spared the trouble of perusing, and I of writing a great deal of what has been submitted to you: indeed, it is most probable, that I should have merely acknowledged my sense of your kind intentions in administering salutary reproof, and expressing my hope of profiting by it. But this is not the state of the case. You most distinctly charge me with maintaining erroneous notions respecting the final doom of unbelievers, who unhappily constitute the great majority of mankind. I find no fault with your conduct in endeavouring to reclaim me from a supposed error; on the contrary, it indicates a concern for my

welfare which deserves my gratitude. But then if you are seriously intent upon doing me this service, you must pay the cost, that is to say, you must be at the trouble of hearing the reasons I have to offer for the opinions I entertain, and then proceed to shew that they are inconsistent with scripture and with good sense. Unless you are willing to undertake this task, you cannot expect to convince my judgment, although you may stop my mouth. You have forced me to say more than I could have wished in this strain.

"These matters (meaning the fate of the majority of mankind) ought to be left implicitly to God." Who disputes it? Not I. Sure I am that it never once entered my mind to deny the right of the Almighty to dispose of his creatures according to his will and pleasure. But it is the duty of his creatures to ascertain, as far as in them lies, *what is his will* and pleasure. Has he or has he not declared it? that is the question. We both of us admit that he has, and that the Bible contains that declaration. Now I ask, seeing of how much consequence it is to every son of Adam to know what it has pleased our Maker to make known to us, is it fitting that you and I should be content to gain our information at second-hand, or that we should refer to the proclamation which has been published in the name of the Majesty of heaven, and each judge for himself? I anticipate your answer. I know you will not permit me to judge for you, and neither ought you to take it amiss that I am not willing that you should judge for me. It is natural enough that we should wish to compare notes, and this is the very thing which I am engaged in doing, at your own desire. Do you admit this? Would you say that you demand; and when I prepare to tell you what I admit, and what I would say, ought you to turn round and tell me that I ought not to concern myself with such matters, but leave them to God? But then I humbly inquire in my turn why you, and those who think with you, have not so left them? Why have you presumed to describe the future condition of unbelievers? I will also answer for you, because the Bible contains numerous declarations upon the

subject; and because it is the duty of Christian teachers to make known the whole counsel of God. Still I am entitled to maintain the right of searching the Scriptures, as the Bereans did, in order that I may be assured that those who undertake the office of teachers have rightly divided the word of truth. They pretend not to speak from direct inspiration, but refer to the law and to the testimony. How very plain all this appears; and yet what labour it costs me to bring you to acknowledge this first principle, to recognize this letter in the language of free discussion. I grant you most cheerfully that the invaluable volume which you and I regard as of paramount authority, does teach us all things necessary for life and godliness; but this is not all. It professes to give an account of the creation of the world and of the designs of the Deity in regard to the whole human race. It even contains notices of *angelical beings*. Seeing, then, that all scripture is profitable to instruction, shall we presume to say to our fellow-christians you must not read this, nor judge of that, nor try to understand the meaning of what is written? Is it not said by the writer of one of the most obscure books of the Sacred Canon—"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand"? The prophecy in many places adverts, in sublime but plain language, to the fate of the world and of those who dwell therein; and I defy any man to read or hear it read, without having his mind filled with a deep interest in the awful descriptions which it affords of the condition of nations, and of classes of men, and of the whole race of men, from the date at which it was written, until the great drama closes in the consummation and renovation of all things. As to the disposition of mind in which our inquiries into these matters should be conducted, we should do well to follow the advice of St. Peter, who says, "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and evil speakings, as new born babes desire the sincere milk of the word, that ye may grow thereby." I do trust that you will not, after all this explana-

tion, oblige me again to insist not only upon my right but upon my *duty*, to hear and to understand whatever it has pleased the Almighty to declare respecting his designs. Say what you will, a duty it is, and like all other duties, its performance is attended with God's blessing. He has challenged us to judge of the equity of his dealings with the children of men; and it is at our peril that we refuse to exercise our best endeavours to obtain such clear views of the wisdom and goodness of his conduct as may fill our minds with love, adoration and unbounded confidence. An appeal to one's own consciousness, I am well aware, proves nothing to others; but I will nevertheless affirm that the very exercises which you condemn as fraught with danger, have proved unspeakably salutary to my mind, and have kept me from sinking into despair under afflictive dispensations of long continuance. I doubt not that you too have derived consolation from the views you entertain: but I venture to say, that, be the degree what it may, it has always corresponded precisely with the degree of your confidence in the mercy and goodness of God.

Having thus attempted to clear away those stumbling blocks from the threshold of discussion which have impeded our progress, I now proceed to answer a question which you have put to me more than once, though in somewhat different words.

In your paper of October 4th, you say, "Our Lord Jesus Christ said that such persons (those who sinned against the Holy Ghost) would not be forgiven in the world to come. Had you been present, would you have told them they would, and that they would be blessed in heaven to all eternity?"

Again, October 5, "I cannot believe that you would tell a known sinner against the Holy Ghost that he would be blessed in heaven to all eternity."

I hesitate not to answer that I would not, feeling as I do at present, have said one word in contradiction to our Lord's declaration. I believe that the sinners to whom he directed his discourse were not forgiven; and yet I believe that they will, eventually, be created anew, be brought to bow

to the sceptre of Christ, to swear in his name, and be blessed to all eternity.

A man who suffers the punishment adjudged for his crime is not forgiven. The characters in question having died without repentance and without forgiveness, must necessarily be beaten with whatever number of stripes the Lord, the righteous Judge, shall see fit to inflict upon them. But still they are God's creatures, and however they may have denied him and his Christ, he cannot deny himself. He has declared that he will not contend for ever, nor be always wroth, lest the spirits should fail before him and the souls which *he has made*; that he does not grieve willingly, nor afflict the children of men; and we know that Abraham acknowledged Dives as his child in a future state, therefore, in the future state, as well as now, the term children of men will apply to the evil and the good of Adam's descendants. Moreover, we are expressly told that the work of judgment has been committed to the Son, and that the apostles and other saints shall share with him in the discharge of that office. Now, if there be any thing plainly taught in the Scriptures, it is that God will reward every man according to his works, without partiality or respect of persons—that there will be various degrees of punishment—many stripes and few stripes, as there are various degrees of guilt, and that Jesus Christ died for all men, and is the propitiation for the sins of the whole world; that, therefore, the Father hath given all things into his hands, and that of all the things (*a fortiori*, all men) thus given to him he shall lose nothing, but raise it up at the last day.

A learned writer, whose religious opinions are considered as orthodox, and who, at any rate, has not taken my side of the question in dispute, observes that the same method and the same principles of interpretation are common both to the sacred volumes and to the productions of uninspired men; and that, consequently, the signification of words in the Bible must be sought precisely in the same way in which the meaning of words in other works usually is, or ought to be sought. That is to say, we must first ascertain the notion annexed

to a word by the persons in general by whom the language either is now, or formerly was spoken, and especially in the particular connexion in which such notion is affixed.

2dly. The meaning of a word or phrase used by any writer, is the meaning affixed to it by those for whom he *immediately* wrote. For there is a kind of natural compact between those who write and those who read, by which they are mutually bound to use words in a certain sense; he, therefore, who uses such words in a different signification, in a manner violates that compact, and is in danger of leading men into error, contrary to the design of God, "who will have all men to be saved, and to come unto the knowledge of the truth."

3dly. The words of an author must not be so explained as to make them inconsistent with his known character, his known sentiments, his known situation, and the known circumstances under which he wrote.

4thly. We must not give to words or phrases an interpretation which clashes with any doctrine clearly revealed in scripture. The sense of words and phrases ought, therefore, to be ascertained from those texts in which it is clear and undoubted, from the connexion, or from the nature of the subject to which they are applied.

These and other rules of a like nature are applied by your people to the interpretation of the Sacred Writings. Neither they nor you will allow a person to found an important doctrine upon a single text broken off from the context, and construed without a due regard to the general tenor of scripture. Thus, when I maintain on the authority of 1 Tim. ii. 4, that "God *will* have *all* men to be saved, and come to the knowledge of the truth," you search the Bible and produce me texts which declare that only those who believe shall be saved; and thence you conclude that since it is certain that many, not to say the great majority of men, die in unbelief, they cannot be saved; and, consequently, that the text above quoted must be so interpreted as to accord with the doctrine of everlasting damnation; and that the "will of God" there spoken of, signifies a disposition of mind subject

to be changed by circumstances, and not a fixed and determined purpose formed upon a deliberate review of all the circumstances that can arise. I am not now arguing the point in dispute between us, but only insisting upon the right to avail myself of the very rules which you and your people apply to the interpretation of the sacred text.

The words of our Saviour, as recorded by Mark iii. 28, are, "Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith they blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." Matt. xii. 31, records the sentence thus: "Wherefore, all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Luke reports a similar declaration, xii. 10: "And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven."

Declarations like these are, indeed, of an awful import, and it behoves us to be careful that we do not trifle with them; they are, moreover, corroborated by a solemn passage in the Epistle to the Hebrews, vi., which speaks of the impossibility of renewing to repentance those who apostatize after having been once enlightened and tasted of the heavenly gift, and been made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come. But even you must be under the necessity of supplying some additional words to those of our Saviour, in order to reconcile their meaning with that of other passages of scripture; for, as the sentence is given by Mark, Jesus Christ is made to say positively that all sins shall be forgiven unto the sons of men, with the sole exception of blasphemy against the Holy Ghost. Now I am pretty sure that you will not admit

this to have been the mind of Christ. If you do, you exclude from salvation none but blasphemers of the above class. You will undoubtedly insert, as understood, the words, "upon repentance," or words of the like import; because we are expressly told that it is he only who repenteth and forsaketh his sin, that shall find mercy. To say that all men repent except they are guilty in some shape or other of the unpardonable sin, is to contradict those passages wherein our Lord declares that some sinners who were cut off in the midst of their sins, such as those of the cities which were destroyed by fire from heaven, were more excusable, and should experience a more tolerable doom than awaited the inhabitants of Jerusalem, of Capernaum, and those of other places who rejected the gospel.

9th October.

Seeing then that your people, in order to understand this saying of our Lord, are obliged to compare them with other passages of scripture, you cannot, without gross inconsistency, deny me the same latitude of judgment.

I have already referred you to passages wherein it is plainly declared that Christ died for all men; that he is the propitiation for the sins of the world; that he gave himself a ransom for all, a testimony for the proper time; that as in Adam all die, *even so* in Christ shall all be made alive; that where sin abounded grace did superabound; that mercy shall rejoice over judgment; that God will not be always wrath, lest the Spirit should fail before him and the souls which he has made; that he has no pleasure in the death of a sinner; that he will have all men to be saved, and to come to the knowledge of the truth; that his ways are equal, and that we ought to see, to *understand*, and to *acknowledge* the equity of all his dealings, past, present and to come, in order that thus knowing his name we may put our trust in him, and love him with all our hearts and minds, and sing praises to him with the understanding; that, thus knowing the mind of the Lord and his declared will to save all men, we are bound to pray for the final salvation of all men, not with the interposition of qualifying

particles, your *ifs and buts*, but without wrath, and without *doubting*, a thing quite impossible to any man who believes that God will punish some men to all eternity. In further confirmation of the revealed design of God to have mercy upon all men, we are told, in the dispensation of the fullness of times he will gather together in one *all things* in Christ, both which are in heaven, and which are on earth, even in him; that Christ is the head of every man; and that as we have all borne the image of the earthy we shall also bear the image of the heavenly, inasmuch as having made peace by the blood of his cross he will reconcile all things to himself; and having been lifted up from the earth will draw all men unto him; that the *whole creation* shall be delivered from the bondage of corruption into the glorious liberty of the children of God; that the tabernacle of God shall be with men, and he will dwell among them, and wipe away the tears from *all faces*, and that there shall be no more pain, nor sighing, nor any more death, but all things shall be created anew, and *every creature* which is in heaven, and on the earth, and under the earth, and in the sea, shall unite in ascribing blessing and honour, and glory and power, unto him that sitteth upon the throne and unto the Lamb.

Are these words of my invention? Are they not those of men moved by the Holy Spirit? And shall you presume to prohibit me from listening to them—from meditating upon them, with a view to comprehend their full force and import—from drawing consolation from such exceeding great and glorious manifestations of the unbounded mercy and goodness of our heavenly Father? You may prohibit, but the prohibition comes too late. The passages in question have been recited from memory, where, I trust, they are indelibly fixed. Can you think by your feeble voice to drown the words of God; or to scare me from listening to his gracious declarations? He has made it my bounden duty to think and care for the condition of my fellow-creatures, to love them as myself; and I can no more divest myself of such thoughts, and cares, and anxieties, and deep-seated concern for their fate, and ardent aspirations for their happiness, than I

can cease to breathe the sweet air of heaven or to behold the pleasant light of the sun. Is it indeed come to this, that I must not exercise the faculties which it has pleased God to give me without drawing down the censure of a fellow-worm! Let God be true, and every one who gainsays him be deemed a liar. While you are so liberal of your rebuke to me, take heed lest you be found to harden your heart, and to shut your eyes against plain and repeatedly revealed truths. You have called upon me to reconcile passages of scripture to my creed. I now, in my turn, call upon you to tell me the true meaning of the texts above-referred to.

If I have in any of my communications expressed myself in a style unsuited to the subject, I am sorry for it, and will endeavour to avoid falling into the same error. You must not, however, suppose that when I point out the necessary consequences of the opinions which I am opposing, my reverence for my Maker is weakened by the mention of those consequences; far from it. I turn with unspeakable pleasure from the gloomy portrait which false creeds have painted, to those lovely traits which the Scriptures contain. Seeing, then, that we are encompassed with such a bright cloud of witnesses to the goodness and mercy of God, we must not on any account so interpret any passage of scripture as to make that goodness and mercy of none effect; and, therefore, I hesitate not for an instant to say that the words relating to the sin against the Holy Ghost, do not intend that such sinners shall never experience renewing grace, though they will undoubtedly eat the bitter fruit of their doings.

I need not tell you that the word which has been translated world, is age. "Neither in this age nor in the coming age." In one of the Epistles it is said that the ends of the world had come upon the Christians of that day. The passage should have been rendered, "in whom the ends of the ages have met;" that is to say, the Apostle wrote at a time when the Mosaic age or dispensation was about to close, which it did at the destruction of the Temple by the Romans; and a new age or dispensation, that of the Gospel, was about to be

established in its place. The occasion of our Lord's declaration respecting the sin against the Holy Ghost, was the circumstance of the Scribes and Pharisees having ascribed his miracles to the agency of Beelzebub. In so doing they resisted the strongest evidence which it had pleased God at any period of time to give to mankind of the truth of a divine revelation; and, therefore, as nothing more remained to be done for the conviction of those perverse and stupid sinners, our Lord told them that they would die in their sins, and consequently obtain no pardon for them in that age. I incline to think that the meaning of the words, "nor in that which is to come," is, that persons thus attributing miraculous powers to satanical agency either before or after the termination of the Mosaic age, could not, from the very circumstance of their withstanding such a display of the Divine interposition, be converted and be healed; but if the meaning be that those very persons to whom our Lord addressed himself would not obtain forgiveness either in this life or during the continuance of the age which would terminate with the second advent of Christ, it does not follow that they shall not obtain mercy under his mediatorial government. During the period of his reign he will administer rewards and punishments to mankind; all of whom, without a single exception, have been purchased by his blood. He is the second Adam, the Lord from heaven: all things are given to him; but we see not yet all things subjected to him: when, however, every knee shall be made to bow to him, and every tongue to confess that he is Lord to the glory of God the Father—then we are expressly told that he shall deliver up the kingdom to God, even the Father, that God may be all in all. May that blessed period speedily arrive!

The case of these sinners seems to be analogous to that of those servants that did not accept of freedom at the sabbatical year. Such servant was to remain in servitude until the jubilee, when he was to go forth, notwithstanding his former rejection of freedom. The reason given is, because the children of Israel, whether bond or free, were the Lord's servants, and therefore must know a time of liberty,

let them sell themselves away how far soever; and so the *land* must not be sold for ever—for the land is mine, saith the Lord, and ye are strangers and sojourners with me; yet this servitude to the year of jubilee is called a serving *for ever*. If God should suffer sin ever to embondage man, how can it be truly said that grace has superabounded over sin? It cannot, must not be: *Christ shall not be proved to be weaker than Adam*, nor incapable to destroy the works of the devil. He has said, O death, I will be thy destruction, repentance shall be hid from mine eyes; he will destroy him who has the power of death, and swallow up death in victory. Now, how can death be otherwise destroyed than by the prevalence of life?

While I admit with you the evil of sin, as the cause of all the misery which men have suffered or may suffer, I cannot go the length of deifying it as you do, by attributing infinity to it. When you term it an infinite evil, do you mean to affirm that each individual sin is infinite, or that this is only true of sin in the aggregate? Sin cannot be infinite either in extent or in duration—because the Almighty has declared, that in certain cases it shall be blotted out—it must, therefore, in these cases, cease to exist where it formerly existed. Neither immensity nor eternity can be ascribed to sin, unless it be committed by an infinite Being; but there is only one infinite Being, that is God. The idea of the infinite evil of sin, come whence it may, is not derived from Scripture. Be the extent of the evil what it may, Christ has undertaken to exterminate it; and I believe, with all my heart, that he will succeed in accomplishing the work which he has thus engaged to perform.

The solemn denunciation pronounced by our Lord against the great transgression has weighed heavily upon the minds of many humble, pious Christians of timid dispositions; and some ministers, even of your sect, have written to prove that it could only be committed by those who witnessed the miracles of Christ, and, perhaps, those of his apostles.

There is one very material point upon which I wish to make myself distinctly understood, namely, as to the ground upon which all men are

to be finally restored to holiness and happiness. You appear to suppose that I expect this grand consummation to be brought about by the direct exercise of the Divine benevolence, independently of the mediation of Jesus Christ. This, however, is far from my thoughts; for I believe that there is no name nor authority under heaven, whereby the salvation of men can be effected, but that of Jesus. I have already said that all things have been committed by the Father into his hand; that rewards and punishments will be administered by him, and so administered as to put down all authority and power that opposes itself to his righteous government; and that this great work will be carried on until every knee shall bow, and every tongue confess that he is Lord to the glory of God the Father. We are expressly told, that for this cause Christ both died and rose and revived, that he might be Lord both of the dead and of the living. It is during his mediatorial kingdom that he will adjudge rewards and punishments, both of which will end at that glorious period when he shall have delivered up the kingdom to the Father, that God may be all in all. Such a notion as this could not have entered our poor contracted minds, unless it had been revealed; but being revealed it appears worthy of God, and a fit issue of that grand scheme of love which was founded on the death of Christ. One of your own people, under lively impressions of the love of God, and of the power of Christianity, has said that he will make its blessings flow, far as the curse is found.

“Wherefore, if men assign a less purchase to Christ’s death, when he died for all, as the Scripture affirms, than the *justification of life*, as the Apostle calls it, Rom. v. 18, they wrong and injure the blood of Christ, and set too low a value upon it. It is not the bringing men upon a new probation and trial, or making them simply *saveable* through the better use of their free-will than Adam made of it; and the purchasing of means and space and opportunity, as some would have it, that can be deemed, in any righteous judgment, a valuable consideration for Christ’s blood; these might have been obtained at a cheaper rate; it is no less than the actual

saving of those persons, every one of them, for whom Christ died, that can compensate so great a price as the blood of Christ."

You will say, why then are men damned? I answer, for not believing and obeying the gospel. Yet as their unbelief cannot make the faith of God of no effect, so their punishment, whatever may be its degree or duration, cannot extinguish the right and claim of Christ's blood for their deliverance; this never loses its virtue nor can be satisfied, but cries till all for whom it was shed be delivered. And it was shed for the worst, the veriest backsliders, else how can such persons be charged with counting the blood of the covenant, whereby they were sanctified, an unholy thing?—Heb. x. 29.

Whatever you may think of the matter, and however you may charge me with presumption, in prying into "the things that are revealed," (and how else could I have guessed at them?) I am not in the slightest degree apprehensive, that the righteous Judge of all the earth will reprove me for entertaining too high an opinion of his loving-kindness and tender-mercy, seeing that I am repeatedly called upon by the Psalmist to admire them as they are every where, and in all ages, manifested in God's dealings with and designs towards the children of men, and am expressly told that his tender mercies are over all his works. You cannot expunge that delightful text, nor cut away this rock from under my feet.

If you have reason to be assured that you will have a part in the first resurrection, and, under that conviction, deem it no concern of yours to inquire into the fate of your fellow-creatures, be it so. I repeat, that, being far from confident as to my own election and final preservation, I cannot avoid feeling a deep interest in ascertaining the declared mind and will of the Almighty, in respect to the final disposal of the whole human race.

I could add much, very much, to what I have already stated upon this most important of all subjects; but I doubt whether the discussion will be of any other use than the discovering to you the state of my mind. I shall, therefore, now close my apology.

When I observed that the discussion originated with you, I did not allude to what passed in conversation, but to the queries contained in your notes. As these required answers, I felt myself bound to assign a reason for the hope that is in me; if I have failed in doing this with meekness and due respect to your feelings, I ask your pardon.

I do hope and trust that in any future communications that may pass between us, (and which, in so far as I am concerned, must henceforth be very brief,) we shall be enabled so to conduct them as not to shift the heat from our hearts to our heads. Loud talking and violent words seldom minister grace to the hearer. I repeat an observation which was made in substance, at an early stage of our correspondence—that whichever of us shall first obtain the joy and peace which accompany true faith, will be able to afford such unequivocal evidence of the possession of these Christian graces, as shall carry conviction with it; and sure I am, that whenever the darkness and heaviness which you have for so many years experienced shall be dissipated and removed, (which I hope and trust they will be,) I shall derive new pleasure from intercourse with you.

Yours affectionately, I.

[To be continued.]

Thoughts on Religious Consistency.

(Extracted from a pamphlet written by the Rev. C. V. Le Grice, addressed to a Friend to Inquiry.)

As therefore on our part to hear Mass were an open departure from that sincere profession wherein we stand, so if they on the other side receive our Communion, they give us the strongest pledge of fidelity that men can demand.

HOOVER.

"TO say that Unitarians may be members of our Church seems a strange assertion; but to add that they may be *consistent* members, excites astonishment, which I hardly know how to express. As it is not the first time that I have heard the assertion, I will give you an extract from a letter which I wrote to a neighbour,* who entertains the same sentiments.

* Sir Ross Price.

" 'How can you reconcile it to yourself, to continue in the bosom of that Church, whose doctrines you impugn? Hooper and Ridley might with the same consistency have continued in the Church of Rome. What need of Catholic emancipation? What need of the repeal of any test, if all men *could adopt your principles?* *The Sacrament is a test* (whether properly or not is another question) of a man's faith and principles. If you can attend the Church as a member of the Church, teach your children to kneel and pray in language which you yourself condemn, and satisfy yourself that you take the Sacrament, and do all these things with a different *animus* from that in which all who kneel with you participate, and from that with which the priest administers it:—what can you say to the man who may justify perjury by saying that he kissed the book, and said, 'So help me God,' with a mental reservation different from the sense in which the court thought he did this act, and spoke these words? The shrewdness of vulgar minds is quick; take care: how many, who cannot read *Evanson*, may read this living comment on him. Far be it from me to allege that you ever reflected on these consequences; but let me awaken you to them: if your principles or your conduct (observe I do not mean to say that you are aware of it) were to be imitated in all the collateral effects of it, all the ties that bind society would be broken; the Catholic and the Protestant might all mingle together with unity on their lips, and hatred in their hearts; and no outward accordance would be any guarantee of sincerity and union. We oppose the Dissenter, but we respect his integrity, and he respects ours: but if such a system were to prevail, we should trust no one, and respect no one.

" 'In arming your children against infidelity, ought not the first step to be to lay the foundation in *sincerity?* Does your reason teach you to reverse the order of things, to bring your children to Church, and to sow that which at a future period you intend with your own hand to root out? Are you not acting in direct opposition to the law of nature, which teaches, that earliest impressions are the strongest? Are you not acting in direct opposi-

tion to the positive command of God, who 'established a testimony with Jacob, and appointed a law in Israel, which he commanded the fathers that they should make them known to their *children?*' The poor Jew tells you, that if you could convince him he is wrong, and that our faith is true, he would immediately teach it to his children. Take a poor little Jew boy of six or seven years old; offer him any forbidden meat; tempt him in any way, and see with what firmness the child will resist: Why? Because he has been early taught what his *parent deems* right or wrong. *Fas est et ab hoste doceri.*

" 'At what precise age, after what quantum of instruction, at what precise period is the awful discovery to be made; (O! most awful! what each child *feels* you will never know: they may reveal it to some bosom friend in future life; but *you* as a parent can never be *told* it;) the awful discovery, that you were leading them in infancy to a worship—to prayers, in which you did not sympathize, in which your silent acquiescence (for I suppose you speak not, though you stand or kneel) was to them a deception? Arm them against Infidelity! By all the laws of nature and of experience you prepare them for it. You disarm them: you rob zeal of its best weapon,—sincerity: you remove the foundation, or rather lay it on a shifting soil, and say that the building will be firmer. How can they be expected to be sincere in a cause, in which you teach them that to dissemble is no crime? It is with the *heart* that man believeth unto righteousness, and all the first impressions of the heart you will tear away. At what precise time is the awful discovery to be made to them, that those clergymen, your neighbours, whom they have seen treated with respect, are all very ignorant, or very dishonest? When is the discovery to be made that those men, the clergy, who are connected with all our nobility and gentry from infancy to manhood, forming an indissoluble tie, and giving a tone to all the feelings which liberalize society, are either knowingly or unknowingly impostors? With this discovery what sentiments will rush in through the breach that may be made, you can never know. Their

reason will begin to work free from all the prejudices of the heart, and they will be free to think, and free to *dissemble* what they think; for *this one* lesson they will have been taught effectually. Their reason may suggest to them, that if what they were suffered to think was true, is *not* so, that other points may be false also. Perhaps you will confer *that* as a blessing on them, which you regarded as a blessing conferred on you, and give them *Evanson* as a guide: he will teach them that the Sabbath ought to be abolished: where will they stop? You might as well say to the rolling stone, So far shalt thou go and no farther, as say to the thus unsettled mind—Here thou shalt pause.

"I do not know that I can add any thing to these remarks. You say that a Unitarian is not of necessity a Dissenter: then is language of no use as a symbol of our ideas. The Independent, the Presbyterian acknowledges himself a Dissenter, and yet the Independent and the Presbyterian could join in a greater part of our service, nay, (I believe,) in the spirit, if not the *form* of all of it; and shall the Humanitarian deny himself to be a Dissenter?—The Protestant joining with equal, nay, with more justice, say that he is not a Dissenter from the Church of Rome.—I need not treat such an assertion seriously.

"You say that a profession of 'those doctrines which are common to all Christians, admits to our communion.' I will not ask what these doctrines are, but most certainly they are not those of the Unitarian. You say that the symbol called the Apostles' Creed admits to Baptism, Confirmation and Communion. This is not correct; but I need not enlarge upon this point; for the Apostles' Creed is not that of the Unitarian. One of its chief articles he does not admit.

"If a Unitarian (or Humanist more properly) is not a Dissenter, as you assert, but a consistent member of the Church, then have all the scruples of conscience which keep the various sectarians from intermingling in communion been idle and vain; then are those feelings of conscience which separate the Protestant and the Roman Catholic, ridiculous; then have all the common principles of integrity,

which have brought numbers, even of your sect, 'to resign the greatest earthly advantages, and to wear the crown of martyrdom' (your own words) been absurd, and deserving contempt rather than honour; then does conscience cease to be a guide; truth to be any thing more than a name; and language and actions, as tests of what a *man is*, to be of any use. In the moral and religious world chaos is come again. It is your opinion 'that the doctrine of the real presence in the sacramental elements does not appear to present greater difficulties than that of the real deity of one who was confessedly a man;' and yet you call the Unitarian a *consistent* member of our Church, of whose Communion Service the Nicene Creed is a part. He may be, by your own shewing, equally a consistent member of the Church of Rome, and may, according to another principle of yours, if he live in a Catholic country, where tithes are paid, and if he possesses landed property, conscientiously *claim* her services. Nothing can to my mind present a more heterogeneous mass of principles and ideas.

"Far be it from me not to listen to your plea for candour towards Unitarians. I hope that I have used no expression which is inconsistent with candour; but I am bound to exhibit what I deem their errors, and *your* peculiar *inconsistencies*. When you assert that the Unitarian is 'not of necessity a Dissenter from our Church,' can candour expect me to use a milder term of such a sentiment than to say that it is absurd? What would you say of a medical man, who called himself *not* a Dissenter from the College of Physicians, while he denied that medicine was useful in disease, or that the blood circulated? And would you expect to be admitted into consultation, while avowing these principles?

"The Unitarian (whether I interpret his meaning of the divinity of Christ rightly or not) disbelieves what our Church means by that term, and this he cannot deny; and according to the meaning which is commonly attached to words, he is not 'injuriously accused' if he is styled a Dissenter from our Church.

"Religious consistency connected

with opinions is what I chiefly wish to refer to; and here your professions seem to me most dangerous. If religious communion be not a test of religious unity of sentiment, then must action cease to be regarded as an interpreter of conscience: then has all that has been said and done and suffered for conscience and religion's sake been folly; then were our Reformers madmen; and the crowns of martyrs fit objects of a wise man's scorn. Such sentiments as yours are founded on what is called liberality, and liberality leads to indifference, and indifference is the vice of the age, which must and will lead to infidelity.*

Dr. J. Pye Smith in Reply to Professor Chenevière, on the late Theological Controversies at Geneva.

(Continued from p. 324.)

Homerton,

July 10, 1824.

Sir,

I ASK permission to continue my remarks on M. Chenevière's Summary of the Theological Controversies at Geneva. For the sake of order I keep the series of numerals from the last Number of the Repository.

III. It is not a little remarkable that M. C., who is a man of sense and a man of the world, should make so piteous an outcry, because the religious public has taken upon itself to express its opinion concerning the doctrines and character of the Genevese clergy. Does he require to be informed that public men, and especially public bodies, necessarily are, and ought to be, always exposed to the observation and animadversion of all around them?

In that deadly sleep of indifference and infidelity which had prevailed at Geneva for two or three generations,

* If there appear some want of connexion, it must be attributed to the extracts being of those passages only which refer to Religious Consistency. When the word "Humanist" is used, it is not intended disrespectfully, but to distinguish the Unitarian who believes only in the real and proper humanity of Jesus Christ. Terms should be defined. The Friend to Inquiry defends "the Unitarian doctrine," and yet believes in the miraculous conception.

and had scarcely ever felt a disturbance till the present day, it was no wonder that the professional teachers of religion, like certain pastors of antiquity, (see Isa. lvi. 10—12,) were "sleeping, lying down, and loving to slumber;" and that all around them were equally quiet and "dumb." Truth, honour and religion love the open day. It is only he "that doth evil, that hateth the light, neither cometh to the light, lest his deeds should be discovered." If the modern clergy of the Republic think that they have kept pace with the improvements of the age, in religion as well as in science and letters, that they have vanquished dotard prejudices, and exploded old errors, and that they possess the moon-day brightness of Christian truth, whose twilight only lighted upon their fathers;—why have they been so backward to communicate their blessedness? Genuine religious knowledge inspires with a sense of its own value, and is associated with holy benevolence and zeal. But what have these children of improvement ever done for the religious benefit of the dark and miserable districts which lie at their gates; for Savoy, Piedmont and Le Valais; the last of which, though an independent Republic, is scarcely above the level of Spain and Portugal? Even since the restoration of the barbarous and idiot government of the King of Sardinia, the Christian piety and pity of those whom M. Chenevière endeavours to hold up to scorn and contempt, have found means to scatter some seeds of the bread of life in those unhappy regions now pre-terrate under the talons of besotted superstition and blind tyranny. But during the sixteen years of golden opportunity, while Savoy and Piedmont were annexed to France, what did the liberal and enlightened clergy of Geneva devise or attempt to diffuse the gospel, according to their views of it, among the inhabitants of those lovely valleys? On the last day of 1814, a Bible Society was formed at Geneva: but M. C. must bear with me while I bluntly remind him that, so long as it was under a management which he perfectly understands, it was little, if at all, better than a blind to the public, a covering for doing nothing, a "rough garment worn to deceive."—And

w, that a handful of intelligent, pious and active men have endeavoured, and, blessed be God! with some success, to revive in their fellow-Protestants the feelings and practice of vital religion, though their proceedings have been marked with candour, honesty and meekness, those worthy persons are overwhelmed with reproachful accusations. But so it always has been. It was at the time of the Reformation. So it was in the infancy of Christianity. "If ye were of the world, the world would love its own: but, because ye are not of the world, at that time I have chosen you out of the world, therefore the world hateth you."

IV. M. C. and his party are continually representing the voluntary and the involuntary separatists from the Genevese Church-Establishment, as *restless, turbulent, and violators of the public peace*. I have good reason for believing that these representations are perfectly untrue; and that they rest upon no foundations but the fact of these persons having read, thought and acted for themselves in matters of religion; their having frankly professed what they believe to be the doctrines of the Scriptures; and their having, as a necessary and inevitable consequence, declared their persuasion that the opposite opinions are unscriptural and false. But may they not have expressed their persuasion in terms harsh, rude, or in some way unbecoming? To this question I do not pretend that I can return a full reply; but I have two or three reasons for thinking that the most exemplary moderation and mildness have been observed by the objects of M. C.'s vituperation; or, at least, that, if any transgression of Christian meekness has been committed, it has been either by some person of no importance, or it has been extremely minute and inconsiderable.

1. My personal knowledge of M. Haldane, M. Guers, and the late M. Bonthier, is to me no slight ground of presumption that not one of them could have been guilty of any language or style of proceeding unworthy of the character of a scholar, a gentleman or a Christian.

2. Had any such indecorum or impropriety been fairly chargeable upon any of the persons who have been

instrumental in producing what I believe to have been a revival of scriptural religion, I think it morally certain that some judicial or extra-judicial proceedings would have been instituted, and the facts put upon record. Of the commencement and progress of the secession from the Established Church, the Government of Geneva has been a most vigilant and jealous observer. It exercised its power of summary expulsion from the Canton, upon Mr. Haldane and M. Méjanel, they being foreigners, without any allegation of the slightest misbehaviour, but solely because of their instrumentality in reviving attention to serious piety. Had the smallest fair pretext existed for charging the obnoxious party with unbecoming language or behaviour, I have no doubt that the most would have been made of it to their disadvantage. But I am well persuaded that nothing of the kind has occurred.

3. On December 21, 1819, M. Malan presented a petition to the Council of State, soliciting, "not an unheard-of favour, but a long-established right,—a church in the city:—as granted to the German Lutheran, the German Reformed, and the Anglican"—communities. This document is too long for insertion, or it would (in my humble opinion) convey to every candid mind a strong impression of the frank integrity and unimpeachably decorous conduct of the memorialist. The Council did not dispute any of the allegations of the petition, but did that which, in our legislature, is called passing to the order of the day. I extract the following passages.

"— Anonymous pamphlets were first employed, to represent us to the people in the most odious colours. Although the author of these publications affected an air of liberality, he did not scruple to descend to personal ridicule, to throw out insinuations against our private characters, and to condemn our opinions without knowing them. Articles issuing from the same obscurity were inserted in the most widely-circulated journals: our names, till then concealed, were openly identified with those whom public indignation has branded with infamy; and thus, in our own city, in the midst of those very persons for whom we cease not to implore the mercies

of the Most High, we have become, and we still continue, objects of derision, aversion and reproach. If, indeed, we were called upon to suffer for offences against our superiors, our laws, or our civil obligations, we should have reason to humble ourselves before God, and to acknowledge the justice of the hatred which pursues us. But what reproach can be deservedly cast upon us, in these respects? When have we failed in the duty of respectful and faithful submission to the authority of your lordships? Wherein is our demeanour as citizens more open to reproach? To whom have we done wrong; or whom have we led astray? Have we shrunk from bearing our share of the public burdens; or have we disturbed the peace, or violated good order in any respect whatever?"

To these protestations of M. Malan I beg leave to add a passage from a pamphlet which the voluntary Dissenters from the Church of Geneva were obliged to publish in their own defence.

"— What then are we reproached with? With being the cause of various troubles which have agitated the whole city, and particularly a considerable number of families. We are, indeed, the occasion, the pretext, of these troubles: but *we are not their cause*. The persons to whom this reproach might rightfully be addressed are those who, wishing to assume over the conscience of their fellow-men a right which does not belong to them, and seeking to compel others to conform to their rule, employ for this purpose the combined forces of violence and intrigue." (*Address of the Members of the Church lately formed at Geneva, to those of their Fellow-Citizens who have taken part, directly or indirectly, in the Acts of Violence which have been perpetrated upon them*. 1818. Pp. 5, 6.) These acts consisted of personal assaults, attacks upon habitations, pursuits with outrage and insult in the streets, interruptions of public worship, and such outcries as *Down with Jesus Christ! Down with the Moravians! To death! To the lamp-post!* In consequence of these horrid tumults, the peaceable victims were obliged, for a season, to desist from solemnizing public worship.

These are my reasons for disbelieving the accusation of turbulence and proceedings inimical to the good order and peace of society. In fact, this is the very charge which was brought against Jesus and his disciples; and has been always reiterated against all opponents of evil and reformers of corruptions, against the best men in all ages. "There be," says our incomparable Milton, "who perpetually complain of schisms and sects, and make it such a calamity that any man dissents from their maxims. 'Tis their own pride and ignorance which causes the disturbing, who neither will hear with meekness nor can convince; yet all must be suppressed which is not found in their *Syntagma*." (*Areopagitica*, Archdeacon Blackburne's ed. p. 332.)

V. M. Chenevière more than once affirms that *money has been employed to make or bribe converts from the Established Church of Geneva*. (Pp. 1, 4, 65, 130, of this Volume.) He represents those whom he is pleased to call "itinerant commissioners, men, women, girls,—well attired, *loaded with guineas*," going about "to labour for the salvation of others:" and, concerning M. Malan, he asserts that "the *gates of fortune* have been opened before him."

It would be too painful for me to write the proper designation of these statements.—I appeal to you, Sir; I appeal to every man who is not the slave of bigotry or the dupe of most pitiable credulity, whether these allegations can be believed. It is, indeed, true, that the calumniated Christians of Geneva (scarcely any of whom can obtain, by the hardest exertion, more than a bare and poor livelihood for themselves and their families) have, according to their feeble means, both contributed to the temporal relief of some of their poorer neighbours, and aided the circulation of the Scriptures and other works of the noblest beneficence. "Their deep poverty hath abounded unto the riches of their liberality:" and he who blessed the poor widow's mite has unquestionably accepted their offerings. It is, also, very probable that some of the pious travellers who are honoured with M. C.'s generous notice, have readily contributed to the relief of any casual distress which they might

iad in his city and canton: and I take upon me to tell him that the poor-boxes at St. Peter's and the other churches have not been omitted in these acts of passing charity. But, if any one ever imagined that money has been, in any way whatsoever, employed to win proselytes, that person may assure himself that he has fallen into one of the grossest delusions that could occur to a human mind. The absurd calumny was, however, with many other stories equally within the bounds of reason and truth, circulated at Geneva six years ago. In the Address which I have quoted, it is noticed thus: "We are accused — of having formed our religious assemblies from the base thirst of gain, and of having employed both this method and that of compulsion to draw persons among us. But God is our witness, that no such motive has led us to our union as a Church, and that it is altogether untrue that we are paid; that we have never employed this method, nor that of compulsion, nor any thing of the kind, to draw aside any person; and that the poor among us receive no other aid than that (small indeed it is) which our own resources enable us to give them. Let those who, with such assurance, thus reproach us, bring forward one single fact to confirm their accusation, and we will willingly submit to condemnation. It is true, that our supreme desire is to make disciples to our Divine Master: but we know that he will have none but free and sincere disciples, and that all his are a willing people (*un peuple de franche volonté*)."

Such is my reply to the loose and general charge: but, as to the taunt upon M. Malan, I must profess my conviction that, if M. C. had taken any fair pains to become acquainted with the facts, he must have quenched the last spark of honour and generosity in his breast, before he could bring himself to advance it. He and his confederates did all in their power to plunge that good man with his wife and numerous young family into the deepest penury, into absolute destitution: and they left melancholy reason for the inference that, had the Calvinian (*not Calvinistic*) argument of the dungeon and the fagot been within their power, Servetus would

not have been the last martyr at Geneva. At this critical moment, a few friends, chiefly English and Würtembergers, stepped forwards; and, partly by a loan and partly by a respectful present in which the givers felt themselves the most obliged, they saved this oppressed and faithful servant of Christ from sinking into the extremity of distress. On him, in the eye of reason and religion, this circumstance reflects nothing but honour: but, shame on M. Chenevière for compelling the disclosure! From that time, M. Malan has laboured to support himself and his large family by taking pupils, seldom more than seven or eight; for the conduct of whose education his own attainments eminently qualify him. When finally ejected from the pulpits of the Establishment, he nobly determined to pursue his ministry in whatever path should be open to him. He fitted up a small building in his garden for the celebration of public worship. But this was insufficient to receive his congregation. In 1820, having obtained the permission of the Government, he erected, on the same ground of his own, without the walls, a meeting-house which would contain about 900 persons, and in which I am told that he has usually 500 or 600 fellow-worshippers. Not to give the smallest avoidable occasion to those who so eagerly sought offence, he modestly called it a *house of prayer*. The cost of the building was 21,365 French francs, (about £850,) of which 8445 was subscribed in England, 4841 in Scotland, 1176 in Würtemberg, 680 in Paris, 946 in Holland, some smaller sums in Ireland and in Russia, 1640 from different parts of Switzerland, and the remaining 3495 was from Geneva. Knowing the general poverty of his hearers, I have little doubt that the latter sum was, in no considerable degree, from M. Malan's own hard-earned resources. In this place of worship, notwithstanding the efforts of the clergy to get it shut up by the supreme authority, he continues to conduct religious service. His hearers are chiefly very poor; and if they had the ability, the existence of an exclusive State-Church has prevented their acquiring the notion and habit of supporting a minister by voluntary subscriptions. With health

greatly impaired, M. Malan labours indefatigably in the work of his Master and Saviour: but, if he cannot support himself by his exertions as a tutor, the success of which is necessarily precarious, severe poverty must be his portion. Such, then, are "*the gates of fortune* opened before him."

VI. M. Chenevière has indulged himself in lavish accusations of those whom he calls Methodists, for *ostentation, hypocrisy, fanaticism, women and girls indecorously obtruding their Bibles and their admonitions*: and other assertions and insinuations of this opprobrious kind he plentifully scatters through his paragraphs. To these general accusations it is impossible to reply. If M. C. would adduce any specific facts, the persons on the spot might investigate them. But I appeal to you, Sir, whether the entire strain of these reproaches does not carry with it its own refutation; whether it is not the servile imitation of the calumnies which the earliest Christians, the Waldenses, the Hugonots, the Puritans and Nonconformists, and honest Reformers in every age and country, had to sustain from their Heathen, Popish, and High-Church persecutors. From the opinions which my knowledge of the leading persons warrants me to entertain, I am fully satisfied that either these charges are made with shameful exaggerations, or they are the pure inventions of vulgar malignity. The principles and proceedings of M. C. would equally cover with insult and contempt some whom the New Testament has embalmed with immortal honour, such as Phœbe and Priscilla, Mary, Tryphæna, Tryphosa, and "the beloved Persia, who laboured much in the Lord," and "those women who laboured with" the apostle "in the gospel." (Rom. xvi. ; Phil. iv. 3.)

VII. In the concluding part of his lucubrations, M. C. has dressed up a hideous monster, which he would fain have his readers to believe is a true representation of *the doctrines of Methodism*. It would require many chapters, or even volumes, to follow and uncover his shameful misrepresentations. If he believes that his statements are agreeable to truth, he is indeed to be pitied for the profundity of his ignorance: but how, on this supposition, can he justify to himself

the writing and publishing of flippant assertions on a subject which he must be conscious that he has taken no honest pains to understand? On the other hand, if he is better informed, if he has read to the smallest competent extent the published writings of those whom he asperses, he compels me to declare that he can be no other than *a foul and base calumniator*. I can imagine no method for his escaping this alternative, except the publication, from the writings of those whom he holds up to reprobation, of passages *fairly extracted* and given in *the sense manifestly intended* by their authors, and which directly affirm or evidently imply the impious, immoral, and ridiculous tenets which he so boldly imputes. Let him justify his descriptions by such citations from the writings of those whose personal exertions have contributed to bring about the effects which have given him offence; Dr. Mason, Mr. Haldane, Mr. Erskine, and MM. Gausson, Malan, Empaytaz, Guers, Chavannes, and Rochat. Let him know, also, that he must go farther back, and include in his materials the works of Calvin and the Reformers generally, of Beza, Diodati, the Spanheims, the Pictets, and the elder Turretins. When he has done this, he may ask to be acquitted of ignorance little creditable in a Professor of Divinity, or of the heavier charge of malignant and wilful misrepresentation.

I respectfully thank the Editor of the Monthly Repository for the opportunity which he has afforded of vindicating truth and innocence. My remarks have extended much farther than I proposed; yet, for the sake of avoiding tediousness, I have suppressed many things which might have been pertinent. I must solicit the favour of admission for a few pages in the next Number, chiefly in reference to the character and proceedings of those persons whom M. Chenevière has denounced by name.

J. PYE SMITH.

July 15.

P. S. I request to modify an allusion to Servetus, in the preceding letter: for, in looking into Spoor's History of Geneva, I have had the pain of finding that, in 1639, Nicolas Antoine, a poor man unquestionably

disordered in his intellects, was, by the sentence of the magistracy of Geneva, first strangled and then his dead body burned, for apostatizing to Judaism. It is, however, some consolation to find that a part of the clergy reasoned powerfully against that deplorable and infamous deed.

In my former letter, I mentioned 1725 as the date of the abolition of subscription to the Calvinistic articles by the Genevese clergy. I intended to have examined the matter, but it escaped me; and I now find that I have no document which enables me certainly to verify the date. Dr. Chandler, in his *Case of Subscription Reviewed*, p. 176, says that, in 1706, at Geneva "all subscriptions to human formularies were abolished by public authority, and the qualifications thenceforward required of all who offered themselves to the ministry, were only these: (1.) To *swear* solemnly that they will teach nothing, neither in the Church nor the Academy, but *what they think is agreeable to the word of God*. (2.) To *promise* that they will teach nothing in the same that is *contrary to the Consensus Helveticus, or the Confession of the Gallican Church, (pour le bien de la paix,)* for the sake of peace." M. Chenevière (Mon. Repos. p. 7 of this volume) lays down 1705 as the epoch; but adds that it was "kept secret during twenty years, at the request of the government."—1805, in p. 134, is a mere erratum.

SIR, July 2, 1824.

THE following is an extract from the *Evangelical Magazine* for the present month. It occurs in the Review department of the work, p. 309.—"Infidelity, in all its gradations, from Socinianism to Atheism itself, originates in the same corrupt source, the pride, the carnality, and the enmity of the desperately wicked heart."

The falsehood and malignity implied or expressed in this sentence need no comment: let it be remembered, however, that the writer is one of a class of religionists who pretend to superior holiness and who really believe that they are the favourites, and exclusive favourites, of the pure and merciful Jesus!

R. B. 3 a

P. S. It is desirable to put these ebullitions of ignorance and malice upon record, because when we charge upon Calvinism a tendency to bigotry we are accused of misrepresenting the system and temper of our opponents.

Correspondence between the late Rev. T. Howe and the late Lord Erskine, on the subject of a Petition for Religious Liberty.

[This correspondence was sent to us by Mr. Howe, about the time when the introductory letter is dated. We suppose, for we cannot speak from memory, we thought it not quite right to publish letters of Lord Erskine's during his life, without his consent. Now, however, that death has removed both the writers from the world, we feel no scruple in giving publicity to a correspondence which is honourable to their names. ED.]

Bridport,

March 19, 1818.

ABOUT the latter end of the year 1811, I received from my much esteemed friend, Mr. Jervis, of Leeds, a copy of Mr. Wyvill's Petition to the House of Lords, for the Repeal of all Penal Statutes on account of Religion,* as consistent with sound policy, as it is agreeable to the liberal spirit of Christianity. I immediately laid it before the principal people of our society, who cordially approving the sentiments it contained, not only signed it themselves, but also assisted me in getting the signatures of Christians of other denominations in this town. Nearly a hundred persons affixed their names to this petition, and, agreeably to the wish expressed by some of the respectable subscribers, I sent it to Lord Erskine, with a request that he would have the goodness to present it to the House of Lords. This gave rise to the following correspondence between us, which if you think it calculated to promote in the least degree the sacred cause of civil and religious liberty, (one of the laudable objects of your useful publication,) is very much at your service for insertion in the Repository. In transcribing my own letters, I have thought it expedient to

* Similar to the petition presented to the House of Commons, inserted in the Monthly Repository, Vol. VII. p. 447.

make a few trifling verbal alterations, but his Lordship's communications I give literally.

THOMAS HOWE.

*The Right Honourable Lord Erskine.
Bridport, Feb. 10, 1812.*

MY LORD,

I have done myself the honour of sending your Lordship by this day's Mail Coach, a Petition on the unalienable Rights of Conscience, drawn up by that distinguished friend to civil and religious liberty, the Rev. C. Wyvill, a respectable Clergyman of the Established Church. Upwards of ninety professing Christians of different denominations in this town and its vicinity, have sanctioned it with their signatures. Considering you, my Lord, as a zealous and eloquent advocate for the civil and religious rights of all classes of the community, the subscribers presume on your Lordship's excuse in requesting you to present their petition to the House of Lords. We are by no means sanguine in our expectations of *immediate* success; but it will, we apprehend, produce discussion, and discussion, your Lordship knows, is eventually fatal to groundless prejudices, and favourable to the cause of truth. We are persuaded, that the more freely the civil and religious rights of men are examined, the more clearly they will appear to be founded in reason and sanctioned by divine revelation; and that it would be as much a point of policy as equity, to abolish those penal laws which disgrace the statute book, the present enlightened age, and this celebrated land of British liberty.

The object of this petition embraces the Roman Catholics as well as Protestant Dissenters of every class. However much we differ in religious opinion and modes of worship from the former, we hesitate not to advocate their cause, from a conviction founded on what we deem to be satisfactory evidence, that they reject with abhorrence the pernicious tenets often attributed to them, of "their being free from the obligation to keep faith with Heretics," and of "the power of the Pope to dispense the subjects of other states from their civil allegiance." With respect to their *avowed* religious principles, such as the doctrine of

transubstantiation, the worship of the Virgin Mary and of the saints, and other articles of their creed, however irrational and unscriptural they appear to us, we think these ought to be no more a ground of their exclusion from the enjoyment of any of the civil or religious rights of free citizens, than the peculiar sentiments of the various discordant sects of Protestant Christians, some of which must necessarily be erroneous. We also apprehend, that the repeal of all penal statutes on account of religion, for which the petition pleads, instead of being attended with any danger to either the Church or the State, would add to the security of both; by extending to millions of his Majesty's faithful subjects the full blessings of our *free* constitution, and be the best safeguard to the British empire, in the present awful and critical situation of our public affairs. In this sentiment your Lordship knows, that we are sanctioned by the most distinguished statesmen of the present age. Should you, my Lord, think proper to present the petition to the House of Lords, you will have the goodness to state it, as "the petition of individual Christians of different denominations in the town and neighbourhood of Bridport."

Your compliance with our request will greatly oblige the petitioners, and more especially, my Lord, your Lordship's most respectful and humble servant,

THOMAS HOWE.

*2, Upper Grosvenor Street,
Feb. 19, 1812.*

SIR,

I have been favoured with your letter, and have received also a petition to the House of Lords which appears to be signed by you, with a considerable number of names. It would be necessary, I think, to give any thing like effect to a petition of this kind, that there should be a more particular description of the petitioners than that they are Christians; more especially when the peer presenting the petition cannot state to the House, that he is *personally* acquainted with any of the subscribers. It is not from any doubt of my own of the respectable characters of those who sign, but to preserve the necessary rules of the House, and to render

the petition useful to the important cause which it supports.

I am, Sir,

Your most obedient Servant,

ERSKINE.

Mr. Thomas Howe, Bridport.

Bridport, Feb. 23, 1812.

MY LORD,

I acknowledge myself deficient in not giving you a more particular description of the persons who affixed their names to the petition, which I had the honour of sending your Lordship. It was signed by some of the principal inhabitants, chiefly manufacturers of the town of Bridport, respectable for their information, their character and their property. In this number are included the two bailiffs and the other members of the corporation. These are Protestant Dissenters belonging to the Unitarian Chapel in this place, of which I am the stated minister. Besides those of our society, three or four of the Established Church, a few of the Independents or Calvinistic Dissenters, and five or six worthy Quakers in creditable situations of life, sanctioned the petition by their signatures. In addition to these, some of the lower classes among us signed their names, but none of them, I believe, except those of good characters, and who being led to understand, highly approved the object of the petition.

My motive for requesting your Lordship to state it to the House as "the petition of individual Christians of different denominations," was, that it might not appear as the petition of the inhabitants at large of Bridport; for this would have been incorrect, none of them being applied to, but those only whom we supposed favourable to the liberal sentiments therein contained.

Similar petitions, I apprehend, my Lord, will be sent from many other places, to be presented to both Houses of Parliament during this session. I am just informed by a friend of Mr. Wyvill, that petitions of this kind are prepared at Hull with six hundred signatures, and in Northumberland and Durham, with not less than five thousand names affixed, and that Lord Grey has accepted in the handsomest terms the proposal to present them. My correspondent tells me,

that many Catholics of the first respectability in the North have signed our petition, as well as many members of the Established Church, with some of the clergy.

When I received a printed copy of this petition, with the request that if approved of by myself and my friends at Bridport, we would have it transcribed on parchment, and get signatures to it, no recommendation was given us respecting the peer, of whom we were to beg the favour to present it to the House of Lords. Our attention, however, was directed to your Lordship as the well-known friend and eloquent advocate of the civil and religious rights of men, and more especially on account of your liberality in presenting so many petitions in behalf of the Protestant Dissenters against Lord Sidmouth's Bill, in the last Session of Parliament.

Should the above statement prove perfectly satisfactory to your Lordship, you will have the goodness to accede to the request of the subscribers; if, however, my Lord, you feel the least objection, we cannot think for a moment of pressing it on your Lordship. In that case, you will do us the favour to return the petition to me immediately.

I have the honour to be, my Lord, in the name of the petitioners, your Lordship's most obedient and humble servant,

THOMAS HOWE.

2, Upper Grosvenor Street,

SIR,

Feb. 25, 1812.

I am favoured with your obliging and satisfactory letter, and beg you will be yourself assured and assure all the other subscribers to the petition, that nothing was or is farther from my thoughts, than to decline presenting it. On the contrary, I observe with pleasure that it embraces the claims of Christians of every denomination, a liberality and justice which, I am sorry to say, has not *always* marked the language and conduct of Protestants, but which I now hope to see universal, and which must sooner or later (and at no very distant period) be successful. You are already possessed of my reason for writing to you, which not only the forms of the House of Lords, but also the reason of the thing rendered

necessary; and now that I am acquainted with the characters of the subscribers, I would suggest an alteration in the *title* which escaped me before, and without which it could not be received; viz. to omit "*on behalf of themselves and others who agree with them,*" because the House will not receive a petition on behalf of *others who do not sign*. It would then stand as the petition of the undersigned Protestant Dissenters, who consider absolute liberty of conscience respecting religion to be the unalienable right of all men. As I think the term Christians too large an expression, I would alter it for Protestant Dissenters, and then it would stand as I have marked it above. It would not be correct in *me* to make that alteration, but you and the subscribers might authorize any person so to alter it in London, which would save the trouble of sending back the petition.

With every good wish for the free and universal influence of the gospel, I have the honour to be, Sir, your most obedient servant,

ERSKINE.

The Rev. Thomas Howe.

Bridport, Feb. 28, 1812.

MY LORD,

That you should be made acquainted with the character, stations and religious denominations of the subscribers to such a petition as was sent to your Lordship from Bridport to present to the House of Lords, is evidently and highly proper. I am very sorry, therefore, that by my omission to give you at first a particular description of the petitioners, you should have the additional trouble of writing to make the inquiry. Immediately on receiving your letter I called on some of the most respectable of the subscribers to the petition, who unite with myself in presenting to your Lordship our sincere thanks for acceding in so obliging a manner to our proposal. With respect to the mistake in the title which you have pointed out as necessary to be corrected, I have by this day's post written to Mr. Gurney, to request that he would have the goodness to call on your Lordship and make the requisite alteration. As he was for some years the Recorder of Bridport,

he is personally acquainted with a considerable number of those persons whose signatures are affixed to the petition, and will no doubt very readily do the needful for them.

I have the honour to be, my Lord, in the name of the petitioners, your Lordship's most respectful and obedient servant,

THOMAS HOWE.

*2, Upper Grosvenor Street,
Feb. 29, 1812.*

SIR,

On reading your letter over again, I observe that members of the Established Church (which I rejoice to see) have signed the petition; it cannot, therefore, be stated as the petition of Protestant Dissenters. It may then very well stand as it is, and the rather as I find from my friend, Lord Grey, that he has a similar petition of Christians. Perhaps as the Catholic petitions are shortly coming before the House of Lords, the effect of yours and that of others would be more powerful and useful if then presented, and if you will give me leave, I will confer with Lord Grey on the subject.

Whilst writing the above the post brought me your letter of the 28th. I will speak to Mr. Gurney whom I know intimately, and who is in all respects a most excellent and sensible man. You may depend upon my doing every thing in my power to give effect to the petition, and I have the honour to be, Sir, your faithful, humble servant,

ERSKINE.

May 23, 1812.

SIR, I am favoured with your letter.* The petition which I had the honour of receiving from Bridport, I presented, and stated most particularly and distinctly who the petitioners were, of which I had received the most satisfactory information from my friend, Mr. Gurney, your former Recorder. Nothing can be more excellent than the language in which the important object of the claims of all classes of Christians is expressed.

I have the honour to be, Sir, your faithful humble servant,

ERSKINE.

* A letter merely of inquiry at the request of Mr. Wyvill.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*Lectures on Nonconformity, delivered during the Winter of 1822-3, at Plymouth and Plymouth-Dock: comprising, a Historical View of the Christian Church, from the Earliest Period down to the Present Time, both in Respect to its Doctrine and Government:—Designed to shew the strong and sufficient Grounds of Dissent from the National Church of England. With Notes and Illustrations.* By Israel Worsley, Dissenting Minister. 8vo. pp. 250. Plymouth—printed and sold by R. Bond; sold also by Hurster and Eaton, London.

OWING to various causes the Dissenters are not much disposed or accustomed to dwell on the grounds of their separation from the Church of England. The Unitarians are perhaps the most forward in their vindication of Nonconformity; but they are wont to confine themselves chiefly to the reason for dissent arising from the erroneous doctrine and unscriptural worship of the Establishment. Some few of them are favourable to the patronage of Christianity by the magistrate; many are indisposed to a discussion likely to excite the ill-will of their neighbours; and the majority regard every other principle of Nonconformity to be unimportant compared with that of a sound doctrine with respect to the Divine nature and character, and a correspondent pure and spiritual worship. Amongst them may be found some of the most zealous Dissenters on the general ground of Dissent; though it is natural that they should lay particular stress upon their peculiar convictions as Antitrinitarians.

Mr. Worsley has judged that it is necessary for the information of the young and of strangers, and for the promotion of Christian truth, to explain and defend the reasons alleged by the Dissenters generally, and by the Unitarians in particular, for their secession from the National Creed and Ritual. This he has done ably and boldly. His language is sometimes

severe, but it is evidently dictated by strong Christian feelings. He makes free use of the best writers on the subject. His own remarks shew, however, that he is familiar with the argument. The Lectures are, in fact, a correct exposition of the question: the Dissenter may read them with satisfaction, and be strengthened by them in his attachment to his profession; and the Churchman may read them to profit, as a history of opinions and a statement of the reasons that actuate so many of his neighbours in separating and remaining aloof from his communion.

Lecture I. is "On Religion, a Personal Duty, incapable of either Compulsion or Restraint." Lecture II. is "On the History of the early Christian Churches: the Schisms which divided them: and their utter Dissimilarity from the Churches of Rome and of England." The Lecturer represents the primitive Christians as the Dissenters of their day, and speaks favourably of Heathen toleration.

"I remark farther upon this period of the history, that Christians were then Dissenters from the National Church, and under some of the emperors enjoyed that toleration, which our high Churchmen boast of so much as a credit to the present day: with this difference only; that, if they were not Pagans, they were not compelled to support the altars of idols: since the tything system was then unknown, and the priests depended upon the voluntary offerings. So that one of the sub-governors, in writing to the Emperor, complains, 'that the altars were every where forsaken, and the ancient worship likely to be altogether abandoned, and the priests without bread.' Our toleration does not extend quite so far as that which Pagans granted to Christianity: for whether we go to the temple of the National God or not, we are compelled to support the Establishment; even while we hold it to be erroneous in the highest degree, and while to us it is nothing short of idolatry."—P. 36.

He then puts in strong contrast the Church of Christ and the Church of England.

"And before I conclude, is it neces-

sary that I point out to you, my hearers, the strong lines of difference between this primitive Church, which for three centuries preserved its independence amidst affliction and persecution, and that which in this country is called the Church established by law? The Church in that day was simply an assembly of pious men, met to worship God in the name of Christ Jesus; now it is a privileged corporation, marked by the highest worldly honours, endowed with a large proportion of the wealth of the kingdom, grasping all the offices of honour and of wealth in its covetous hands, and bound together by canons and rubrics and articles and creeds, none of which are found in the gospel.—The bishops then were plain men, set each over his own society, for the purposes of pious instruction and serious devotional exercises; and they were the only clergy. We have bishops still, but how unlike those! They are for the most part branches of the most wealthy families in the kingdom, controuling the ecclesiastical concerns of some hundreds of parishes, sitting in the Parliament House to make laws for the kingdom, driving from county to county in splendid carriages, receiving immense revenues, and in general exercising no spiritual functions, and distinguished by a handsome head-dress, flowing gowns and cassocks, lawn sleeves, long bands, and little silk aprons; while under them are those that are called clergy, holding a long rank of dignities in the Church, and living upon millions of the people's property.—The creed of the early days was, *Believe in the Lord Jesus and thou shalt be saved*: the creed of the present day consists of some hundreds of propositions, so loosely put together, that they who profess to believe it hold very different and even contrary opinions.—If a man was then powerfully impressed with the truth of the gospel, it was his pleasure to contribute a small portion of his wealth to support a common worship: but now, whether he believe it or no, he is forced to make the profession of it, by furnishing funds for its support; and if he happen to be of a different opinion, he must become a hypocrite in the name of Christ, in order to enjoy the dignities and the circulating revenues of the state.” —Pp. 36, 37.

Lect. III. is “On the Union of the Church with the Civil Power, and the Effects thereof. The Councils and the dark Ages which followed.” Lect. IV. is “On the Growth of the Reformation, and the Fluctuation of the State Religion in England, in Henry's and the succeeding Reigns.” In the

conclusion of this Mr. Worsley asserts the resemblance of the Churches of England and Rome,* and expresses a regret, in which we are not prepared to join with him, that the Reformation in this country was not somewhat delayed.

“In this, as well as in many other points, there is so strong a resemblance between the avowed principles of the Church of England and those of the Church of Rome, that it is no wonder, that both were so very agreeable to Pope Leo, as to induce him to make the proposal by his legate Peralpino, to confirm the English Church by Papal authority, exactly as it then was, and to make it, as it is now constituted, an integral part of the Romish Church; if only Elizabeth would acknowledge the Primacy of that See. Its features were in the main so extremely flattering to this great spiritual chief, that he would fain have acknowledged it for his own child, if it were but willing to receive him as a father.

“I am called upon, therefore, after the consideration of those strong facts, to conclude, by expressing my sincere regret, in common with a very large proportion of the Protestant inhabitants of these islands, that the Reformation took place at all under a furious and licentious tyrant, who cared for no religion but as it served to indulge his lusts, and wanted no reform but what would increase his arbitrary power. We have reason to regret, that the Pope could not make up his mind to gratify the king's inclinations; whether he was restrained by motives of policy, which was probably the case, or by those of religion. England would in that case have remained Catholic a little longer, and but a little longer: for that more complete Reformation, which soon afterwards burst out in Scotland, would have thrown its light into the Southern division of the island; and we should have had a Protestant Church formed amongst us, unencumbered by those enormous expenses, and not disfigured by the prelatical honours and priestly vanities, which render our Church a far more faithful copy of the Pagan Churches of Greece and of Rome,

* The Lecturer agrees with the two waggish Nonconformists at Osgar, of whom a traditional tale is told that on a market-day one proclaimed in the streets the bans of marriage between the Church of Rome and the Church of England, and the other stepped forward and forbade the bans, because the two churches were related within the prohibited degrees.

han of that Church which rose with a beautiful simplicity in the regions of Judea and of Galilee."—Pp. 81, 82.

Lect. V. is "On the Principle on which Establishments are necessarily formed: a View of that of England." Here the Lecturer states "the principal objections to an established form of worship, and to established creeds and catechisms," as follows:

"That such an establishment implies a right in some one to interfere with the religious opinions of the people, and to dictate to them the doctrines of belief and forms of worship which they shall follow—a privilege which the Scriptures give to every one for himself, and to no one for another.

"That it makes a provision for its own clergy out of the revenues of the whole community, whether they benefit by the institution or not—and thus lays a tax upon the people which no principle of civil law can justify.

"That it demands assent and consent of all and every thing it teaches—which is an arrogant claim impossible to be complied with.

"That it imposes ministers upon the congregations, not only without the approbation and choice of those who are to hear and to pay them, but even in direct opposition to their will.

"That those ministers so appointed are not permitted to study the Scriptures for themselves, and to teach what the Scriptures command; but are compelled, at the risk of losing their very means of subsistence, to confine themselves to the doctrines of the Church established, and of course often to declare what in their consciences they believe to be false. And

"That the boasted argument in defence of establishments, the necessity of preserving Uniformity of faith and preventing difference of opinion, which has in former ages been the only support of the Papal Chair, is altogether futile; no such effect ever having been produced, and no such effect possible to be produced."—Pp. 107, 108.

Of the "tax upon the people" for religious purposes, Mr. Worsley says,

"We are required to pay a tax upon every article of foreign commerce, if we choose to have the pleasure or the advantage of the use of it. We are required even to pay for the light from heaven, if it pass through well-accommodated windows for our use. But, if we think proper to live without the light of heaven in our houses, and without the articles of foreign commerce on our tables, we are not compelled to pay for them; and that

would be called a most unjust government, which constrained its subjects to pay for these articles when they have no occasion to use them. Yet thus do all those governments act, who lay a tax upon the community for the support of their own Ministers of Religion;—a tax of the most inconsistent and offensive kind—because they call themselves the distributors of the Light of Revelation, which was given not to them but to us all alike; and they compel us to pay liberally for a share of it to light us to heaven, when it is our firm belief and our honest persuasion, that it is a false light which they offer for sale, a light that came not from heaven, and is not able to shew us the way to it."—Pp. 90, 91.

He relates, but without giving his authority, an anecdote of Dr. Busby, to shew the little inclination of the heads of the Church, "that the young men who receive the honours of the University should be instructed in the Christian Religion."

"Dr. Busby, a celebrated master of one of the public schools in London, who well knew with what tincture of religion young men went from him to College, offered to found two Lectures, with an endowment of a hundred a-year each, for instructing the under-graduates in the rudiments of the Christian Religion; requiring that they should be compelled to attend the Lectures, and be examined in their knowledge of its doctrines and precepts, and approved of, before they could take the degree of Bachelor of Arts. But this condition being rejected by both Universities, the offer was rejected likewise, and the grant withheld."—P. 93, Note.

Lect. VI. is "On the History and Examination of Creeds and Catechisms." In a note, p. 121, the author gives us an amusing table of Doxologies, in two columns, one containing Scripture Doxologies and the other Church Doxologies; at the end of which he naturally exclaims—"For what possible reason can men thus invariably forsake the words of Scripture, to adopt those of no one knows whom!" There is reference in another note, p. 125, to "A Letter to the Lord Bishop of St. David's, containing Remarks on his Introduction to the Doctrine of the Trinity and to the Athanasian Creed, by a Clergyman of the Church of England," which is reviewed, *Mon. Repos.* X. 550. This Letter, which is justly styled

"excellent," is attributed by Mr. W. to "the Rev. Thomas Wigan, Vicar of Bewdley, Worcestershire, where he lived in obscurity upon a very small income, refusing to accept of any higher Church preferment: he died in 1818."

Lect. VII. is on the fruitful subject of "Modes of Worship and Ceremonies." On this topic the Lecturer has the following interesting passage:

"Next in order of exterior dignity stands the cathedral worship of the English Church. My hearers may most of them know what this is, and may have felt that inspiring awe which involuntarily seizes upon almost every mind on entering the wide portals of a Minster, on passing under its lofty and magnificent arches, on beholding the rich colourings and splendid accompaniments of its altar, on viewing the various and costly robes of its priests and singing-men, and the inspiring chords of a select and well-appointed band of vocal performers, which adorn and dignify that venerable pile of building. Were it not that all this is done in the name of the humble prophet of Nazareth, I could delight in its magnificence, I could feast my senses with the rich repast which it affords, and contemplate with some satisfaction the piety which led our ancestors to those arduous labours by which the noble edifice was raised: I could indulge in the devotional feelings which those lofty objects inspire, and lift my eyes in devout reverence to that august Being, to whose honour the feeble hand of man has made that costly sacrifice. Nor can I altogether escape the enthusiasm which kindles in the breast, by the combination of so many means to gratify the senses, and excite the social sympathies of man, when I walk through the aisles of a cathedral during the service. But I cannot forget, by what arbitrary and what treacherous means, by what union of pious fraud and of severe mental degradation, such a building first was raised, and such a service obtained credit with the disciples of the cross. The history of priests in the Christian community, like that of priests amongst the ancient religions of Egypt, of Persia, and of Gaul, is the history of scenes in which all the vices of the human heart have been brought into full play, and in which a road has been paved for riding triumphantly over the necks of the people, and bearing down all the opposition which truth and justice could raise, by the terrors of persecution and by the arts of falsehood and of imposition.

"In all such grand and expensive preparations for paying homage to the Al-

mighty, my mind speedily reverts to the religion of the Gospel, and comes without a moment's delay to the conclusion, that none of *these things pertain unto life and godliness*. They indulge the senses, they feed the vanity, they impose upon the judgment, they steal away all that pure and simple devotion which springs from the heart, and they fix the very root of religion, where idolatry had planted it before, in the indulgence of the senses, and in all that which formed the very essence of devotion in the temples of Greece and of Rome."—Pp. 137—139.

The same subject is continued through Lect. VIII., in which we have a description of the process of making a bishop:

"When one of the twelve apostles was gone to his own place, the whole church met to elect a successor. They chose two out of their own number, whom they thought the most proper persons to fill that sacred post; but, fearing to trust themselves entirely with the choice, they prayed for the Divine help, and then cast lots, by which one of them was to be chosen. In a similar way, when a bishop is dead, the reverend bench assemble to elect another; they receive from the King a permission, *congé d'élire*, to elect a new bishop; they pray to God, after the example of the early church, in the most solemn manner, that he would direct them in their choice, and they then proceed without any hesitation or doubt to choose the man whom the king has recommended; not daring, at the peril of losing their preferment, to choose any other. This mode of choosing the high dignitaries matches very well with their maxim, that the King is the head of the Church: they ask the assistance of the Almighty, but, without waiting for its arrival, they obey the commands of their earthly monarch. After this they return thanks to God, 'for having directed them in the choice of so worthy a person,' while they know they were wholly directed by the court. As the King chooses and not the Bishops, the proper order of the ceremony should be, that he offer up the prayer and afterwards return the thanks, and not they."—P. 159.

The Lecturer makes some pointed remarks upon the inconsistency of the Church of England in her services and particularly of that party in the Church which is denominated *Evangelical*:

"But the most strange of all things is, the more than a miracle which the Church performs, in damning and saving the very

same persons. The Church declares in its famous creed, that all who believe not the doctrine of the Trinity as herself believes it, must 'without doubt perish everlastingly.' Yet no sooner is a professed and well-known Unitarian dead, although he died in the firm faith that this creed is false, than the Church solemnly declares, by its organ, the minister, 'that God hath in great mercy taken him to himself, and that its hope is that he rests in Christ.' What then does the true Churchman do, in thus obeying the orders of his Church? He thanks God that he hath in great mercy taken the departed soul unto himself, and prays that he may rest in Christ, as his hope is that this Unitarian doth; who, he believes, without doubt must perish everlastingly. What then does he do less, than pray that he may be damned? Such is the strange part the Church is daily acting; *out of the same mouth*, and against the same person, *uttering both blessing and cursing*; which, James tells us, *ought not to be*.

"If these observations be applied to that which is called the evangelical part of the clergy, the matter stands thus. They profess to believe, that a large part of their own congregation, and of course a still larger part of the parish, are not in a state of regeneration or new birth; therefore are not in the way of salvation: yet when any one of this larger portion of the parish dies, the same declarations are read over him, and the same assurance made, of the hope that he has gone to a state of happiness. These preachers, when they act consistently with their principles, do not invite sinners to come unto Christ, because they know it is useless, that the Holy Ghost alone can bring them to Christ; they, therefore, revile the practice of 'wooing and winning,' as they call it,* and address themselves only to their brethren, the elect. A striking inconsistency must needs arise between their language in the pulpit and in the other ceremonies. They say that 'no one can present a prayer unto God that is acceptable, unless he be savingly renewed, and taught by the Spirit to pray:' and yet at the font they utter these words, 'I beseech you to call upon God, the Father, that he may send his blessing upon this child,' and so forth; and after the ceremony the priest avows, that in consequence of their prayer, be they who they may, 'God has heard them and has renewed the child.' In the general service of the Church, the whole congregation is called upon to join

in the prayers, to pray for pardon, for the Holy Ghost, and to make other requests: which is a needless and must be an absurd thing, if none can pray as they ought but they who are already renewed by the Holy Ghost; and that number is exceedingly small.* As well might men pray to a picture or a statue; as well talk to the wind. This notion, which is professed by the evangelical part of the clergy, is evidently the doctrine of the Church; which in its exposition of faith is thus in opposition to its forms and ceremonies of worship."—Pp. 164, 165.

The title of Lect. IX. is "Civil Power not required to maintain Truth. An Established Religion inconsistent with the Enjoyment of Civil Rights, and Fatal in its Influence on the Moral and Mental Character of Man." In this the Lecturer introduces an account of the origin of the congregation at Plymouth, over which he now presides, and mentions in this connexion with becoming satisfaction one of his own ancestors:—

"Amongst those societies may be reckoned that in which it is my duty now to minister. It appears, from the registers which are in my hands, that this Church of Christ sprang up immediately upon the Act of Uniformity taking place; for the first register of baptism is dated Nov. 28, 1662, three months after the Act was put in force.

"The first minister of this Church was Nicholas Sherwill, whose family resided in Plymouth, and were persons of the first rank in it. He had just received ordination by the hands of a bishop, when he was called, by the unjust measures of the court party, to go out from its church. Very soon after, or perhaps about the same time, the church which meets in Batter Street was also formed, and maintained for many years a friendly intercourse with this society; the ministers frequently interchanging their services: until a great alteration in the religious principles of this society made such an intercourse inexpedient. Nor does it appear that either of these societies has been discontinued since their first formation; they have always supported

* "There is a consistency in a certain set of professors, which must be approved by those who esteem integrity.—They remain without the walls of the Church during the reading of the prayers, and as soon as the minister is gone into the pulpit, they take the seats within their respective pews.—See Plymouth Church-yard."

* "See the writings of Dr. Hawker, and others of the same profession."

the profession of a Protestant Dissent, and been attended by many of the most respectable citizens, merchants and manufacturers of the town; for a long time by almost all of them.

"George Hughes was at that time Vicar of St. Andrew's, in Plymouth, of whom the highest character has been given as a man and a preacher of the gospel, some of whose blood may flow in the veins of him who here would record his sufferings and his worth. There are those who boast their descent from noble ancestry; there are those who pride themselves in progenitors famed in bloody war, or rolling in corruptible riches. Let my boast be in the purity of the principles, in the firmness of the conduct, and in the consistency of the lives of those who through six generations have advocated the Nonconformist cause, not a link of which has failed to shew, both in its direct and its collateral branches, some men who have been open advocates of its purity: nor, when I pass the Old Church, and view that venerable pile, let me fail to think on the virtues of my ancestors, and to seek to retain their spirit, and to emulate their virtuous Nonconformity. At the age of almost seventy years, George Hughes was dismissed from his ministry, by Commissioners sent down by the King, a week before the fatal Bartholomew's day; and soon after was thrown into a damp dungeon in Nicholas' Island, where he remained nine months, under the direction of the Earl of Bath, the then Governor of Plymouth. In consequence of this imprisonment he suffered so much in his health as to be never more free from disorder, and after five years of suffering he died at Kingsbridge. His son Obadiah was just then finishing his studies at College, but being found in the town, was imprisoned, together with his father, Mr. Sherwill, and Mr. Martin, who held the Lectureship of St. Andrew's. Obadiah preached for some time about the town and neighbourhood in a private way, as he found opportunity, but being no longer safe in a place where he was well known and held in great esteem, he went to London, and there became the minister of a large congregation; he also left two sons in the ministry."*—Pp. 212, 213.

"* One of whom was father to my father's mother. If this be egotism, let my readers pardon it, and even excuse another family tradition: that, in the first link of the chain downward from Richard Hughes, was one Nonconformist minister, in the second two, in the third four, either by direct descent or by marriage, in the fourth were four, in the fifth

Lect. XI., which concludes the series, is "On the Peculiar Grounds of Unitarian Dissent, and the Restoration and Progress of the Unitarian Doctrine, which is Primitive Christianity." This useful epitome of the Unitarian controversy has been published separately.—We hear with pleasure that the whole of the impression of the Lectures has been sold, and that a new edition is forthcoming.

ART. II.—*Musæ Solitariae, a Collection of Original Melodies, adapted to various Measures of Psalms and Hymns; with Words at Length, and a full Accompaniment for the Piano-Forte or Organ. Intended as a Help to Devotion, in the Closet or the Domestic Circle.* 12s.*

IN introducing Mr. Jowett's pleasing volume to our readers we believe we shall do an acceptable thing to many of them; and meet their according opinion, in regarding the present work as the happiest effort of its kind, to assist the devout affections and aid domestic piety. In apology for this particular notice of a musical publication in a theological miscellany, it is scarcely necessary to remark the increasing power and influence of music in combination with our religious rites and devotional feelings; the general call there seems for something superior to the homely, humdrum psalmody of our forefathers; something that shall match the higher species of sacred poetry familiar to great numbers of Christian worshippers, and more suitable to the very great advance of the age in the general science of musical language. And, conceiving as we do, that Mr. Jowett has supplied a desideratum in sacred harmony, and that man's best interests and purest pleasures are promoted by the ministering agency that draws out the devout affections of his soul,

three, in the sixth three; and the writer with pleasure adds, that in the next generation below himself there are two who have devoted themselves to the cause of Nonconformity. May such as these never fall in his line, so long as error finds support from the throne, and Nonconformity continues to be a virtue!"

* Communicated by a musical friend, on whose taste we place great reliance. ED.

we cheerfully step forward to speak of the "*Musæ Solitariae*," in terms which, we trust, will induce our readers to become better acquainted with them than by our report of their merits. Mr. J. thus modestly speaks of his work in a short preface:

"It is with much diffidence that the following compositions are submitted to the public eye. They were written, chiefly, for my own private or domestic gratification, and without the least idea of their wandering beyond the circle of my immediate friends. But, finding my manuscripts, in the course of years, considerably multiplied; and being led to suppose, that my solitary musings may find acceptance in other families—lovers, like myself, of sacred harmony—I venture, at length, to print the contents of the present volume. Its pretensions, as an original or scientific work are, I am conscious, very humble. It contains, however, no wilful plagiarisms; and, I would hope, no material offences against good taste and correct composition. Such as it is, I commend it to the indulgence of the public; having no higher aim, than to assist and edify those who comply with the apostolic admonition,—'Speaking to themselves in psalms and hymns and spiritual songs, singing and making melody in their heart to the Lord.'"

We think it the distinguishing character of excellence in this publication, that the devotional spirit it serves to raise and express is decidedly *Christian*; and, admirable as it is to mark the great degree of taste, elegance and science in these beautiful compositions, it is still more so to perceive the felicitous subserviency of these qualities to the author's higher aim; namely, to strike the harmony of holy affections in the Christian bosom:—we certainly know nothing in psalmody like Mr. Jowett's; exhibiting an exquisite musical taste and science, yet so chaste and so subdued in reference to the religious feelings and sentiments with which they are found associated. By speaking of this work as decidedly *Christian*, we mean, it is scarcely possible to refuse the author of them a temper of Christian piety; or, to believe otherwise than that this temper, pure, amiable and fervent, inspired the mind, and gave its hallowed touch to the musical talent and knowledge discovered throughout the

volume. We further use the term *Christian*, in marked distinction from "Sacred Melodies," by other hands, of great merit, that, doubtless, are well known to many of our readers. Those, for instance, by a brilliant writer of Anacreontic celebrity, which at this moment occur to our recollection, but not with advantage by comparison. It may be regretted by all disposed to congratulate Mr. Moore on his own ingenuous regret of former errors, that his better spirit and redeeming aim should light on sacred things; as it appears to ourselves, an obvious leaven of his earthly, unhallowed love mingles with and mars the purity of his sacred verse and song, and gives an equivocal nature to their intended devotional character. They are soft and sweet, "bright and beautiful," like a great portion of Mr. Moore's poetry; they may suit the "Loves" of his own "Angels," or the piety of devotees breathing the atmosphere of a Harem, but we must think, *not* the character of the piety expected in the followers of the Christian prophet. Mr. Gardiner's Melodies, well known as being, for the most part, collected sweets from the treasures of our great masters, have in them every thing to gratify taste and science in lovers of music; but, to our own views of music as the language of passion and sentiment, they can never be regarded as truly devotional; will never be felt to be strictly congenial with the affections and thoughts suited to the worship of a Christian temple, or the rites of domestic piety in a Christian family. They do not possess the advantage of an original religious association; they are taken with a degree of violence from their first connexion, as parts of compositions having no relation to sacred subjects; none will deny them the inspiration of genius; but a *holy* flame has not attended the conception of them, to aid the spirit of the sacred verse which the very tasteful compiler has united with them.

It is very obvious Mr. Jowett also is familiar with the works of those celebrated men, Haydn and Mozart, as well as Handel; and some of the beautiful conceptions of the two first, in passing through his own mind, have gathered up a spirit of Christian sanc-

tity, (if we may so speak,) and come from him in the purity and sacredness of holy things. But, in justice to our author, it should be observed, the ideas of others are never detected in him so as to suggest the thought of plagiarism or servile imitation: we think him clearly original: and though, as a composer, he discovers so much scientific knowledge and refined taste, he discovers also the test of real genius, in giving the charm and interest of novelty to that which seems obvious, and is plain and simple.

Not to mention that, with a few pleasing and beautiful exceptions, the sentiments of the verse are highly orthodox, would seem rather deceiving to our readers. We regret much they are so; and should delight to see Mr. Jowett's Melodies presented to the public with a better and unexceptionable adaptation of sacred poetry: but selections of hymns of great merit are in the hands of Unitarian Christians, from which appropriate ones may be easily chosen, and applied to these delightful compositions. In some few instances, particularly where the author has introduced the fictions of orthodoxy most offensive to us, his tact and taste seem utterly to have deserted him, and a very harsh discordancy struck on our minds from the ill assorted union between the music and the verse; and did we need further conviction on the subject, we might have it from the complete failure before us, to make the dogmas of the popular creed unite with a pure and pleasing musical expression. Those of our readers to whom the rich and melodious tongue of Italy is familiar, will be gratified with the specimens

given in the latter part of the volume, of an Italian version of the Psalms by Mattei, set to very pleasing and appropriate harmonies. In his Preface, the author remarks of them,—“The Italian Psalms were set to music at the request of a dear and honoured brother, the representative of the Church Missionary Society in Malta; to be sung there by his family and friends, when assembled for domestic worship.”—The melody and the poetry of the “Ode” which concludes the volume before us, will, we trust, be greeted by many Christian hearts with the amiable, holy and heavenly spirit which seem to have inspired both. It would be an indulgence to our own feelings, to remark distinctly, on several of these fascinating compositions; but it might be ill-judged for the feelings of others: and, to dwell longer on a song-book (though a sacred one) in a Miscellany like this, might be risking a rebuke from its graver readers, whose weakness it is not, to be led by the ear, like ourselves.

We tender Mr. Jowett our best thanks for a satisfaction in sacred music from his book, pure and perfect; such as none but Handelian strains had ever before given us; and we feel ourselves deeply indebted to him, for a help to family religion which, we assure ourselves, will en-dear the domestic altar and sacrifice to many amiable minds, whose education and habits make a degree of taste and refinement necessary in the musical expression of their praise and gratitude.

POETRY.

THOUGHTS ON THE INFLUENCES OF RELIGION.

How purely, along this beautiful stream,
I have seen the rays of the eve-star play,
As if there they had lov'd in peace to gleam,
Where they found a mirror as fair as they!

How sweetly, within yon lonely grove,
I have heard the hymn of the wood-bird ring,
Like the song of a bird from a bower above
Only lit upon earth to rest her wing!

How richly now, as the sunbeams sink,
The golden waters in music roll—
Oh, the lingerer there might almost think
That the wave superb had itself a soul!—

Pure shone that star—
But how purer far
Eternal hope and her glories are!
Time ripples away,
But its waves, as they stray,
Are gemm'd with the light of elysian day.

Sweet the greenwood strain—
But it melts in vain
On the rest one's ear in the trance of pain:
The song is of heaven,
To which it is given
To bind the heart that the world has riven.

Rich the evening wave
That the sunbeams pave—
But no waters of earth may the stain'd heart lave:
On the Word's bright ground,
Can alone be found
The rivers that warble redemption round.

Go thither, and there
Sin, fear and care
Will leave the spirit, serene and fair;
And the foot that has trod
That hallowing sod,
Will press for ever the flowers of God!

July, 1824.

SATIRIC FRAGMENT ON THE CHRISTIAN MYTHOLOGY,

KNOWN AS THE ORTHODOX DOCTRINE OF THE TRINITY.

(*Belonging to an unfinished Poem.*)

As for the Trinal Trinity, no doubt,
As far as years go, 'tis a reverend thing;
But time, which finds all human errors out,
Has thinn'd its feathers, like an old rook's wing,
So that it now flaps awkwardly about,
Reft of that stately and imperial swing,
With which it used to sweep the sunward wind,
Leaving all earthly Phoenixes behind.

I cannot (for my sins, alas!) achieve
What *three* should be, if not *two more than one*;
Nor can I force my dull brain to conceive,
By any art of computation known,
But that, from three Gods taking two, you leave
One—which makes two superfluous, Ghost and Son:
But, grant all these one sole Existence be,
When once incorporate, could that *one* be *three*?

* * * * *

And thus, I think, the Triad should be seized on,
By all who love Truth, Liberty and Science;
Although, no doubt, it is a feat we're teased on,
By those who set them all three at defiance.

For me, I think 'tis something to be pleased on,
 (Not being one of the class called "the pliants,")
 If for *this* Trinity I draw the sword
 Against the false one by the herd* adored.

If Captain Parry (safe on British ground,
 From zones where bears and savages are bred),
 Had told us on some ice-berg he had found
A man three-headed with a single head;
 Should we believe it? No. The whisper'd sound
 Of such a leaden falsehood would have shed
 Eternal ridicule around his name,
 And damned† him to a sea-Munchausen's fame.

Moreover, had he told us 'twas *a mystery*,
 Would *that* have made it sound the less mysterious?
 Would it rank less with fable, more with history,
 On Parry's Bible-oath that he was serious?
 No. Voyagers! we should have to bleed and blister ye,
 (Unwelcome welcome home,) as men delirious,
 Had you required us to believe such gossip ill,
 Just in proportion as it seemed impossible.

Lastly, if, finding us still unbelieving,
 He should‡ proceed to fetter, and to fine us
 For not as gospel all he chose receiving,
 Should we not deem him rather mad or vinous?
 And, if he sware§ hell-fire we all should grieve in,
 Should we not think him a strange sort of Minos—
 And, ere we gave up hope's immortal vision,
 Should we not beg to look at his *commission*?

Where state-religion is *most pure*, perhaps,
 It may have some slight tincture of impurity,
 Unfit to stand the slow, but searching lapse
 Of time, which waters truth to bright maturity:
 Even mitres look sometimes too like fool's-caps,
 When bishops fulminate, in fond security,
 Orthodox grape-shot from their paper battery,
 Meant, God-denying|| reprobrates! to shatter ye.

For it does really happen, now and then,
 That these right reverend friends of tithes and kings
 Smart under some Dissenting¶ miscreant's pen,
 When they attempt a flight beyond their wings.
 Alas! we are no more prophetic when
 We write a book, than in more trivial things,

* The fond sequacious *herd*, to mystic faith
 And blind amazement prone.—THOMSON.

† Like Cromwell damned to everlasting fame.—POPE.

‡ See the Bishop of St. David's "Memorial on the Repeal of so much of the Statute 9 and 10 William III., as relates to Persons denying the Doctrine of the Holy Trinity," &c.

§ "Whosoever will be saved, it is necessary before all things that he hold the Catholic faith. Which faith except every one do keep whole and undefiled, *without doubt he shall perish everlastingly*."—ATHAN. CREED.

|| "God-denying apostates"—one of the many polite and Christian appellations with which the Unitarians have been favoured, merely because they cannot read the Scriptures with other men's eyes.

¶ Another of these appellations—used (*proh pudor!*) by the Right Reverend Thomas, Lord Bishop of St. David's, in addressing the public of the nineteenth century.

Knowing as much of what may thence betide us,
 As George the Second * did of Georgium Sidus.
 Rare "nigri cygni" mid the lawn-sleeve peers
 Are men like Watson, Sutton, Bathurst, Carey;
 And some have been, who should have lived some years
 Ago—perhaps, under the *gentle* Mary:
 (Men call her *bloody*, but I have my fears
 To name legitimates in terms unwary;
 And, if she loved a pious human bonfire,
 What's that to me—except a hint to shun fire?)
 Yet truth, for all that human things can do,
 Sails, like the steam-boat, *with* or *'gainst* the tide:
 Nor will she rest, till she have struck down two
 Divine usurpers from their thrones of pride;
 Till she have proved how mortals have to rue
 That e'er they left their guardian angel's side—
 Reared o'er the nations her unsetting star,
 And made her go-cart a triumphal car.
 Sir William Temple said, that truth, like cork,
 Would float at length, the highest of the high:
 True—there is ever a reactive work
 In human minds, beyond what meets the eye,
 Which, though it long all unregarded lurk,
 Is of the things that sleep, not those that die,
 And, like red brain from the volcano's cranium,
 Will one day overwhelm proud error's Herculeaneum.
 Truth is *invincible*—and, if so, no man
 Can bar her course by fine, chain, sword or quill:
 Amid the fall of empires, like the Roman †
 In ruined Carthage, she is mighty still.
 Loud, stern and long the strife with her dread foeman;
 But heaven will point her guns to work its will,
 Until the fight done, the foe's colours furled,
 Her victor flag shall grace her prize—the World!

SONNET

Written in Burbage Wood, June 21, 1824.

I love to be alone, and in this mood,—
 Oh that the charm would last;—I feel not now—
 Or rather I more deeply feel and know
 The littleness of life,—of man.—Sweet wood!
 I oft have sought thy shades so lone and dim,—
 I love thy mingled sounds of bird and stream;—
 There is devotion in the woodland hymn;
 There is religion,—that which throws a gleam
 On things unseen, or seen but in the mind,—
 The will original of God,—the plan
 Of nature,—for it gives that hope refined,
 Which elevates to heaven the soul of man;
 "There is a spirit in the woods"—the flowers,—
 When shall its inspiration pure be fully ours!

Hinckley.

JOSEPH DARE.

* Which planet, having been first discovered in the reign of George the Third, could scarcely have been very familiar to his grandfather.

† "Go and relate that thou hast seen Marius sitting amid the ruins of Carthage."
 —Rom. Hist.

OBITUARY.

1824. June 8, at *Trull*, near *Taunton*, in the 73rd year of his age, Mr. JOSEPH BILLETT, forty years master of the Free-School of the former place. His surviving partner in life, to whom he had been united for nearly half a century, and seven of their offspring, have to mourn his loss. During the above period he was an exemplary member of the Unitarian Baptist Church, formerly under the pastoral care of the venerable Dr. Toulmin. The deceased was taken ill at Bristol while on a visit to two of his daughters; but finding his end approaching he hastened home to the bosom of his family, desirous of finishing his earthly course amidst the scenes and near the objects which had long engaged his attention and affections. Having, with the calm resignation and hope of the Christian, bidden them a final farewell, he was heard to declare himself ready for the summons of death, expressing his gratitude to his heavenly Father for the innumerable blessings which, during the long course of his life, he had enjoyed.

June 27, at his brother's house, *Aldenham, Herts*, aged 75, THOMAS BAKER, M. D., after a week's illness. He was a member of the Unitarian Church at St. Albans, and died as he lived, the good man and amiable Christian.

In the last Number of the Repository, (p. 365,) was briefly noticed the death of THOMAS MARTINEAU, M. D., late of Norwich. It was then justly stated, that "he had left behind him the memory of talents and virtues not soon to be effaced." But beside those who can promise themselves that in their own minds it shall not be effaced, there may be others who will be gratified, and perhaps improved, by a more particular direction of their attention to some points in his character. It is left to those who were bound to him by the sacred ties of friendship and kindred, to think of him as he appeared to them, to cherish the remembrance of his pure and rational tastes, of his gentle and affectionate dispositions. It is left to those who knew him, and knew him intimately, to call back with mingled pleasure and regret the powers and beauties of a mind, which its retiring delicacy prevented from being thoroughly known to more than a few. It is intended only to notice that part of his character which may properly be claimed as belonging to the public.

From his childhood he had looked forward to the profession of a surgeon, as that which was honourably to occupy his future life; and, perhaps, no one ever entered upon the exercise of that profession with higher ideas of its importance, or a more generous ardour to find in it a sphere of active and extensive usefulness. If he might be called ambitious, yet his was not an ambition that terminated in himself. It was an ambition for the advancement of valuable science—an ambition which looked less to his own distinction than to the honour of his profession and the good of his fellow-creatures. He seemed peculiarly alive to all that is inviting to a benevolent spirit in the power of giving health to the sick and ease to the suffering. He seemed, by the gentle hand and compassionate heart which he brought to his professional duties, to be promptly and gladly obeying a call to a ministry of mercy.

With this reverence and love for his profession, it could not be without keen regret that he was compelled to relinquish the prospects of success in it, with which he had been established in his native city. But he had studied in another school beside that of science, and knew that, in the ordering of human affairs, there is a wiser will than that of man. He quitted with Christian fortitude a situation of great and increasing promise to the hopes with which he had looked forward into life from his earliest childhood. He bore with the same fortitude the long suspense of the experiment, which, alas! was destined to be unavailing, for the recovery of his health. And the still severer trial which he had to undergo soon after his arrival at *Madeira*, in the loss of an only child that had seemed born for the comfort of its parents in their banishment, only shewed how much more of the same fortitude he could exert for the support not only of himself, but of another whose grief was added to his own. With an activity of mind unshaken by sorrow and unimpaired by the wasting of bodily strength, with a constant desire to preserve his power of usefulness, should the opportunity of exercising it be again afforded to him, he continued, while himself the prey of disease, to pursue the studies which might enable him to administer health to others. He prepared for death by adding continually to his preparation for making his life valuable, should he be permitted to live. In short, he looked upon both life and

death with the feelings of an enlightened faith and a rational piety. In the season of endurance he had not to learn different principles from those which had animated him in the season of exertion and of hope. He had thought with habitual seriousness and reverence of God in the brightness of his earthly prospects, and he could think of the same Being with confidence when the brightness was becoming dim. With many reasons to make life dear and pleasant, he was not afraid to die; and with a full feeling of the pain which attends the separation of affectionate hearts, he forgot not the promised joy of their re-union. It will readily be believed, that the death of such a man has been a loss not merely to his profession or to his private friends. Many were the sincere prayers which followed him to the shores of a foreign land; and many were the hearts made sad by the tidings that he was to return no more. In his native city he had not only entered with ardour into every useful and honourable exercise of his talents in connexion with his profession, but had shewn a lively interest in every thing that he thought likely to promote the general improvement and welfare of society. The Christian congregation to which he belonged has lost in him a most valuable and exemplary member. The minister of that congregation has lost in him (and deeply does he feel the loss) a judicious friend, a willing adviser and encourager and helper in every plan of Christian edification; one of whose character he could think with satisfaction, and to whose example he could safely direct the attention of the young as they rose to manhood; one whose conversation, conduct and influence, would be sure to recommend in the intercourses of daily life, the wisest lessons and most earnest exhortations of the pulpit. In the grief of such a loss it is soothing to think that there may be some who have caught from him the sparks of a kindred fire. His continuance has indeed been short, but it cannot have been in vain. He has lived long enough to add another proof that the way of wisdom is a way of pleasantness and peace—long enough to shew the value of piety and virtue when admitted into close combination with the business and hopes of the present life—and, though not long enough for the affections and wishes of his friends, yet long enough to remain a dear and sacred and improving subject of their remembrance.

J. G. R.

On Saturday, May 15, at *St. Ives, Hunts*, in the 20th year of her age, HARRIET ELIZA, daughter of Thomas Escolme FISHER, of that place, Attorney at Law. Possessed of a superior mind, she bore a long and lingering illness with Christian fortitude and humble submission to the will of the Deity. Highly accomplished, but diffident and unassuming, that worth was appreciated by her friends, of which she herself was unconscious. The goodness of her heart and the sweetness of her disposition endeared her to all who knew her, whilst her modest walk and conduct in life afforded a pattern to all of her own sex. Truly affectionate to her surviving parent, she was most fervently beloved by him, who with long and unremitting attention and anxiety endeavoured, but vainly endeavoured, to ward off the impending blow which crushed at once the hopes of years. Her friends will long revere and cherish her memory.

June 30, at *Winchester*, after a long illness, the Rev. THOMAS RENNELL, B. D., Vicar of Kensington, and Prebend of South Grantham, Lincolnshire,—well known for his various publications in defence of the Church as by law established.

Lately, at *Uxbridge*, aged 61, the Rev. THOMAS EBENEZER BEASLEY.

ADDITION.

Baron Maseres. (P. 364.)

His religious creed was contained in a very narrow compass, and his surviving friends will never forget the solemn manner in which he used very frequently to introduce it. There are three creeds, he would say, that are generally acknowledged in the Christian world, contradictory in several respects to each other, and two of them composed by nobody knows whom, and nobody knows where. My creed is derived from my Saviour, and the time when and the manner in which it was uttered, gives it a title to pre-eminence. A few hours before his death, in an address to his Father, Christ says, "This is eternal life to know thee the only true God; and Jesus Christ whom thou hast sent." This is my creed, and happy would it be for the Christian world if it had been content with it and never laid down any other articles for a common faith. Hence all the disputes almost, which set Christians at variance with each other, and which arise chiefly from scholastic terms, misunderstood and misapplied, he would confine to the

acts of the learned, convinced that the gospel was proclaimed to the poor originally, and was never intended for learned themes of discussion in the pulpit. Under the influence of this creed he was animated with a sincere piety towards his Maker, whom he served as

a kind and benevolent Father, and with unfeigned charity for all his fellow-creatures, whom he considered as equal objects of the love and care of the great Supreme.

Genl. Mag.

INTELLIGENCE.

DOMESTIC.

Manchester College, York.

On Sunday morning, June 27, the business of the Examination-week in this College commenced with a Sermon on John xxi. 15—17, by the Rev. William Turner, of Newcastle, *Visitor*, which, at the united request of the Students and Trustees, is sent to the press. On Monday afternoon the three Hebrew Classes were examined all together, by written papers, during three hours. On Tuesday the three Mathematical Classes were examined in a similar manner, for the same length of time; after which, Orations were delivered by Mr. Howorth, on "the Rejection of Christianity by the Heathen Philosophers;" by Mr. Crompton, on "the Nature of the Principle of Justice;" and by Mr. Lee, (in Latin,) on "the Early Periods of the Roman History." The examination of the three Latin Classes then took place, during three hours; and the business of that day concluded with Orations, by Mr. Busk, on "Friendship;" Mr. Talbot, on "Man's Ignorance of the Future;" and by Mr. Holt, on "the Character and Administration of Lorenzo de Medici." Wednesday morning commenced with Theology and Ethics; the several classes in which were examined together during three hours; after which, Mr. Wreford read an Exposition of the 19th Psalm; Mr. Mitchelson, an Oration on "the Necessity of the Christian Revelation;" and Mr. Beard, a Latin Oration, on "the Necessity of an accurate Knowledge of the Ancient Languages to the right Interpretation of the Scriptures." The three Greek Classes sat down at one o'clock, and till four continued to translate the passages prescribed, and to form written answers to questions proposed upon them in the printed papers delivered to each class: and the business of this day concluded, as before, with Orations, by Mr. Russell, (in Latin,) to shew that "the Doctrine of the Immortality of the Soul was not employed by the Ancient Philosophers as a Motive to

a Virtuous Life;" and by Mr. R. B. Aspland, on "the Poem of Childe Harold." Thursday, the Students in the second and third years were examined two hours, in the Evidences of Natural and Revealed Religion. Orations were then delivered, by Mr. Tagart, on "the Pulpit Eloquence of England from the Civil Wars to the Revolution;" by Mr. Worthington, on "the Jewish Sacrifices, and the Effect they were intended to produce on the Mind of the Offerer;" and a Sermon on 1 John ii. 17, by Mr. Payne. The examinations of the Ancient and Modern History, and Logic Classes, were then conducted, *videlicet*, from ten to half past two, when Sermons were delivered by Mr. Brown, on Psalm xvi. 8, and by Mr. Ryland, on John iii. 16; and the whole concluded a little after four, by an Address from the Visitor, which, at the request of the Trustees present, is sent for insertion in the Monthly Repository.

"Gentlemen,—I assure you I have never had greater pleasure, during the seventeen years that I have had the honour to close this Annual Examination, than in expressing the full satisfaction which this Assembly has received, not only from what has here passed before us, but also from the highly favourable report which your Tutors have given of your general conduct during the Session; which, indeed, has been such as, in a good measure, to have of itself insured the very creditable appearance which you have made in this Hall during the last four days of close examination. Give me leave to express our hope—it is, I am persuaded, our general hope and trust—that the orderly and regular conduct of both the Senior and Junior Students, of those who are intended for civil and active life, as well as of students for the ministry, will be effectual to give a tone to the manners of the Institution, which may regulate its proceedings and insure its usefulness for many future years.

"But the most leading feature of the Session which we are now concluding, has been the spontaneous, I had almost said the unencouraged, efforts of the older Divinity-Students, to preach the

truths and duties of the gospel to the inhabitants of several neighbouring villages and small towns, while their juniors have accompanied them to teach in Sunday-Schools, and thus contribute, in a humbler, but not less effective manner, to the same great object of diffusing religious knowledge, and leading to the profession and practice of it. It has, indeed, been highly creditable to you, my young friends, that you have thus voluntarily and zealously devoted yourselves to an arduous undertaking; without the prospect of any other remuneration than the satisfaction of doing good, and I hope of promoting your own improvement while you are labouring for that of others. It is a pleasing earnest that you have your souls devoted to your profession and its great objects; that the love of Christ is so shed abroad in your hearts, that you are desirous to testify it by 'feeding his sheep.'—And I trust that you will reap the reward of it, not only in present satisfaction, but also in becoming, by this exercise, better prepared for a successful discharge of your public duties, in whatever part of the flock of Christ you may be called upon to serve the Great Shepherd. Particularly it will prove, at least in my opinion, the most effectual means, at any rate it will serve as a great auxiliary to any other means which may be used, for encouraging the talent of a just and easy expression of the thoughts as occasions may require, and also that of conducting the public services in our churches with a correct and pleasing, an animated and forcible delivery. It will thus contribute, I trust effectually, to remove the only objection to this Institution which I have heard brought against it, as not affording sufficient facilities for attaining that earnest, impressive, popular manner, which is so essential to the success of young men as public teachers.

"At the same time give me leave, my young friends, to offer to those of you who are to return, a few words of advice and caution.

"In the first place, I hope you will always recollect, that your missionary exertions on the Sunday should not be allowed to interfere with the great purposes of your residence in this place. You know that you were sent here with the view to prepare yourselves for serving our regular churches, and also for maintaining our credit in general society, as well-educated and enlightened ministers, and promoters of sound knowledge in the places where you may settle: and that you ought not to indulge in any other occupation, however innocent or even laudable in itself, so far as to pre-

vent you from making the preparations necessary for your profitable attendance on the Lectures, or from performing the other prescribed exercises in this Institution.

"Secondly, let me caution you not to expect too much, or be discouraged by any occasional failures. It is of the nature of youthful enthusiasm to be sanguine, but, at the same time, to stumble at obstacles, and to be disgusted with opposition. You must expect to meet with prejudices which you cannot overcome, with carelessness which you cannot impress, with positive wickedness which you cannot reform. Be not provoked by the former into hot and angry disputes, or discouraged by the apathy or sinfulness of the others to withdraw your instructions or reproofs. Be ready always to give an answer to every one that asketh you a reason of the hope that is in you, with meekness and fear; instil precept upon precept, though you may not perceive the vessel filling; write line upon line, though no legible characters should for the present appear. It is pleasanter, indeed, to sow the seed in good ground; but the bread which is cast upon the waters is often found after many days, and the most refractory substances are melted down by coals of fire, judiciously heaped upon their heads. Great patience, indeed, and a truly Christian sweetness of temper and disposition, are necessary to the missionary preacher.

"Let me further advise you not to extend the scene of your operations to too great an extent and distance. If you break up new ground, which you cannot continue to cultivate, it will be in great danger of afterwards producing weeds. It had better even have been left in the natural unproductiveness of the plain green sward. You will do well, therefore, to confine yourselves to a few places at once; such as may be within your compass; and if you can unite a few together, or connect any of them with already established places in the neighbourhood, you may then, but perhaps not till then, seek out for other stations.—But in this, and indeed in all respects, it will be best to hold a free communication with your Tutors, whose advice will keep you from any steps which may be imprudent, or likely to be unsuccessful.

"In every place I should advise you to train up some one or more who may, conduct the worship in cases of your occasional absence, if in no other way, at least by the help of printed forms and sermons. Such forms may easily be now procured: a collection of them which, perhaps, will very well suit the purpose,

will shortly come before the public. It is obvious that your relation to this College as Students, and the duties which you may be called upon to perform in our regular churches, the state of the weather and of your own health, and the circumstance of your return home at the vacations, will often necessarily occasion such absences. And if you get them into only half a habit of attending public worship, and that dependent on the visit of a distant minister, it is greatly to be feared that it will easily be laid aside again.

"Let me conclude, by entreating you to recollect the limited powers both of body and mind, with which it hath pleased the Giver of all good to endow his creatures; and not to count too much upon that measure of either of them which he may have given to any individual. It is for wise purposes that these powers are so limited; among others, that we may not be proud of our talents, or puffed up by any little applause or success, but may always remember that we have the treasure of talents and even virtues 'in earthen vessels, that the excellency of the power may be of God, and not of us.'

"It now becomes my pleasing task to distribute the testimonies of their good opinion with which I have been directed by the Committee, or made the instrument of individual friends, to distinguish those who have been thought most eminent in their several classes, or in general regularity, diligence and proficiency.

"The two prizes offered by 'a Friend to the Institution' to the Mathematical Students of the first and second years have been adjudged respectively to Mr. Francis Darbishire and Mr. Henry William Busk. The two prizes offered by Robert Phillips, Esq., to the best Classical Scholar in the first and second years, to Mr. Darbishire of the first year, and Mr. A. T. Russell, of the second. The prize offered by Euelpis for the best translation into Greek from some English Historian, to Mr. George Lee. The two prizes offered to Students in the first year, one by G. W. Wood, Esq., for the best specimens of English Composition produced in the weekly exercises of the class; another by Dr. Carpenter, for the greatest proficiency in Composition during the Session, have been adjudged, by the Students themselves, Mr. Wood's to Mr. Edward Higginson, Dr. Carpenter's to Mr. Stephen Cornish Freeman. The prize for the best Oration, delivered at this Examination, to Mr. Edward Tagart; for the greatest attention to improvement in Elocution during the Session;

and also Mr. Wood's for the best-delivered Oration on this occasion, to Mr. Robert Brook Aspland. The second and third prizes for general Diligence, Regularity and Proficiency are adjudged to Mr. Francis Darbishire and Mr. Edward Higginson. If it were not necessary to limit the number of prizes, it would have been gratifying on this occasion to have distributed many others. I hope my young friends will feel a pleasure in this general testimony of approbation, almost as much as if each had been personally distinguished.

"You are aware, my young friends, that there still remains a prize, and that the highest and most valuable for the honourable distinction which attends it, which it is to myself, as I am sure it is to us all, a subject of the deepest regret, that I cannot personally deliver. It is the first prize for Regularity, Diligence and consequent Proficiency, which I believe you will all acknowledge has been duly earned by Mr. James Martineau, for whose absence, and the occasion of it, we all too deeply feel to trust ourselves to say much: it is a subject on which I, at least, from my own personal connexion in intimate friendship with those immediately interested, feel it prudent to decline enlarging.* Such examples of the early extinction of talents and virtues of the highest order, as we have witnessed during the last few years, are surely enough to impress us deeply; and while they will not, I trust, weaken, in the slightest degree, the firmness of our trust in the ultimate wisdom and goodness of God, under the most painful appointments of his providence, they will naturally dispose us all to rejoice with trembling, and will lead you, my young friends, to work while it is called to-day, since the night of death may come—how soon we know not—in which no man can work."

The friends of the Institution who were present on this occasion were Joseph Strutt, Esq., *President*; Abraham Crompton, Esq., and the Rev. John Kentish, *Vice-presidents*; G. W. Wood, Esq., *Treasurer*; and Robert Philips, Junior, Esq., *Assistant Treasurer*; Messrs. Sealby, Bell, Darbishire, Dawson, Holdewick, H. Kinder, T. Eyre Lee, Paget, Ryland, Sanderson, Offley Shore, Talbot, Taylor, R. Wellbeloved and Hugo Worthington, and the Rev. Messrs. Astley, Higginson, S. Heinekin, Hutton, LL.D., *Public Examiner*; Lamport, Lee, Mardon, Philipps, D.D., Woraley, jun., and Turner, *Visitors*.

* See *Obituary*, pp. 424, 425.

Kent & Sussex Unitarian Association.

Tenterden, July 1, 1824.

THE Twelfth Anniversary of this meeting took place here on June 30.

Our Unitarian friends from different parts of the two counties, began to collect around us soon after eight, and continued increasing till eleven, the appointed time of their assembling in a place, long rendered sacred to the worship of *the one only living and true God*.

Although through the week many of our brethren are engaged in worldly concerns, or in their daily labour, yet about 400 persons were collected together in the chapel at the above hour. Mr. Thomas, from Chatham, conducted with great propriety the introductory service of prayer and reading the Scriptures. Mr. Waterhouse, from Boston, in America, offered up the second prayer; and this, not with the *colloquial familiarity* too often discoverable, but with what we conceive to be the true spirit and proper language of this most sacred, yet consoling and animating duty. After this, Mr. Fox, from Acts xvii. part of the 23d verse, delivered a most luminous and impressive discourse; taking into his view, as grounded on our first great principle as Unitarians, all the leading sentiments, truths and hopes which flow out of it. He proved, with an evidence almost forcing its way to the mind, that the Unity of God, or that he is, strictly speaking, one person, is in agreement with the light of nature; supported in the dispensation by Moses, and most decisively confirmed in that which was communicated by Jesus Christ; that it was coeval with the creation, and equally with the Divine Essence, eternal.

Mr. Fox illustrated this great truth, more immediately from this seventeenth chapter of the Acts, which he forcibly maintained, and, we think, proved to be throughout Unitarian. He then called upon all around him to continue firm and resolved in professing and supporting sentiments which he considered as essential to the Divine glory, necessary to the successful defence of revelation, and in the highest degree useful in promoting the best interest and happiness of all reasonable beings.

After the necessary business of the Association, those who inclined proceeded to the Woolpack Inn: a company of gentlemen and ladies to the number of 138 dined together; which considerably increased after the cloth was removed. *Non Nobis Domine* was then sung; Mr. Tribe, of Chatham, called to the Chair, which he very ably filled. Messrs. Fox, Holden, Taplin, Ellis, Harding, Gris-

brook, and J. and H. Green, then, as the sentiments were given, severally addressed the company. Mr. Fox was particularly happy in the turn he gave to the words, in which the thanks of the Associated Body had been conveyed to him; and both in this and in a subsequent speech, in the point of his observations, and if I may be allowed the term, in the electric strokes of his eloquence, produced a corresponding effect upon all around him.

At six the company separated, and formed themselves into different tea parties, previously to their return to their respective homes; nor has this Association ever had a more interesting, a more truly gratifying, and, I would persuade myself, more instructive meeting.

LAWRENCE HOLDEN.

Southern Unitarian Society.

THE Annual Meeting of this Society was held at Chichester, on the 30th June. In the morning the Rev. James Hews Bransby, of Dudley, in a discourse, founded on 1 Tim. ii. 5, ably contrasted the popular doctrine of the union of the Divine and Human Natures in the person of Christ, with the apostolic declaration, that the Man Christ Jesus is the One Mediator between God and Men. An earnest wish was expressed by the ministers and members present, that this clear and forcible exposure of one of the most favourite retreating places of Athanasian sophistry should be published; and, as the Society's finances have not for some years past admitted of printing the Annual Sermons, a separate subscription was entered into for the purpose—to accomplish which, the consent of the respected author is now alone wanting. Mr. Bransby also delivered a Lecture in the evening, recommending a serious and attentive study of the Scriptures, from 1 Peter iii. 15. The introductory services were conducted by the Revs. Russell Scott, of Portsmouth; J. B. Bristowe, of Ringwood; and E. Kell, of Newport.

The Rev. J. Fullagar was called to the Chair, after the morning service; when the Secretary and Treasurer having made his Report, the cordial thanks of the Meeting were voted to the Rev. J. H. Bransby for his admirable sermon; and in addition to the usual business the following Resolutions were carried unanimously, and the Chairman requested to notify their contents to the distinguished persons mentioned in them:—

Resolved, That while, as Unitarian Dis-senters, deeply lamenting the failure of the late application to Parliament to release them from the necessity of solemn

nizing their marriages according to a form of religious service, in which they cannot conscientiously engage, the Society feels itself called upon, in justice and gratitude, to offer its sincere acknowledgments to the Most Honourable the Marquis of Lansdowne, for the promptitude and the ability with which he brought the subject forward; to the Right Hon. Lord Holland, for the generous ardour with which he supported it; to His Grace the Archbishop of Canterbury, for the enlightened and truly Christian sentiments which he avowed on the occasion; and to all those Noble Lords who, by voting in the minority, signalized themselves as the disinterested friends of religious freedom.

Resolved, That this Society, while differing in many points from the religious opinions which the London Missionary Society is formed to disseminate; yet conceiving that even in connexion with very erroneous doctrines, much of the sterling excellence of the gospel is often preserved; cannot but deeply deplore the late proceedings in Demerara against the Rev. John Smith; and its thanks, therefore, are eminently due to H. Brougham, Esq., to Sir James Mackintosh, and to the other Members of the Commons House of Parliament, who, in reprobating those proceedings, not merely defended the cause of religious liberty, but eloquently add unanswerably maintained the right, and urged the duty of Christians to convey to the wretched children of slavery the precepts and hopes of the gospel.

An economical dinner was provided at the Swan Inn, at which the Rev. J. Fullagar presided with his usual ability. Although many of the older members were prevented from attending, it was gratifying to witness a larger number of persons present than on any former occasion. Most of the ministers present and several laymen addressed the company; a lively interest appeared to be generally taken in accounts given of the progress of Christian truth, and a disposition manifested to assist in promoting it. Mr. Beard, of Portsmouth, stated, that he had lately had occasion to visit the Island of Guernsey, and was gratified by finding there a handful of inquirers after truth, meeting in an upper chamber for religious worship and mutual edification, who had, like himself, traversed all the mazes of the wilderness of error, even from the high mount of Antinomianism, until they had at length found rest to their weary spirits, in the goodly, peaceful land of Unitarianism. Their case will not escape the notice of the Committee. Several new members were added to the Society.

Portsmouth.

D. B. P.

The following notes have been received from Mr. Brougham and Sir James Mackintosh, in reply to the Resolutions transmitted to them.

"London, July 10, 1824.

"REV. SIR,

"I have had the honour of receiving your letter, enclosing the Resolution of the Chichester Unitarian Society. I feel extremely gratified by this mark of kindness from a body of men whose conscientious attachment to their own opinions appears to be combined with the most liberal views towards those who differ from them; and I beg you to convey to that body my thanks for the honour conferred upon me.

"I am, with great respect,

"Your most obedient and faithful servant,

"H. BROUGHAM.

"To the Rev. J. Fullagar."

"Cadogan Place, 10th July, 1824.

"REV. SIR,

"I am very sensible of the high value of the approbation of the Southern Unitarian Society bestowed on my parliamentary exertions in the case of the Rev. John Smith. If any thing could enhance the honour of being commended as an advocate of religious liberty, it would be the rare consistency with which you contend for the enjoyment of that sacred right by those from whose opinions you most widely differ. Nothing can, in my opinion, more evince an enlightened reverence for the Christian religion, than the principle which you profess, that the greatest errors of Christian sects cannot entirely eclipse its divine light.

"I request you to convey my thanks to the Southern Unitarian Society, and to accept them yourself, for the politeness with which you transmit the Resolution of the Society in which you preside.

"I have the honour to be,

"Rev. Sir,

"Yours, very truly,

"J. MACKINTOSH.

"To the Rev. J. Fullagar."

Devon and Cornwall Unitarian Association.

On Wednesday, July 7, the Annual Meeting of the Devon and Cornwall Unitarian Association was held at Collumpton, and although the weather was very unfavourable, several friends attended from Exeter, Honiton and Crediton.—The morning service was introduced by Mr. Smethurst, of Moreton; and Mr. Acton, of Exeter, preached from 1 Cor.

x. 15, from which he took occasion to repel the insinuations generally circulated, that Unitarians maintain the superiority of reason to revelation, and limit by the scale of their own proud understandings the meaning and extent of the oracles of God.

The evening service was introduced by Mr. Smethurst; and Mr. Acton again preached from John iv. 13, 14, from which he stated the erroneousness of the too common representations, that Unitarianism is inadequate to supply the spiritual necessities of man in the different situations and circumstances of life, and that it furnishes no support in the dying hour. The services were heard with deep attention, and were well calculated to weaken many popular prejudices, and to make a strong and (we hope) a permanent impression.

In the course of the business of the meeting, a letter was read from Mr. Martin to the Secretary of the Devon and Cornwall Missionary Society recently established at Exeter. It stated that the prospects of Unitarianism in the district of Cornwall in which Mr. Martin is at present employed, are far from being unpromising. The Unitarian tracts are eagerly read and circulated, and his missionary services in most places well attended.

The business of the Society having been finished, about thirty of its friends dined together at the Inn. After dinner several toasts and sentiments were proposed connected with the principles and objects of the meeting. Among these, the names of the Archbishop of Canterbury and the Bishop of Exeter were given, because it was thought that opinions so liberal as they have recently and publicly expressed deserve the gratitude of the friends of freedom. "The Marquis of Lansdowne, Lord Holland, and the other senators who have advocated the rights of their countrymen," were also remembered, and, it is believed, with such feelings as their manly, consistent and disinterested exertions ought, and we trust cannot fail, to excite.

The memory of the late lamented Mr. Brown, who had long been a main pillar of the small Collumpton congregation, and that of Mr. S. Shute, who was also an old and valuable member of it, were drank in silence. And it was remembered with regret that they had left none behind them who could fill the place they must fill no more.

The meeting broke up with general satisfaction, and it was hoped that the interests of the Association had been promoted by all that had taken place during the day.

Collumpton, July 8, 1824.

Eastern Unitarian Society.

THE Twelfth Yearly Meeting of this Society was held on Wednesday, June 30th, and Thursday, July 1st, at Ipswich. The service on Wednesday evening was introduced by Mr. Clack, of Framlingham; Mr. Selby, of Lynn, delivered the prayer; and Mr. Scargill, of Bury St. Edmunds, preached from John i. 29, "Behold the Lamb of God, which taketh away the sin of the world." On Thursday morning, Mr. Valentine, of Diss, and Mr. Madge, of Norwich, read the Scriptures and prayed; after which Mr. Aspland preached from Ephesians iv. 4—6. This discourse, as well as that delivered on the preceding evening, was eminently adapted to advance the cause of religious truth, and it is hoped that both preachers will comply with the unanimous request of the Society that their sermons may be made more extensively serviceable to that cause, by their appearing in print.

After service the usual business of the Society was transacted:—G. Watson, Esq., in the Chair. The Report of the Committee was received, and the Secretary was directed to request its insertion in the Christian Reformer.* The next Yearly Meeting was appointed to be held at Framlingham, on the last Wednesday in June and the following day.

Fifty-eight gentlemen afterwards dined together, and after dinner about twenty ladies, and several other members of the Ipswich and Framlingham congregations, joined the party. Thomas Robinson, Esq., of Bury, presided.

It is gratifying to remark how much the interest of these meetings increases, and how completely the experiment of forming an Association in the Eastern District has succeeded. At the former Anniversary at Ipswich thirty-seven persons only attended, and now that number was more than doubled. After dinner, Mr. Aspland, Mr. Toms, Mr. Madge, Mr. Scargill, Mr. Selby and Mr. Latham addressed the company, and imparted a degree of interest and animation to the meeting, which, it is hoped, will not easily be forgotten. E. T.

Opening of the Unitarian Chapel, Todmorden, and Annual Association of the Unitarians of Rochdale, Rossendale, &c.

ON Whit-Sunday, June the 6th, a new building was opened for religious worship on Unitarian principles in Todmorden, a village in the beautiful and thickly populated valley in which the counties of Yorkshire and Lancashire meet. Dr. Philipps, of Sheffield, delivered in the

* See this month's Christian Reformer.

morning an interesting sermon from those appropriate words of Jesus to the Samaritan woman, John iv. 23, 24. The Rev. W. Stevens, late of Newport, Isle of Wight, preached in the afternoon, from 1 Cor. i. 23, "We preach Christ crucified," &c. The Rev. G. Harris, of Bolton, delivered in the evening an eloquent exposition of the words of the apostle to Timothy, 2d Epist. ch. ii. ver. 8, 9. From the circumstances of the delightful serenity of the weather and considerable pains having been taken to give notoriety to the intentions of the Society, immensely crowded audiences were collected. Many friends to the cause from the neighbouring congregations enlightened the interesting occasion by their presence.

The chapel is a very neat and commodious stone building, (stone being abundant in the vicinity,) capable of seating 400 people. The plan of the interior is somewhat resembling an amphitheatre; but very few ranges of sittings are on the level of the floor, and these are to be held as free sittings; the rest are raised one above another, the higher sittings being of sufficient elevation to allow of a room beneath, capable of containing 150 persons, which may be used as a school or lecture-room. A tolerably large burial ground is attached to the chapel, and this ground, as well as that on which the chapel stands, is freehold.

This is one of those instances, of which so many have occurred, and of which, doubtless, many more will occur, demonstrating the great value of the services of that eminently useful and highly-respected man, the Rev. Richard Wright. In the summer of 1818, Mr. Wright, accompanied by Mr. F. Horsfield, visited Todmorden, at the invitation of two or three individuals who had heard him preach at Rochdale. A room was procured for the purpose, and Mr. Wright and Mr. Horsfield preached several times to as large audiences as the room would admit. This was the first time that Unitarianism was ever publicly preached in this populous neighbourhood. Mr. Wright has visited them once since, and has continued to encourage, by occasional letters, the few who had manifested themselves friendly to the cause of Unitarian Christianity. They have eagerly embraced every opportunity that offered, through any minister visiting them, of exciting public attention, and have always succeeded in drawing together large audiences. But for the first four years they had no regular services, and during this time they were much indebted to the occasional visits of Messrs. Harris and Jones. After the organization of the Lancashire and Cheshire Missionary So-

ciety, they were enabled to hold regular services, which, and especially considering the meanness of the accommodation, have been exceedingly well attended. More than half of the sittings in the chapel were let before it was opened, and a considerable number since. The prospect of a flourishing interest in this place is very promising. Though religious prejudices are strong with many, there is an evident disposition among others to hear and inquire. Mr. Stevens, who has been spending a few months with them, has commenced a course of six lectures on the principal subjects in the Unitarian controversy, on which many, of different sects and from a distance, attend. A chapel library and Sunday-schools will be established immediately.

The congregation at Todmorden hope, that after this statement, not only will no apology be expected of them, but they shall receive the praises of the friends and supporters of the general cause, though they have farther to inform them that they have incurred the responsibility of a considerable debt, relying upon the approbation and consequently assistance of societies and individuals. The total amount of subscriptions and collections at the opening is £407 18s. 6½d. Excepting the collections at the opening, the whole of this sum has been raised by the congregation. The expenses of the building and ground are £990 12s. 5d. The balance of debt upon the Chapel is consequently £582 13s. 10½d. Subscriptions will be received by Mr. Thomas Thomas, Todmorden; Rev. R. Aspland, Hackney; Rev. Richard Wright, Trowbridge.

On Whit-Monday, June 7, the Annual Association of the Unitarians of Rochdale, Rossendale, &c., was held in the above Chapel. The morning service was introduced by the Rev. N. Jones, late of Bolton; and the Rev. Dr. Philipps preached from "What think ye of Christ?" &c. The Rev. Geo. Harris delivered in the evening a discourse replying to the charges commonly brought against Unitarians. After the morning service the friends withdrew to the Golden Lion Inn to dine. About 100 persons sat down to a very comfortable and economical dinner, Dr. Philipps taking the chair. The reports given by the representatives of the different societies belonging to the Association were encouraging, and particularly the accounts of the flourishing state of some of the schools. After dinner the room filled to excess: at about six o'clock the company separated to take a little refreshment before the evening service, highly gratified with what they had seen and heard.

W. S.

Protestant Society for the Protection of Religious Liberty.

On Saturday, May 15, the Thirteenth Anniversary Meeting of this Society was held at the City of London Tavern. The great room was filled at an early hour by a very respectable assemblage of ladies and gentlemen, notwithstanding a heavy fall of rain during the whole of the morning.

At eleven o'clock Lord HOLLAND took the chair, by invitation of the Committee. His Lordship was received with very warm and general applause.

The CHAIRMAN congratulated the Meeting on the assemblage which he saw before him, and requested their attention while the Annual Report of the Committee was read.

In consequence of the absence of Thomas Pellatt, Esq., the Honorary Secretary, who was unavoidably detained by some professional engagements,

The Rev. JOHN HUNT, of Chelmsford, stood forward to read the Annual Report of the proceedings of the Committee. He said it would necessarily occupy a short time, during which, probably, their respected friend, Mr. John Wilks, would arrive, to deliver his annual address. (Applause.) The Rev. Gentleman then read the Report, which minutely detailed the assistance given by the Committee in a great number of instances, in different parts of England and Wales, in which the exercise of public worship by Dissenters had been interfered with and obstructed.

The principal cases were afterwards selected for animadversion in the address of Mr. Wilks, who entered the room while the Report was reading. As soon as it was concluded,

Mr. WILKS rose. His presence was hailed with reiterated acclamations from every part of the room. He said he was sure that it was impossible he should not be ever ready to give his best services to a meeting which received him with such kindness, and such an excess of unmerited applause. On that and on all other annual occasions on which it was his duty to address them, it appeared to him that he resembled a man, who after some years of absence, again descended into the amphitheatre, where, in the days of his youth, he had received from assembled Greece or the Roman citizens, those wreaths which animated him to the efforts he was then making, and which were more than a reward for any toils or perils he might incur; or he seemed to resemble a man, who having successfully led his countrymen to battle, trod again over the triumphant field where so much honour had been won.

(Applause.) He did not like that similitude so well, however, because to him it appeared that the greatest conqueror would, ere he left the field, lose the pleasure he derived from the recollection of his victory, and every emotion of exultation would pass away when he remembered how many of those who in the morning had surrounded him, gallant, gay and good—full of life, patriotic zeal and noble ardour—the sun, ere he set, saw lying, not dishonoured and inglorious, but bleeding and in the dust; and when the softest zephyrs that blew would bring to his ear some hollow moaning sound from a wounded comrade or an expiring friend. It seemed to him as though the wreath round the warrior's brow would become instantly blighted, and the pain of memory would more than counterbalance the plaudits of a congregated world. (Applause.) It was with no feelings of that nature that he (Mr. W.) presented himself to the society that then surrounded him, but rather as one who returned to his native village, which he found as in the days of his innocence and youth, blooming with fair and beautiful flowers, where he saw the trees which had been planted in his infancy, and which had "grown with his growth," now spreading forth their luxuriant foliage, and where he was glad to behold those old and venerable oaks untouched by the winter of age, still verdant and unfading, beneath whose umbrageous shelter his childhood had reclined, and his manly limbs delighted ever to repose. (Applause.) He would not occupy the time of the Society by any further description of his own feelings, as the health of the Noble Chairman suffered much from heated atmospheres and crowded assemblies, and the Committee had pledged themselves, on his condescending again to preside, to endeavour as much as possible to accelerate the business of the day, lest that health, which was dear not only to the Noble Lord's family and country, but to every friend of freedom throughout the world, should suffer from the interest he manifested in their proceedings, and the kindness he had again displayed. (Applause.) As on former occasions, he (Mr. W.) would, in the first place, direct their attention to those circumstances which were not completed at the last anniversary. Amongst these was a case submitted to the Society from some respectable persons at Anglesea, in North Wales, which had made a considerable impression, especially upon the female part of the auditory. It was that of a person who was determined that his wife, who had profited much by associating with a

congregation of Calvinistic Methodists in that island, should no longer frequent the meetings, and who in order to prevent her from attending, had committed an outrage from which humanity recoiled, and which religion must disapprove. He had entered the meeting, seized his wife, and with a handkerchief round her mouth, by which she was nearly strangled, dragged her from the house of peace and prayer; and sorry he (Mr. W.) was to say, that such was the state of English law, that it seemed at first as if no punishment could be inflicted for the assault on the woman. It was, however, at least due to social order that such a violation of public worship should not be suffered to pass unnoticed. A prosecution was instituted, and the offender was found guilty, but something induced the magistrates to suspend passing sentence upon him for that of which a jury of his country had convicted him. The excuse was, that the Registrar of the Bishop had not entered in some book or roll the certificate of registration delivered to him by the congregation, in compliance with the provisions of the law. All that was required by the Toleration Act, or the subsequent amendment, was, that the congregation should notify their intention of assembling for public worship to the Clerk of the Peace, or to the proper ecclesiastical officer of the Bishopric or Archdeaconry in which the place was situated. This congregation had complied with all that the Act of Parliament required. If the entry had been neglected, were their rights to be impugned, because an act which they could not ascertain had not been done by a person whom they could neither punish nor controul? This, however, appeared to the Chairman of the Quarter Sessions a sufficient ground to suspend the operation of the law against the offender. The Chairman had also given it as his opinion, with what gallantry he (Mr. W.) would leave it to the meeting to judge, that according to the English law a man had an unquestionable right to exercise this duress over his wife, and that if she presumed to worship God in any other edifice or form than that which he approved, he might clearly, according to the civil law, with whips and clubs, inflict such punishment on her as the offence required. (Hear.) Under these circumstances, a solicitor of Wales had applied to the Committee for assistance, and they had obtained the opinion of a gentleman whose high legal knowledge, and whose recent elevation to the judicial bench taught them to expect that he would not now contradict the opinions which in his inferior, though still emi-

nent situation, he had thought proper to give. Mr. Littledale, whose opinion he was about to quote, said, that it was impossible that a man could be allowed to exercise such an authority over his wife, and that he was punishable by law for his harsh and unmanly conduct, equally inconsistent with the feelings that common humanity and conjugal affection should inspire. (Applause.) Mr. Littledale added, that there was also unquestionably a violation of public worship, and therefore that the Magistrates could not refuse to pass sentence. This opinion was communicated to the Chairman of the island. He hesitated no more, and the man who had so grossly offended against the interests of religion and humanity, suffered the punishment that the law prescribed. He (Mr. Wilks) regretted that such opinions as those of the Chairman of the Anglesea Sessions should have been pronounced in this country, and especially among the ardent and benevolent descendants of the remainder of its ancient population. He was delighted with the contrary opinion given by a judge of South Carolina. The opinions of the English commentators, which were of authority in the American Courts, and the doctrines of the civil law, were gravely developed to him, but they were not satisfactory to his judgment. The law of America, said he, shall now be made known to the world, and perhaps I cannot better state it than in the words of a poet and a dramatist (Mr. Tobin) who was the ornament of England:—"The man who lays his hand upon a woman, except in affection, is a brute, whom it were gross flattery to call a coward." (Continued applause.) In the ancient city of Canterbury, there had occurred a case than which few were better deserving of attention. The persons there, it was true, were not contributors to the Society, and they belonged to one of those very numerous sects which were springing up, perhaps, too rapidly. But they were poor, destitute, and neglected. They were numerous, but wealth had not followed their numbers. They had asked for protection, and in proportion to the sternness and might of the oppressor should be manifested energy to resist him, and that promptitude of zeal which he knew the Society gloried to display. (Applause.) It appeared on investigating the case, that there had been a succession of riots by which the peace of the city had been disturbed, and the lives of its inoffensive inhabitants exposed to danger, and that these proceedings had been patronized by those who should with gentleness, if not authority, have repulsed the rising tumults. If some

strong and decisive measures had not been taken, the congregation must have been discontinued. A prosecution was commenced, but here the magistrates not only required, as at Anglesea, that the place should have been registered by the officer to whom the notice was sent, but that a duplicate of the notice should have been transmitted by him to the Clerk of the Peace. The object of this provision of the Toleration Act was to enable both the religious and civil authorities to exercise that wholesome jurisdiction of which no reasonable friend to religious liberty could complain, but it was at the same time manifest that over these officers the Dissenters had no power, and it was not possible for them even to know whether the communication was actually made. A great and obvious difficulty was thus raised; for as the law required only an annual communication, no Dissenting congregation could safely commence worship in the interval, till the whole cycle of the year had rolled away. It appeared, however, that the registrar had accurately returned, as he thought, all the papers deposited with him, but the city of Canterbury being a county of itself, the notice transmitted to the Clerk of the Peace had not complied with the provisions of the Act; and therefore it was held by the magistrates, that the tumults by which the congregation had been interrupted, and their lives hazarded, were not illegal, because the place was not duly registered. An appeal to a higher tribunal then became necessary, and the case was tried, not before the Mayor and Corporation of Canterbury, but before the Judges of Assize; and here he (Mr. W.) could not refrain from paying his tribute of respect to the Judges of the land, for the impartiality they had always manifested. The case came on before Mr. Baron Graham, who was a gentleman as well as a judge, and when it was contended that the place must not only have been registered, but that the duplicate must have been transmitted, he stopped the Counsel, and told him that his proposition was intolerable—that all the law required of Dissenters was, that they should give notice of their places of meeting, and that having so done they had fulfilled their duty, and became fully entitled to the protection of the law. (Applause.) Another objection was then taken, namely, that females officiated. This sect bore the denomination of Arminian Bible Christians, and it was their custom, as among the Quakers, to have female instructors. It appeared, also, that some observations, not of a very courteous nature, had been made by one

of the preachers, who had reminded the magistrates that there was a higher tribunal than their own, where sentence would be passed upon them. These observations, and the female exhibition, were urged as a sufficient justification for any outrage that might be committed upon them; but the Learned Judge again interrupted the Counsel, and said that he would not allow such a wretched apology to be introduced in any court of justice over which he presided. If these people had violated the law they were amenable to the law, but they were still entitled to the protection of the law. Thus was a great and most satisfactory result obtained, and thus had points of great importance, and to the Dissenters of considerable danger, happily and for ever passed away. If he (Mr. W.) seemed to enter too much into detail, he begged, however, to remind the meeting, that he was not come there to play the orator or to excite their sympathy by the arts of rhetoric. His object was not to raise the smile of derision on the cheek, or make the tear of sensibility flow from the eye. His address was rather a lecture to the multitude to whom the Society's proceedings were reported, by which he wished to make intelligible what had been related to them. It was necessary, however, that he should compress his observations, and therefore he should proceed at once to the usual classification of the cases. First in order came those demands which affected Protestant Dissenters, by touching what was dear to every man—his purse. He alluded to turnpike tolls, and he hoped this subject would not again require him to address the meeting. Most of them knew what had been the state of the law. It had been held that a Dissenter might not pass out of the parish in which he resided, even to the congregation to which he belonged, without paying tolls, and those double tolls too, which it was the policy of the law to impose on those who traveled on the Sabbath-day. This was a question of some importance. By these means 40%. or 50%. a year were taken out of the pockets of Dissenters, who might otherwise have devoted it to the comfort of their families, or to aid those works of wisdom and benevolence which blessed our own country and improved the world. (Applause.) The law had since been corrected, and if the words of the General Turnpike Act were attended to, all difficulties as to this question would be immediately overcome. By this Act (3d Geo. IV. cap. 126, sec. 32) it was enacted, that no tolls should be demanded "of or from any person or persons going to or returning from

his, her, or their proper parochial church or chapel, or of or from any person or persons going to or returning from his, her, or their usual place of religious worship, tolerated by law, on Sundays or on any day on which divine service is by authority ordered to be celebrated." It was necessary, to exempt from toll, to prove that the person was going to his usual place of worship on the Sabbath or some national holiday, such as Good Friday, Christmas Day, or any other day ordered by authority to be devoted to religious worship. Many applications for advice and assistance had been received as to this subject from different parts of England and Wales. In some instances the persons were not going to their usual place of worship, and therefore were clearly not entitled to exemption. In all the cases within the view of the law, the objections had been removed.—The assessed taxes, particularly in parts of Wales, occupied the attention of this Society. Several of the ministers of the Calvinistic Society imagined that they were entitled to a total exemption, and the Society removed many of the difficulties resulting from that topic. The Society received communications on that head from Llanfrothen, from Dolgelly, and from Hendre-back-Clynog; and the ministers at these several places complain that they had to pay extra duties on horses principally employed in going round the circuits for religious purposes. This was felt to be a very serious evil, and we requested these ministers to apply to the Judges on circuit, who were of opinion that they were included in the exemptions, and these worthy clergymen were afterwards relieved from those pecuniary burdens to which they had before been subjected. Besides these assessed taxes, land tax was claimed for the site of a chapel at Tremerechlon, in Wales, and of the Rev. J. G. Pike, at Derby. His (Mr. Wilks's) opinion was, that such a claim was justifiable; but that it should not extend to the church itself, nor to any improvements which might have been made in it. The land tax claimed at Derby was by no means an enormous claim, being only two shillings a year; but there was a claim made for window duty in a house inhabited by the minister, although that house was in immediate communication with the church. There again this Society interfered, and the result of the interference was, the abandonment of those charges. The charge for chapel rates was also submitted to our consideration, particularly in the case of Lendal Chapel, York; but on this subject the Society had no right of complaint, inasmuch as they

were not subjected to the payment of any greater burden than Churchmen, and so the Society not only advised Mr. Pritchett, but would also have it generally understood by all the various congregations of the Dissenters. All classes of religionists were liable to church rates, to tithes, and Easter offerings; and though the payment of mortuary fees might be hard upon Dissenters, still professing themselves as they did to be Protestant Dissenters, claiming the avowal of manly principles, and determined to act on those principles which they approved and cherished;—if for the full enjoyment of these principles—if for the full and unrestricted exercise of their peculiar worship, they suffered a little more than Churchmen, they had no very peculiar right to complain. The Dissenters, like others, had to pay the church and poor rates, and many cases arising out of the latter had been brought before the attention of this Society; but as these rates operated on all classes, and were legally imposed, every one must know the necessity of submitting to them. The complaints upon this head particularly proceeded from Linton, Cambridgeshire, from Ware, from Baldock, from Castle Town, near Newport, in Monmouthshire, from Croydon, from Wheetwel, in Kent, from Middlewich, in Cheshire, and from Rotherham, in the same county. A thousand illustrations would flow to the mind of any man, to demonstrate to him the absurdity of claiming a tax, where the result of that tax would be to lessen the means of religious instruction; every man admitted its necessity, and the Dissenters should not suffer like others, in order to secure it for all who had as yet not tasted of the heart-consoling sweets which it offered, of the mind-inspiring elevation which it was its natural tendency to produce. The Dissenters asked for no exemption: all they asked was, that they should not be compelled to endure greater burdens than their neighbours. Where a beneficial income arose from the chapel, let a poor rate be paid. The law made it liable; but, if no such beneficial income arose, if no profit resulted,—if the minister, who piously attended to the spiritual wants and consolations of 350 persons received only about thirty pounds a year, as was the case at Middlewich, then surely no man in his senses could say that a church, a minister, or a congregation so situated should be liable to the imposition of a church rate. If these edifices for public worship throughout the country were like the proprietary chapels in this metropolis—if the country churches were got up and arranged like

theatres, as many of those in this metropolis were; let them pay and let them pour their little rills into the great flood of general taxation. Strange, however, to say, these metropolitan churches were not asked for the rate; and why? Because they had advice at law, because the ready means of resistance to such a charge was at once within their power, and thus no attempt was made to oppress. The strong were protected by their strength, the weak were attacked in their weakness; but the outstretched arm of this Society did not fail to assist and rescue them in the day of their necessity. In the case of the worthy minister at Middlewich, mere emolument was not obviously his object. Thirty pounds a year was too scanty a pittance to reward the active piety and exertions of such an ornament to any religion as the Rev. Mr. Robinson; but he had a recompence awaiting him more glorious than this world's glory, pride, or power, or wealth. He laboured for that recompence which he was sure to receive at the resurrection of the just. It was generally in country towns that this demand of rate was made—generally in some wretched borough, generally in some village hamlet, where a jealousy existed of the established clergyman, because of the erection of a Dissenting edifice; here it was that the wicked demon of oppression stalked abroad—here it was that he would lay his imposts—here it was that he poured forth the full phial of his wrath. Several of these cases, as he had already stated, were notified to him; and that to which he more particularly alluded, by the Rev. Mr. Robinson. He (Mr. Wilks) was really delighted with the correspondence of that gentleman; a correspondence which united to extent of information and soundness of views, a warmth and affection of heart, with an humble zeal, which would reflect credit—the highest credit—on any man in this enlightened country. Mr. Robinson was one of those ministers who received his education at the school of Rotherham; an education which, in its rich fruits and abundant harvest, would have been an honour to any school or any university in this kingdom. That gentleman's flock amounted to 350 persons; his salary was about 30*l.* a year; and yet such was the place marked out for extortionate assessment. He, however, shall be defended, and his defence is the more necessary, as Cheshire is a High-Church and Tory county. In that county the language of liberty was rarely heard; and there all attempts at extortion should, and he hazarded little in saying, would be put down. If Mr. Robinson were al-

lowed to fall, all would be prostrated; but as long as he (Mr. Wilks) had a head to think, a heart to feel, or a purse to open—as long as this Society existed, Mr. Robinson would be defended, and he (Mr. Wilks) was persuaded he would be so with success. (Loud applause.)—Upon the subject of Easter Offerings various cases had come from different places—from Pentir, near Bangor, and from Dudley; but, as he had already stated, Dissenters being placed so far in the same situation with others, they could feel no degradation in bearing that impost. It was not as Dissenters that they bore, or were called on to bear, those burdens, but as Englishmen; and it was only when those fragments of a once dominating papacy were put down, that they would properly, naturally and wisely cease. The amount of the Easter Offering should not offer a subject of much contention, for it was only twopence a head for each person above the age of sixteen, to be paid by the housekeeper for every such person. He was informed of a case in which the demand made on this head was eightpence, and ten shillings were expended to enforce it; and a case had come to his knowledge in which the costs attending a demand for Easter Offerings had amounted to the almost incredible sum of 50*l.*—The next head of remark was the charge made by parish clerks for their fees. At Steventon, near Bedford, a man of the name of Parslow, a Dissenter, was required to pay two shillings as a fee for the burial of his child, and the demand was refused, because the child was buried in the Meeting-House Churchyard, and because the clerk had not officiated. Ultimately, however, the parish clerk thought proper not to persevere in his demand, and there the affair would for ever rest. He (Mr. Wilks) now came to a topic on which different opinions prevailed—a topic on which it was necessary that correct opinions should prevail: he alluded to the charge of mortuary fees. Perhaps these mortuary fees were amongst the worst of Catholic impositions—amongst the worst of that system, which made the clergymen of that church not only obtain all they could from the members of their communion while living, but followed them with exactions to the grave—and all these exactions required for the safety of the souls of the departed. Living and dead were tributaries to that church: no home was safe from their inspection—no tomb was sacred from their exaction. He had looked over the canons on this subject, and in doing so he found that in 1378, Simon Langham, Archbishop of

Canterbury, had imposed mortuary fees *pro salute animi*. However, in a few words, to render the thing familiar, suppose any man had four beasts: one of those was to go to the Lord of the soil, another to the Church, &c., and to do away with this distribution, mortuary fees are instituted and demanded. By the 21st Henry VIII. all such fees received by the Catholic clergy were continued to the Protestant; but that Act stated that such fees were only to be claimed in places where they were before accustomed to be paid. It was important to every man to know how the law stood on this subject; because, in all cases when the demand for mortuary fees was made, the clergyman was bound to prove that the existence of such fees was antecedent to that Act of Henry VIII. There was no doubt that the right existed, that proceedings to enforce it had occurred in the Ecclesiastical Courts; but when the right was denied, these courts could not interpose, and in many instances the claim had been resisted with success. Let the meeting bear this in mind, that the clergyman was always bound to prove the existence of the right or custom to pay such fees, antecedent to the 21st Henry VIII. There was one remarkable case on this subject which had occurred, and which realized the justness of the proverb, that it was better for the "cobbler to stick to his last." It was this: the Vicar of Christ Church, in Hampshire, had made a demand for mortuary fees; that Vicar, he had no doubt, was a very enlightened man; a man not satisfied with ecclesiastical learning alone—with ample theology and biblical acquisitions; but who must needs be a better lawyer than lawyers. The Rev. Mr. Clapham had put together some ponderous volumes on the law, and with his twofold knowledge of theology and law, had made a demand on a Dissenter for a mortuary fee. Every one trembled at this demand, because made by a clergyman, but particularly by a writer on law. He was looked upon as an oracle. It appeared, however, that this theologico-lawyer mistook the mode of proceeding for the recovery of his demand, inasmuch as an Act of George II., which gave to the clergymen an opportunity of summary proceedings before the magistrates for the recovery of "small offerings," did not include in "small offerings" this said mortuary fee, and Mr. Clapham was defeated in his demand of 10s. The matter, however, went before the magistrates, who differed in opinion with their brother magistrate, the Rev. Lawyer; and he (Mr. Wilks) hoped that for the sake of his flock the Rev. Lawyer was

more enlightened on subjects of theology and other topics than he evidently was with the law. The Rev. Gentleman was, no doubt, angry with the decision of his brother magistrates, and he (Mr. Wilks) must state for himself, that he was glad the new Don Quixote had been overcome. A similar claim was made by the clergyman at Rotherham, whose wife, for so his (Mr. Wilks's) information stated, was anxious that her husband's fees should suffer no diminution, particularly in the case of the defunct Dissenter. The demand of ten shillings was made, and resisted,—not for the want of means, for the relation of the deceased, he was glad to say, had ample means,—but he felt it his duty to resist what he thought an improper claim. When called upon he answered as became a Hampden—"This not the amount of the claim to which I object, but it is the principle which I reject."—The claim was urged—the claim was resisted; the Society co-operated in the resistance, and the claim was eventually withdrawn. (Applause.)—He then said, the long and dreary catalogue of grievances which required the interposition of this Society, and which he was annually obliged to notice, was the subject of riots and disturbances which took place throughout the country at the Dissenting places of public worship. One would have hoped that the demons of persecution would have allowed Christian worshippers to adore their God in peace, and would have respected the sanctuary dedicated to his praise, his honour, and his glory; but, no: and as this grievance increased, the more the diligence of the Society was rendered necessary. To the necessity they were not blind; to remove it they used the most assiduous attention. Schools, as well as churches, were made the scenes of profane riot. The particular scenes of disturbance were Llandilo, in Montgomeryshire; Market-cross, Lancashire; Dalton (Ulverston); Crediton, in Devonshire; South Cernsey, in Gloucestershire; Chigwell, in Essex; and in the immediate vicinity of this metropolis, at Elderswall, Islington. The disturbances at Hainault House, near Chigwell, deserved particular notice, from the fact that its amiable owner, Mrs. Nicholson, had devoted certain rooms in her house to the pious object of religious instruction to her neighbours. To annoy her and disturb those who went for instruction, squibs and crackers were thrown, animals even set loose, cock-chaffers and birds were flying about, extinguishing the candles; but this, by the exertions of this Society, was put a stop to. The disturbances at South

Cerney also demanded a particular notice. The Home Missionary who laboured there had for a length of time been subjected to the most cruel persecutions, and these persecutions instigated by persons who should have known better—who should have been actuated by better feelings, and swayed by better sentiments—by persons who should have known, that while they placed a torch in vulgar hands to conflagrate, those they might be desirous of removing would one day or other employ it against themselves. These disturbances were not confined to the lower or more vulgar classes—the higher orders encouraged these disgraceful proceedings—these very orders who should encourage the diffusion of knowledge—a strict observance of the law—a becoming respect to the religious scruples of the conscientious; these higher orders instigated those disgraceful occurrences. Every petty vexation had been used towards the worthy Missionary of South Cerney; his saddle-girths were cut in the night time, when returning from administering consolation to one of his flock, whose way to heaven he was no doubt facilitating. In the night time that worthy man was assailed and beaten. The shades of night covered the guilty offenders, and for the time they escaped the punishment they deserved. However, in January last, an interruption occurred, and six persons were taken to Cirencester, and bound over to the Gloucester Sessions, to answer for their outrageous conduct. He was almost ashamed to say it, but the fact was so, that every means was there taken to defeat the ends of justice. Six clergymen were on the bench, and every species of intermeddling was practised; the Grand Jury were had access to; in short, every obstruction took place to prevent justice being done. The advocate, however, who was employed, performed well his duty. It is the business of every man to uphold the independence of the English bar, for every effort made to weaken or destroy the self-possession of the advocate was a vital blow at the best interests of our country. The case came on at the Gloucester Sessions, despite the obstacles to prevent it, and the advocate there declared, that the Dissenters were equally entitled to the benefit and protection of the law, as all his Majesty's other subjects; that the Dissenters, though not endowed, were recognized; that the choral symphonies of Gloucester Cathedral, or its clergy, were to be no more protected than the humbler village people, who were met together, and who loved with humble voices to celebrate Zion's songs. (Ap-

plause.) The Church did not consist of the

“—long drawn aisle and fretted vault;”

It was not the gilded roof or gothic architecture, admirable as the lover of art must ever consider them to be; the Church was the place, however unpretending, where the faithful assembled to worship the common God and Father of all! The rioters were convicted; the magistrates wished some liberality to be extended towards them, for they found out that the penalty of forty pounds given by the Act against persons disturbing public worship must be considered as only one penalty. An application was made to us, and while we would not allow the braggart to awe us into silence, we shewed that the Dissenters could listen to the language of courtesy, and while having a giant's strength, that we were not disposed to use it like a giant. An apology was written—we accepted it; the guilty entered into recognizances to keep the peace, and he hoped the result would be, that these persons and all others would perceive, that the Dissenting clergymen were the ministers of peace—men who sought not to punish but to benefit and bless their fellow-creatures. (Hear, hear.)—The subject of out-door preaching was also referred to the Society, and he owned it was one which he did not approach with much satisfaction. He did not like to limit the right of public worship, but with the facilities which now existed for so laudable an object, he thought it was not needful to excite opposition or spread the flame of discord; the object of the Dissenters being to proceed in their course without producing clamour or giving the shadow of offence. The meeting must be already aware of the transaction which occurred at Islington, where a tent was put up, in which public worship was performed, and much good had been done. There a constable appeared, with orders from the local magistrates to disperse the assembly; neither had a right to do so, and the worthy clergyman (Mr. Dunn) persevered in the work of good. At Colchester a person was apprehended for preaching in the public streets; a bill was preferred against him, but the Grand Jury, to their credit, did not find it.—Next in the order of grievances notified to this Society, were the refusals to bury, a refusal more particularly applying to their friends of the Baptist denomination. By law, all persons baptized in the name of the Trinity, were entitled to sepulture; but the conscientious scruples of the Baptists not allowing them to have their

children baptized in infancy, they could not claim the performance of the rites of sepulture where they resided, although they subscribed like others to the Church. This was a painful subject; it was melancholy to think what custom, nature and religion prompted, should by any law be prohibited; and that under circumstances of the most distressing nature—a parent refused to bury the child in the grave where his fathers lay, over which he had often wept and scattered flowers, and to which his affections were linked by ties which only the heart could feel. The blood curdled within him when he thought of the existence, much less the use, of such a power in any clergyman, that he could turn to gall the tear of weeping widowhood, or agonise the pang of parental distress. The sooner the Legislature applied some remedy to this, the better it would be. (Shouts of applause.)—The registry of baptisms was also another subject which called for immediate legislation, improvement and regulation. As the law now stood, the copy of a baptismal register from the Established Clergyman was held to be the best species of evidence, while that of the Dissenter was only regarded in the nature of a memorandum. The Dissenters, therefore, wish to have the baptism of the children registered at the office of the Clerk of the Peace, as a security for the preservation of their property and liberty. The Dissenters had originated societies from which the greatest benefits were derived, and their feelings should be consulted. The most unworthy means were taken to injure their schools, and that by clergymen of the Church of England. He had no hostility to the Established Church, but if its clergy misconducted themselves, they must be censurable for it at the bar of public opinion. He (Mr. Wilks) then cited several instances of their conduct, both as to Dissenting schools and the burial of Dissenting children, and called upon the Dissenters, who were a powerful body, to take the necessary and proper means for the protection of their interests. Whenever the time of a general election arrived, and it was a period that could not now be very distant, he hoped that no candidate would obtain a vote from a Protestant Dissenter, who did not pledge himself to support the repeal of those obnoxious measures, as well as the Test and Corporation Acts, which produced continued inconvenience and degradation to Protestant Dissenters: and if their number was much more limited than it really was, and their intellect more imbecile, and their influence less powerful, he could venture to predict to

such candidates that in many parts of England the Dissenting interest was not to be disregarded. In explanation of this assertion, he would mention a fact of recent occurrence, in a borough not more than fifty or sixty miles from the metropolis. That borough had long been contended for (its representation) by the Treasury and the popular party. The elections had cost much money. They had been protracted frequently, and that which he would take the liberty of calling the good cause at length triumphed. At length an election for the High Bailiff of that borough arose, and the people of the popular interest conceiving that they were quite strong enough without the Dissenting interest, declared their disrespect for that assistance. The Dissenters did then what, he trusted, they would always do. They retired at once from the contest, and the popular party was defeated. (Hear.) Since that time, however, the best possible understanding has grown up between them, and the Dissenters were regarded with abundance of courtesy. It was by such efforts as these he had described that he would prepare to repeal the Test Act. He would suggest, however, that no forms should be adopted in their petitions to Parliament—but that each congregation should prepare their own petition, in order that the Legislature might clearly understand that they had intelligence enough to express their wants, and language to represent them. (Cheers.) He then detailed some extraordinary proceedings in the Court of the Bishop of St. David's against the Rev. Mr. Thomas, for praying at a grave in a churchyard when the Vicar had appointed the time of burial—received the fees—and detained the mourners for an hour; and a prosecution in the Court of the Bishop of Oxford by the Curate of Thame, against six females, for complaining of his refusal to admit the corpse of a child into the Church. In the first, the proceedings were stayed: and in the last, the clergyman experienced a deserved and complete defeat, accompanied with the payment of all costs.—He proceeded to the consideration of the recent or projected Parliamentary proceedings affecting the rights or honour of Protestant Dissenters, and to which several resolutions refer. He successively discussed the repeal of the Test and Corporation Acts—the rejection of the Unitarian Marriage Bill—the grant of £500,000 for the erection of New Churches—and the protection of Dissenting Missionaries in the British Colonies throughout the world. A Bill, too, had within the present Session been introduced, relative to

the colony of Newfoundland—a colony, which was in itself at least a contradiction of that statement so generally made, that our colonies were rather a burthen than an advantage to the mother-country. In Newfoundland, that Bill, to which he had alluded, under the profession of serving the Protestant Dissenters, had, in point of fact, produced much mischief; or, at all events, in its present condition, it was calculated to cause considerable inconvenience. He had himself pointed out within a few weeks the manner in which that measure interfered with the rights of Protestant Dissenters. An Act had passed too, requiring that all marriages should be celebrated by Protestant ministers; and this law was qualified, by permitting Protestant Dissenters to be married by their own pastor, provided they resided at a distance of ten miles from a Protestant Church. But what would the meeting think? Lest the Protestant Dissenters should regard this measure as a boon, it was accompanied by this enactment, that they (the Dissenting pastors) might, under such circumstances, marry even Protestants—members of the Established Church. (Hear.) In consequence of a suggestion from him (Mr. Wilks) the Bill was altered, and its obnoxious provisions rectified; and he did trust, that an enlightened legislation would speedily perceive the necessity of introducing some measure on this subject applicable to the whole of the British nation.

(To be concluded in the next Number.)

North Eastern Unitarian Association.

On Wednesday and Thursday, the 6th and 7th of July, the Annual Meeting of the *North Eastern Unitarian Association*, was held at Lutton, in Lincolnshire. On Wednesday evening Mr. Scargill, of Bury, introduced the service with reading and prayer, and Mr. Selby, of Lynn, preached from Acts v. 29, vindicating Unitarian dissent on the ground of the allegiance we owe to God rather than to men. On Thursday morning, Mr. Kirby, of Thorne, conducted the devotional services, and Mr. Scargill preached from the Gospel of John, i. 29, giving a practical view of the mission of Jesus Christ: and on Thursday evening, Mr. Jones, of Boston, demonstrated the inconsistency of modern orthodoxy with the divine immutability: his text was James i. 17: Mr. Selby having previously introduced the service with reading and prayer. Immediately after the morning service a number of friends connected with the Association entered into resolutions to

form a society for the purpose of aiding and supporting the Association, and giving regularity and greater effect to their meetings. Many names were subscribed on the spot, and it is intended to connect the distribution of tracts with the other objects of this meeting, provided their funds be adequate, of which there seems no reasonable ground to doubt. From the Chapel the company adjourned to Sutton, where the friends dined together to the number of between sixty and seventy. In the course of the afternoon several gentlemen addressed the company on various topics connected with Unitarian dissent. The day passed with satisfaction, and no doubt with improvement, to all present. The Chapel was well filled, and the next anniversary, which is to be at Boston, is anticipated with much pleasure.

Association for Hull, Lincoln, Doncaster and Thorne.

THE Annual Meeting of the Members of this Institution was held in Hull, on the 7th and 8th of July. There were, as usual, three religious services. On Wednesday evening, July 7, the Rev. Dr. Hutton, of Leeds, preached from John ix. 41, "If ye were blind, ye should have no sin." On the morning of Thursday, July 8, the Rev. C. Wellbeloved, of York, delivered a discourse on 2 Cor. v. 21, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." And on the evening of the same day the Rev. W. J. Fox preached from Acts xvii. 31, "Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained," &c.

To convey a just idea of the merits of these discourses would be difficult, especially in a report which must of necessity be brief. It may be sufficient to observe respecting them, that they were all well suited to the occasion on which they were delivered; that they afforded the highest satisfaction to those persons who were more immediately interested in the objects of the Association, and that they were well calculated to diminish prejudice, and to sap the foundation of popular errors. They proved that, although the advocates of Unitarianism may be comparatively few, they are yet inferior to none in the power of their eloquence, in the profundity of their biblical learning, and in the weight of their arguments, deduced both from reason and revelation. These discourses were heard with a degree of attention

sulted to the earnest and impressive manner in which they were delivered. The congregations were numerous, and the general effect has been such as to satisfy the friends of the cause in Hull, that their sentiments are gaining ground notwithstanding the many obstacles with which they have long had to contend. The devotional part of the services was performed by the Rev. T. Johnstone, of Wakefield; the Rev. J. Keurick, of York; and the Rev. Dr. Hutton.

The supporters and friends of the Institution dined together on Thursday, to the number of seventy-seven, and were agreeably entertained by speeches from several gentlemen. The Rev. W. Turner was present from York, and the Rev. J. Plaits from Doncaster, besides lay brethren from various parts.

On Sunday, July 11th, the Rev. W. J. Fox preached twice in Hull to crowded audiences, and collections were then made with a view to lighten the debt upon the Chapel, in Bowlalley-Lane. It may not be known to the Unitarian public at large that this place was rebuilt a few years back. The cost of the New Chapel, which was not built upon an extravagant plan, far exceeded the means of the Society, though their exertions at the time were great. Efforts are now making to liquidate the debt, and an application has been forwarded to the ministers of various congregations and the committees of Fellowship Funds with a view to obtain assistance. Those who are interested in the prosperity of the Society of Unitarians at Hull, and feel disposed to contribute to their relief, will have an opportunity of learning something more of their case by consulting the Appeal which they have addressed to the public, and which is as follows.

Appeal on behalf of the Unitarian Society, assembling in the Chapel, Bowlalley-Lane, Hull.

THE supporters of the Unitarian cause in Hull, beg leave to call the attention of their brethren, residing in other parts of the kingdom, to a statement of certain difficulties under which they now labour, and which are found materially to affect their prosperity as a religious body.

They have hitherto refrained from laying their case before the public, and from soliciting the aid of those who may feel an interest in the dissemination of their principles as Unitarians, in the hope that they should be able, by their own efforts, to remove the difficulties which form the ground of the present application. But

as there appears to be no probability of their accomplishing this, at least for a long period of time, and as they are desirous to place themselves on a footing similar to that on which other societies are placed, and especially to remove those causes which tend to retard the progress of their religious sentiments in this neighbourhood, they think it right in justice to themselves and the cause which they are pledged to support, to make this public appeal. They are encouraged in their present undertaking by a knowledge of the fact, that Fellowship Funds have been established in various parts of the country, by societies of Unitarians, partly with a view to afford relief to congregations situated as they now are. It is to the committees of such funds that they would particularly address themselves; though, at the same time, they respectfully solicit the aid of those individuals who may be disposed to contribute to their relief. They trust that the following statement of their case will not be found unworthy of notice.

In 1802, the old Chapel being then in a state of complete dilapidation, it was deemed necessary to erect a new place for public worship. The cost of the new building, which stands on the site of the former one, was 1493*l.* 7*s.* Voluntary subscriptions, to the amount of 845*l.* 10*s.* were received towards defraying this expense, and a debt was left standing, amounting to 647*l.* 17*s.* In consequence of the income of the Chapel not being equal to the expenditure, the debt was afterwards increased to 668*l.* The constant efforts that have been required on the part of the Society to keep up their religious establishment, have hitherto prevented them from throwing off this encumbrance; but feeling anxious to effect this, and being willing to do all that lay in their power towards an object so important, they resolved, a few years back, to establish a sinking fund. But this measure, though it has received liberal support, is likely to operate too slowly to prove of any benefit to the majority of the present congregation, who are, in the mean time, subject to the inconvenience attending the existence of a large debt upon their Chapel, the interest of which debt they are required to pay. Their present prospects, as a religious body, are in other respects highly encouraging. Of late years their numbers have been considerably augmented; and they entertain no doubt that, if they can remove the obstruction of which they now complain, their Society will continue to flourish. For this, however, they must depend in a great measure upon the assistance afforded

them by their friends in other quarters. Hull, being a populous town, and being almost the only place in this district where Unitarian principles are openly espoused, is confessedly of importance as an Unitarian station. The friends of the cause who reside here are aware of this circumstance, and they confidently hope that it will serve to recommend their case to the notice of others.

Subscriptions on behalf of the Society may be forwarded to the Rev. W. J. Fox, Dalston, near London; the Rev. G. Kenrick, Maidstone; the Rev. I. Worsley, Plymouth; and the Rev. W. Worsley, Hull.

EDWARD THOMPSON; } *Trustees.*
CHRISTOPHER BRIGGS, }
WILLIAM WORSLEY, *Minister.*

PARLIAMENTARY.

HOUSE OF COMMONS,

MAY 13.

Toleration.

Mr. HUMS presented a petition from John Dawson and others, of Beverley, in Yorkshire, praying for the general Toleration of Religious Opinions. The Honourable Member observed, in presenting this petition, that although it was certainly desirable that the peace of society should not be disturbed by the violent agitation of subjects of a religious nature, yet that the acquisition of sound information required that they should be freely discussed, provided the discussion were conducted with moderation and temper. He was persuaded that there was no man in the country who would wish for the introduction of the Inquisition, and yet there were many who seemed disposed to follow the example of the Inquisition, in repressing all religious discussion, instead of pursuing a more liberal, a more enlightened, and, he would say, a more Christian-like course. It was no where declared in the Scriptures, that one man had a right to punish another for the expression of his opinions. That was a right, however, which, in the present times, was too frequently arrogated. For his own part, he was extremely anxious for the abrogation of every law which prevented all persons speaking or writing their opinions on religious subjects; convinced, as he was, that that was the only way by which knowledge could be diffused, and truth established.

The petition was brought up, read and ordered to be printed.

MAY 19.

Edinburgh Freethinkers.

Mr. HUMS said, he had had the petition which he held in his hand, for a considerable time in his possession. Having been urged either to present it, or to place it in the hands of some other Member, he begged leave to submit it to the House. He certainly did very much wish that no occasion had been given for the presentation of such a petition. The petition was from some hundreds of individuals in Edinburgh, who were formerly members of a Society called "The Edinburgh Freethinkers' Zetetic Society." They complained of the interference of the Magistracy and Police with their discussions. Their room had been forcibly entered, and the whole of their books taken from them by the public officers. Were men in the present enlightened times to be subject to this kind of inquisition? There had lately appeared in the papers a decree, signed by Ferdinand, with whom we seemed to be running a race, in putting an end to all inquiry. Ferdinand, however, only took "forbidden books" from those who possessed them. We were not content with that, but we punished the persons of the possessors! Was it to be endured, that because a man differed in opinion from the authorities in Scotland; he should on that account be at once imprisoned? He trusted that some answer would be given to the case of the petitioners.

On the motion that the petition be brought up,

The LORD ADVOCATE observed, that the Honourable Member for Aberdeen was very ill-informed with respect to the circumstances of the case which he had described, into which, however, he (the Lord Advocate) would not go.

Mr. HUMS remarked, that as the Learned Lord would not make any answer, he (Mr. Hume) should set it down that there was an inquisition in Scotland, and that the Learned Lord was the Grand Inquisitor.

The petition was then brought up; and read as follows:—

"Unto the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled; the petition of the undersigned individuals, who were Members of the Edinburgh Freethinkers' Zetetic Society; humbly sheweth,

"That your petitioners are of opinion; that severe laws, made to suppress free discussion; and punish those who question the truth and divine origin of religion, are extremely pernicious to society;

as they are often employed to support error and suppress truth, and thus fettering the human mind in its progress of knowledge and improvement, they make men ignorant bigots or pretending hypocrites. Such laws are seeming proofs of the weakness of religion, and make inquiring men suspect it is imperfect and unable to support itself. That if the Christian religion is a divine revelation no discussion can injure it, nor any human efforts overturn it; if it is founded on truth, free discussion will exhibit that truth, and consequently strengthen every rational mind in the belief of it; but if it is founded on errors, severe laws may harass individuals who criticise it, and may prop it up for a time, but cannot permanently support it against truth and reason.

"That the laws of Scotland, made for the support of the Church, and the punishment of what is called blasphemy, were so severe and oppressive that they suppressed all inquiry into the foundation of Christianity, or the truth of its doctrines, and compelled every one to submit to the established opinion whether right or wrong. That though two of the statutes which awarded the punishment of death for what is called blasphemy were repealed by the Unitarian Act, passed in 1813, yet as free discussion on religious subjects is still considered by every one to be very dangerous, your petitioners apprehend that there are other laws yet in force for the protection of established religion, which are far too severe for the enlightened and inquiring spirit of the present time.

"That your petitioners, though peaceable members of society, and strongly attached to their country, regard these laws as still allowed to exist for their oppression; and even if these laws should be considered in desuetude (which is doubtful), the uncertainty of that matter, and the apprehension lest they should be prosecuted for the open expression of their opinion, keeps their minds in a state of great uneasiness, and creates a dislike to the laws of their country, instead of a respect for them.

"That your petitioners conscientiously differ in opinion from the Established Religion of their country, but have no wish whatever to disturb it; they conceive that Deists and Christians, if they act according to their professions, and are not knaves and hypocrites, may carry on their discussions with temper and moderation, and live together in peace, vying with each other in good works, and not striving for each other's destruction.

"That your petitioners are not anx-

ious to engage in theological controversy, but as they are weekly consigned to eternal perdition from the pulpit, and daily by many of the people, they have surely the strongest reasons to examine the truth of these doctrines, and the merit of these books, from which they are threatened with such unrelenting severity. That your petitioners being consigned to eternal misery in a life to come, and also unfairly dealt with in this, they are not allowed by the law to answer the arguments and examine the doctrines of those Christians who attack their opinion, abuse their character and motives, and use every exertion to make them detested by their fellow-men.

"That, as your petitioners are compelled to pay their full proportion of the Established Clergymen's stipends, they consider that these Reverend Gentlemen would act more consistent with their professions, if they were to visit those who, they think, have gone astray, and endeavour to instruct them, rather than so rashly to pronounce their condemnation. That, by the prosecutions instituted against all those who are known to print or sell their books, your petitioners are prevented from obtaining those books which defend or advocate their own opinions, and are thus deprived of the benefit of the press, and excluded from the same privileges which are enjoyed by every other sect, however extravagant.

"That your petitioners being liable to be punished if they meet together for public discussions or instruction, are convinced that it is through the forbearance of the civil authorities, and not under protection of the laws, that they can meet for that purpose; consequently, in their present state, they have as little interest in the stability of the laws and institutions of their country, as Jews or Aliens.

"That your petitioners, in publishing their opinions concerning revealed religion, and in defending their opinions, conceive that they are no more guilty of blasphemy than the Jews, who openly dispute and ridicule the doctrines of Christianity, and even reproach the character of its founder; yet are protected by law.

"That your petitioners have no motive but the love of truth in questioning the divine origin of Christianity, and can have no interest in following error when it is so dangerous; they have as deep an interest in discovering and supporting true religion as any other men: they question the divine origin of Christianity from the sincere conviction of their minds, which their inquiries into its ori-

gin have produced, and not from any wish to disturb the peace of society or the happiness of individuals.

"That your petitioners do not conceive that their public discussions or the circulation of their books are dangerous to religion: as it is only reflecting men who engage in such inquiries, their principles are never likely to be generally embraced: besides, divines inculcate that the Church is founded on a rock, and cannot be overthrown, and many who have studied the human character, are convinced that the principle of devotion is so deeply planted in the human heart, and so much influenced by surrounding circumstances, that it will never be destroyed by any arguments, however rational or strong. That the unrestrained circulation of books, and free discussion of all religious subjects, would be of great benefit in clearing away error and superstition, and displaying the merits of true religion, and also in directing and assisting the human mind in acquiring knowledge, and thus promoting the improvement and happiness of mankind."

The petition was then ordered to be printed.

JUNE 3.

Persecution for Religious Opinions.

Mr. HUME presented a petition from Stokesley, in Yorkshire, complaining of the steps now adopted to prevent freedom of discussion in matters of religion.—Mr. M. A. TAYLOR was of opinion, that unless the publication of blasphemies and irreligion was restrained, there would soon be no religion at all. (*Hear.*) He really did not think that such men as Carline merited the sympathy of the House. He was no bigot; but he was decidedly hostile to those who would undermine all religions!—Mr. HUME thought it would have been as well if the Honourable Member read the petition before he talked in that way: it merely prayed for the liberty of free discussion; and it was a sad proof of the illiberality of the age that any objection was raised against so reasonable a request.—Mr. W. SMITH was satisfied that the opinions of the Honourable Member (Mr. Taylor) would not advance the cause of Christianity, which needed not coercion to make it flourish, and did not depend upon law. Persecution for religious opinions was unjust and impolitic.—The petition was ordered to be printed.—Mr. HUME presented another petition from John O'Neill, a Quaker, of Bath, praying that the House would remit the punishment inflicted on Richard Carline. Mr. Hume

begged Mr. M. A. Taylor to notice the observation of the petitioner, that the punishment of persons for the expression of their religious opinions was *not* authorized by Christianity. He (Mr. Hume) thought the case of Carline a very hard one.—Mr. M. A. TAYLOR said that nothing he had heard at all altered his opinion; and Sir THOMAS LETHBRIDGE was *astonished* at the sympathy which the case of Carline seemed to excite among Honourable Members. He was *sure* that, out of doors, his conduct was the subject of *universal execration*! A man who, like him, could deny the divinity of Christ, and openly attack the *Established Religion*, was, in his opinion, a bad subject for panegyric.—Sir R. WILSON said, that the Unitarians were permitted to exercise their religious opinions unmolested, although they denied the divinity of Christ.—Sir T. LETHBRIDGE said, that he did not think the Honourable Member near him (Mr. W. Smith) would feel obliged by the insinuation.—Mr. W. SMITH observed, that having been the means of getting a Bill passed through both Houses, which exempted the Unitarians from any penalty which might attach to a denial of the divinity of Christ, it was unnecessary for him (Mr. W. Smith) to say that he participated himself in that opinion.—(*Hear, hear!*)—And notwithstanding his avowal of that opinion, he believed he might, with safety, appeal to the very Reverend and Venerable parent of the Speaker, for testimony to his (Mr. Smith's) being considered by him as a good Christian. (*Hear, hear!*)—Mr. HUME said, that if the Hon. Baronet was himself, like Carline, in a prison, he (Mr. Hume) would feel most happy to present a petition from him.—(*A laugh.*)—The petition was ordered to lie on the table.

NOTICES.

Manchester College, York.

THE next Annual Meeting of the Trustees of this Institution, will be held in the Chapel Rooms, Cross Street, Manchester, on Friday, the 6th of August next, at eleven o'clock in the forenoon.

S. D. DARBISHIRE, }
JOHN JAMES TAYLER, } *Secretaries.*
Manchester, July 25, 1824.

THE Annual Meeting of the *Sussex Unitarian Association* will be held at Brighton, on Wednesday, the 18th of August. The Rev. Dr. T. Rees is expected to preach.

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

An Exposition of the Historical Writings of the New Testament, with Reflections subjoined to each Section. By the late Rev. Timothy Kenrick. With a Memoir of the Author. Second Edition. 11. 11s. 6d.

A Vindication of Mr. Belsham's New Translation and Exposition of the Epistles of Paul, from the Strictures in the 59th Number of the Quarterly Review. By the Author. 8vo. 1s. 6d.

Three Additional Letters addressed to the Ven. and Rev. Francis Wingham, M. A., Archdeacon of Cleveland, in Reply to his Animadversions on Three Former Letters, in the Appendix to a Charge delivered to the Clergy of his Archdeaconry, in August 1823. By C. Wellbeloved. 8vo. 3s. 6d.

Vetus Testamentum Græcum, cum Variis Lectionibus, Editionem Roberto Holmes, S. T. P. R. S. S. Decano Wintoniensi, inchoatam continuavit Jacobus Parsons, S. T. P., Tomus Quartus. Pars Prima continens Esaias. Folio. (Oxford—Clarendon Press.) 11. 1s.

Sunday Evening's Amusement: A Second Series: Consisting of Sacred Melodies, Composed and Arranged for the Piano Forte and Organ. By Wm. Dalmer, Bath. 5s.

Parochial Psalmody; being a Selection of the most esteemed Psalm Tunes, newly harmonized for Four Voices. By T. Grestor, Conductor of his Majesty's Concert of Ancient Music, and Organist of Westminster Abbey. 12s. Bound, 14s.

Family Bible, with Notes Practical and Explanatory; by a Layman of the Church of England. To which is added, an Historical Account of the Old and New Testaments; with a Brief Account of the Jews, &c. 4to. 3l. 3s.

A Translation of the Pharmacopœia of the Royal College of Physicians of London, 1824. With Notes and Illustrations. By Richard Phillips, F. R. S. L. and E., &c.

A Supplement to the Pharmacopœia, being a Treatise on Pharmacology in General. By S. F. Gray, Lecturer on the Materia Medica. Third Edition. 8vo. 14s.

An Essay on Christianity, shewing its True Principle, and proving the Anti-Christianity of Prosecution for Religious Discussion, and of Exclusion and Dis-

ability for Difference of Religion. By W. J. Baldwin, Esq. 8vo. 2s. 6d.

The Life and Remains of Edward Daniel Clarke, LL.D., Professor of Mineralogy in the University of Cambridge, Author of Travels, &c. By the Rev. William Otter, A. M. 4to. Portrait. 3l. 3s.

Abridgement of the Religious World Displayed. By Robert Adam, M. A. 12mo. 6s.

The Life of John Wesley, A. M., Fellow of Lincoln College, Oxford: in which are included the Life of his Brother, the Rev. Charles Wesley, A. M., Student of Christ Church; and Memoirs of their Family: comprehending an Account of the great revival of Religion, in which they were the first and chief Instruments. By the Rev. Henry Moore, only surviving Trustee of Mr. Wesley's MSS. 8vo. Vol. I. 10s. 6d.

Some Account of the Life of Richard Wilson, Esq., R. A. With Testimonies to his Genius and Memory, and Remarks on his Landscapes. By T. Wright, Esq. (For the Benefit of the Artists' Benevolent Fund.) 4to. Portrait. 11. 7s.

Novum Lexicon Græcum, Etymologicum et Reale; cui pro Basil substraxerunt Concordantias et Elucidationes Homericae et Pindaricae. Auctore Christ. Tob. Damm. Editio de novo instructa: Voces nempe omnes præstant, primo Ordine Literarum explicatas, deinde, Familiis Etymologicis dispositas Cura J. M. Duncan, A. B. 4to. 4l. 4s. 2 Vols. 8vo. 3l.

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CORRESPONDENCE.

Communications have been received from Mr. Penn; R.; the Asiatic Journal; and the Rev. R. Taylor.

The unusual quantity of Intelligence excludes this month several articles of Review (Ben David's Reply to Two Deistical Works, &c.).

THE Monthly Repository.

No. CCXXIV.]

AUGUST, 1824.

[Vol. XIX.]

Original Letters from the Baxter Manuscripts in Dr. Williams's Library.

From Bates to Baxter; Story of a Diabolical Possession.

[This letter is without date; it was probably written before Baxter printed his "Unreasonableness of Infidelity." In his second edition of "The Saints' Everlasting Rest," published 1651, as well as in the former work, published 1655, he refers to some of the authors pointed out by his learned correspondent. From those and others of his works, Baxter appears to have been quite prepared to receive the marvellous tale that Bates relates. He expresses himself as follows, in "The Saints' Everlasting Rest:" "I know many are very incredulous herein, and will hardly believe that there have been such apparitions. For my own part, though I am as suspicious as most in such reports, and do believe that most of them are conceits or delusions, yet having been very diligently inquisitive in all such cases, I have received undoubted testimony of the truth of such apparitions, some from the mouths of men of undoubted honesty and godliness, and some from the report of multitudes of persons who heard or saw. Were it fit here to name the persons, I could send them to you yet living, by whom you would be as fully satisfied as I: houses that have been so frequently haunted with such terrors, that the inhabitants successively have been witnesses of it." (Practical Works, Folio, Vol. III. p. 103.) Again he says, "The history of the Dispossession of the Devil out of many persons together in a room in Lancashire, at the prayer of some godly ministers, is very famous." *Ib.* p. 104. Once more, in his "Dying Thoughts," he says, "Satan himself, though unwillingly, hath many ways helped my belief of our immortality and future hopes. I have had many convincing proofs of *witches*, the contracts they have made with Devils, and the power which they have received from them. Besides the volumes of Remigius and Bodin, and

the Mallei Maleficorum, Danæus and others, we had many score of them detected, and many executed in one year in Suffolk and Essex (for the truth of this read Mr. Fairclough's Life) about 1644. And I have at this present a flint-stone, which was one of about 160, which was voided by the urinary passage by a bewitched child in Evesham, yet living, some of near an ounce weight; which was fully proved, the witch executed, and the child, upon her imprisonment, freed: to pass by many others. And I have had convincing testimony of apparitions, beside that famous one, The Devil of Mascon, and that in the shape of Lieutenant-Colonel Bowen in Wales, mentioned elsewhere: and besides, many testimonies of haunted houses; however many, or most such reports are but deceits." *Id.* p. 870.—"Deceits," indeed, all such "reports" are now known to have been, but with such deceits were filled the minds of those divines to whom the religious world has looked up for a century and a half as authorities in matters of faith! *Ed.*]

"DEARE SIR,
"YOURS I received, and am heartily sorry for the spreading of infidelity w^h you mention. Concerning the authors who have writ *de spectris*, I made inquiry. There are Lavaterus de Spectris. Remigius-Demonolatria. Thyraeus de Obsessis. Boissardus de Divinatione Pererius—Disquisitiones Magicæ. But, above all, I esteem a late Collection printed in Holland, entitled *Magica—de Apparitionibus*.

"Upon this occasion I will relate you a story of a maid in Canterbury, who about 9 years since was an eminent instance of God's displeasure, &c. She had promised marriage to one of a mean calling, whom she cast off upon an offer made by another who was better provided in estate. The first,

after several endeavours to recover her affections, comes to her at the last, and tells her he was going from her, so as she should never see him more; to w^h she answered she was glad of it. He then took her by the apron-strings, and shaking them said, 'Bess! God will shake thee.' He, upon this, went from Canterbury to Dover, and was seen once to go towards y^e sea, but never returned. This maid, living in a little roome by herself, had spun some flax, w^h she carried to a neighbour's, intending to go sell it in the market. While she was in y^e house, there being a very small fire, suddenly there was a noisome smell of brimstone which they marvelled at, but found not apparent cause. The maid takes her basket wherein her flax was, and, opening it, found the flax burned to a coal! This gave so strong a smell that for the space of 4 hours the whole street was oppressed with it. The next night as this maid lay alone in her bed appears to her the man whom she had promised, with something about his head as if he were going to drown himself, and asked her whether she would have him. She shrinking into the bed, he takes hold of her fingers and disjoins all the parts of her fingers, wrist and arme to y^e shoulder, and takes hold of her toe and plucks all out of joint from thence to her hip. The maid discovers nothing as yet. Another night there appears to her the forme of a bul, and with one blow breaks her ribbs to pieces. Another time, the forme of a dogg and tore her throat. Another time, a ball was forct downe into her stomach, w^h soe inflamed her that she could no more be teucht than burning coales. Soe that with anguish one of her eyes dropt out. The Divel told her that her case was desperate, and bid her seeke for no helpe by ministers. But the Lord in his rich mercy prevailed upon her to open her condition to them, who by fasting and prayer obtained mercy for her. She was eminently broken in heart, freed from those dreadful effects of God's anger, and became an humble holy Christian. She is still alive, for these 8 years not able to
of her bed, only as lifted in

truth of this story, know that I received it from one of y^e ministers who then lived in Canterbury, who was with her, and put his hand into her side where her ribbs were broken. It is most worthy to be communicated to y^e world in this unbelieving age.

"I have lately lookt upon your booke in answer to Mr. Pierce: it very much pleases me to read your vindication of the Synod of Dort, and of the Puritans, who are certainly the best men in y^e world, although by Mr. Pierce and others of his faction they are blasted as not worthy to live. But of Pierce and Grotius more hereafter.

"The good Lord direct and prosper you in that work w^h he gives you to doe, and to express myself in the verse of an excellent man,

"Goe you to heav'n, but yet do make no hast,
Goe slowly, slowly, but yet goe at last."

"I am,

"Yours, in the truest bond,
WM. BATES.

London, 5th August.

"Direct your letters for mee to bee left at Mr. Titon's, y^t I may not misse them.

"For the Reverend and his most worthily respected friend Mr. Richard Baxter, minister of the Gospel at Kidderminster, theise."

From Baxter to Mr. Wm. Thomas, Minister of Ubley, Somersetshire, on the Case of his Son, who had been under Baxter's care for the cure of an Heretical Disposition.

"REVEREND SIR,

"I forbore long to write to you, because I had nothing of moment to acquaint you with. At last I wrote by London way, engaging Mr. Underhill to send it to you; but by your son I understand you received it not. Having found that your son did differ from me in some points, (most philosophical about the very being or nature of all habits and inclinations; and the possibility of God's effectually causing a free act, &c.,) I was forced to dispute these with him first; because they being supposed in the dispute of original sin and special grace,

you may be assured of the

and many of the rest in which we differ, I could do nothing further, being here stopt at the entrance. But all is to no purpose. Your son professeth his unfitness for present verbal conference in order to his satisfaction. It must be by writing; I desired him to write expeditiously, he in one room, and I in another: we tried it one day; but this also he will not proceed in, nor stand to what he speaks, or so suddenly writes: and so when he revoketh it I lose all my labour. I have since proceeded to make one more attempt in his deliberate way, but to no satisfaction of his or mine, for we agree not in our principles: so that, in a word, I find my weakness to be so great, that I am incapable of serving your son or you in the business that you expected my assistance in. And, therefore, I advise you to let your son loose no more of his time here; for lost it must be: and time is precious: for my part, seeing conference and present writing are waies unsatisfactory to him, I am utterly incapable, through y^e multitude of my employments, to follow him any further in his way of copious, long, deliberated writings, especially when I see that they also are uselesse. He desireth to live as a chaplaine. I thought it most convenient that he should live with yourself, for methinks there should be more forbearance, and consequently more quiet and comfort between a father and an only son than among strangers. I can live comfortably with him, (he being of a quiet disposition and a blamelesse life,) much more may you, &c. I thought from the beginning that his abode here would be but to his losse, and experience now forceth me to tell you that you must expect no more from me, but what I may as well do at a distance as if he be here. I pray desire him to send you a copy of all the papers that have past betwene us, that you may see how the case stands. I think to give him shortly my thoughts about original sin, but I can as well do it if he be elsewhere as here. One or other draweth him most weekes to preach for them: W^h he is at home, he uniteth with us in the publick worship. To the rest I thought not meet to urge him. The Lord direct you, and quiet

your soule in submission to his disposalls, and blesse your labours for his church. I remain,

"Your Brother,

"RI. BAXTER.

"Aug. 6, 1659.

"For my Reverend Brother, Mr. William Thomas, Minister at Ubley, in Somersetshire, this.

A Letter, without an Address, giving an Account of the Landing of the Prince of Orange.

"Dartmouth, No. 6, 1688.

"SIR, Tuesday.

"Before this comes to y^e hand you will know y^e Dutch fleet yesterday in y^e afternoon entered Torbay, consisting of 300 saile, and immediately began to land their men at Brixam Key, of which I have given an account by severall express to the Secret. of State, to y^e E. of Bath and y^e Sheriffs of y^e country. And this evening have dispatch another to Whitehall, giving an account w^h was done last night; and this day there are landed 30,000 foot, 11,000 horse. The P. of Orange is there in person wth many English grantees. One of his Declarations was brought to me last night, which I forwarded to the Secret. of State exp. Dr. Pryn an Ferguson both preach this day, one in Brixam, and the other in y^e camp upon the hills neare Brixam Key. 'Tis said y^e are 60 saile of y^e fleet come safe to Torbay, alsoe this day, which have on board 10,000 Sweeds, and that there are in all upward of 4,000 saile in Torbay. They report that they had advise before they came out of Holland, that a squadron of y^e fleet had landed 12,000 men at Newcastle. Here is no militia, nor any force to withstand y^m in y^e country. A little time will tell w^h methods they will take. Some devise they will send about many of their fly-boats and hoys for y^e security, which will give trouble.

"JOH. WHEAR.*

"Just now a messenger from Brixam brings me an account that some hundreds of them are marcht this afternoon for Newtown, and tomorrow intend for Exeter, that there are al-

(* The writing is so illegible that the transcriber is doubtful as to this name.)

ready 300 lysted, that severall of their vessells of artillery are sailed for Topsham Barr to land their cannon, all as neare Exeter as they can, and that all this day they have been landing men and horse."

To Baxter, on the Right of Antitrinitarians to be esteemed Christians.

—(Supposed to be from Gilbert Clerke.)

[This letter and the next, and also a very long one on "Original Sin," which we propose to give in a future number, are in the same hand-writing as the letter printed in the last volume, XVIII. 65—71. From the initial signature of that letter, G. C., as well as from the internal evidence, we attributed it to GILBERT CLERKE, the well-known and learned Unitarian, of whom we gave some account. Our opinion is confirmed by the date of the second of the two following letters, viz. *Lampport*, which (we learn from the *Gazetteers*) is a village near Northampton, and Nelson, in his *Life of Bull*, before quoted, says that, on refusing to take his degree, he retired into Northamptonshire. Ed.]

"SIR,

"As to your letter, for w^{ch} I thanke you, I willingly acknowledge y^e Trinity in Unity, and X^t to be not *meer man* but true God, in y^e Scripture sense, therefore I am a Christian. Then as to your syllogism you know y^t I denie y^e minor, w^{ch}, if it should be false, how great must y^t error needs be, w^{ch} unchristians all y^e Apostles and primitive X^{ians}, and all true believers in y^e world quā such; if I graunted both your propositions your argument would not conclude me to be no X^{ian}, but only no perfect X^{ian}, and surely such of my adversaries can be no good ones, who are not only so erroneous and stiff in their errours, but so uncharitable also.

"For y^e present I must denie y^t major, viz. He that denieth y^t in X^t w^{ch} is most essential in him, denieth X^t, for admit your minor was true, yet Jesus was called X^t, in respect of his unction; but God, above whom there is no other God, (as Justin Martyr, according to y^e mode of those times, oft calls the Father,) cannot be anointed. Maldonati in *Evang.* thinkes

y^t y^e disciples did not know y^e eterna generation, till after y^e resurrection, and yet they knew y^t Jesus was y^e X^t, y^e Sonne of y^e living God, w^{ch} seem to be used as words of the same importance, Matth. xvi. 16, John vi. 69, and Mark and Luke say only—Thou art y^e X^t, and for this confession were declared blessed. Justin Martyr sayeth y^t many orthodox X^{ians} placed y^e divinity of X^t in his unction, as I noted before. But I doubt you will hardly find one good testimony in any of y^e three first centuries for that which you account most essential. I have read y^m and can find no such thing, but of the Arrian opinion enough. Surely Origin's Testimonie for matter of Historie, for what was or was not believed in y^e churches, must needs be of great authoritie. See *Contra Celsū*, li. 8, (init.) p. 387, where he sayeth, it is no wonder y^t some few amongst so great a multitude of beleivers should hold *rashly*—*συνίπα τὸν ἐνὶ νῶτι θεόν*, &c.; but wee (sayeth he) doe not hold so, who beleive himselfe, saying, 'My Father is greater than I.' What a multitude was there then of no X^{ians}, in those days and after, when y^e world groaned under Arrianisme, when Athanasius was against the world, and y^e world was against Athanasius, and y^e Arrian Councils were most and biggest, when Constantius said, (as Theodoret reports,) "Quis tu es Liberi, qui solus cum acelerato isto (Athan.) facis. Num autoritas urbis major est quam autoritas orbis. (Li. 2, C. 16.)

"To confesse Jesus to be y^e X^t is next to nothing since the grand apostacy, but in y^e primitive church an exalted Saviour was in better request, it was to warpe indeed, in my opinion, to budge from that towards any angelical or superangelical essentialities or personalities call y^m what you will, for they could not tell what to call y^m first; witness the noted saying of Hierom. 'Obtestor beatitudinem tuam per crucifixum, ut nūlli vel dicendarum vel tacendarum hypostas-eū detur libertas;' I glory in y^t one mediatour—y^t Man X^t Jesus—made Lord and X^t—Ps. viii. 'Lord, what is man?' &c.

"All y^e world hath seemed to apprehend some repugnancy to reason; but I have seldom troubled myself to

confute y^t opinion by reason, adhering wholly to Scripture; nor doe I know any y^t pretend to use reason more in y^t case, than Protestants use to doe in the point of transubstantiation. I am not wholly unexerciz'd in philosophie, new and old, and doe beleive, by what I have read in Morney and others, and y^t little discourse I had with you, y^t I guesse at your method; once I heard a ffreind of mine bewaile y^e ill successe w^{ch} Beckerman had with Goslavius a Behelno; but for my part let any man prove his opinion by Scripture, and I will renounce my philosophy. If you had applied the super angelical nature to the Holy Spirit, who is the Angell of God's presence, Is. lxiii. 9, 10, I should have liked it, and for y^e union of God with X^t or X^t being partaker of the Divine nature, who can denie it in X^t, who acknowledgeth it in X^t, 2 Pet. i. 4, though in X^t more eminently and transcendantly, y^e spirit of God without measure perpetually residing in him? But in my own defence, and to prove I am a X^t, let me syllogize too. He y^t beleiveth y^t Jesus X^t was conceived by y^e Holy Spirit, according to y^e Creed, (and Luc. i. 35,) beleiveth him to be principally and more fully to be called y^e Sonne of God than of man, even according to his humanity. But I beleive y^t Jesus X^t was, &c. ergo. The major is your owne, of origin. sinne, p. 222, l. 19. The minor is my confession and y^e confession of all Christians; if so, then sure I beleive him to be y^e Sonne of God, y^e X^t, ergo I am a X^t; and to give the minor more full weight, I beleive, moreover, according to Ps. ii. 7, Ro. i. 4, y^t X^t was regenerated as y^e Sonne of God, by y^e resurrection from y^e dead: by the almighty power and spirit of God, in respect of his immortal, impassible and glorious body, and his being enstated into all power, both in heaven and in earth; how then doe I hold a person of such dignity and majesty to be a mere man? How a mere man, even in respect of his essence, as our extenuating D^r are pleased to say; but rather as y^e king's sonne must needs be a prince, so God's Sonne must needs be a God, though not God himselfe, no more than the prince is y^e king, understanding those things in scriptural sense, and such as emplyes no im-

perfection. These things are cleare enough, but education, interest, corrupt philosophy, y^e pretended authority of the church, y^e clamour of apostates, are of mighty power to entoxicate men against the clearest arguments. I know also that the inscrutable judgement of God must concur, who lays stumbling blocks even in Scripture: see Tertul. de Pre-script. c. 39, nec periclitor dicere, ipsas quoque scripturas sic esse ex Dei voluntate dispositas ut hæreticas materias subministrarent, quum legam oporteat hæreses esse, quæ sine scripturis esse non possunt. I saie apostates, for who can denie, but y^t as to this Controversie y^e Pope of Rome hath been all along as orthodox as y^e best of you? Youle say, he holds y^t there is a God; I reply, but not as a Christian. One said to me y^e Pope is exactly orthodox in y^e Trinitie, ergo, he is not Anti-X^t. I answered, Hee is Anti-X^t therefore search him well upon y^e *hue and cry* for that.

"The Lord give us understanding in all things."

To Baxter on his Book on Episcopacy.—(Supposed to be from Gilbert Clerke.)

"Lamport, Sept. 19, 1681.

"S^r,

"Since I wrote to you I read your booke of Episcopacy. Surely they must be much prejudiced, whom your historicall proofes and 31 evidences will not satisfie; but I do not like your wary parenthesis of Arch-B^r, as jure divino, I feare it tends to hold us in y^e old bondage, or to introduce another as bad at the back dore. I graunt y^t y^e civil sovereign authority may appoint such as farre as it is concerned, viz. as to the publike houses of worship, maintenance, caution agst sedition; but for y^t y^e king's commission is ordination sufficient, nor is it necessary y^t such a visitour should be a B^r at all; neither will I denie but y^t y^e B^r associating may appoint a President for order's sake and as edification shall require, more than so in men fallible is like to doe more hurt than good, we know what the grandure of great churches and president B^r came to: therefore abundant cautela is necessary. Most have hitherto looked upon

y^e B^p as y^e successors of y^e Apostles in y^e of y^e w^{ch} was fixed and permanent. The Scripture hath given directions for Bishops; why gave it not the like for Arch-B^p as to their election, ordination, the limits of their power and diocesses?

"If they have jurisdiction over y^e B^p, then also over y^e people, omne majus continet in se minus, then it will be easie to graunt to them a regulation of church members, and power of excommunication, so y^t (mutatis nominibus) wee are well enough in England already, especially since y^e magistrate is also Christian, and will have it so. Why did not Ignatius, so near y^e Apostles, say Presbyters be subject to y^e Bishops, and Bishops be subject to y^e Arch-B^p?

"Cyprian sayth y^t every B^p is absolute in his owne church; see Dr. Barrow's Pope's Supremacy, p. 220: againe, de Simpl. praelat. Episcopatus unus est cujus a singulis in solidum, pars tenetur; how in solidum?

"If an Arch-B^p may controull him, and to y^e B^p in y^e Councell of Carthage: Nemo nostrum se constituit episcopum episcoporum, yet he was President B^p of a large province.—Tertullian, lib dē Pudicitia, liii. 6, mocketh the B^p of Rome, as if he would be episcopus episcoporum, as Mr. Thornedyke sayth, though Junius excuseth it, it was an old proverb, y^t no man was to be B^p in another man's diocesse.

"If an Arch-B^p, why not primates and patriarchs, &c., w^{ch} were most certainly but of imperial constitution, as Dr. Barrow also sayth.

"If one B^p be unsound, another may keepe his church pure, therefore I argue ex paritate with Gregorius M. 6: then if an Arch-B^p should faile all the churches in a kingdome should fall with him; this hath been proved by wofull experience: there is no such thing as an ecumenicall governing church, nor a national governing church as a corporation, jure divino, Matth. iv. 17, ergo, there is neither Pope nor Arch-B^p.

"One B^p would excommunicate an equal B^p, and a councell of B^p would doe so much more; but was such a sovereign power in Arch-B^p (w^{ch} too scandalously æmulates y^e grandure of jealous princes) to depose heretical B^p usual, and graunted before the

Nicene Councell, who set the first horn upon y^e two horned beast, and before any imperial sanction.

"You seemed to me also in one or two places to equall the Presbyters too much to their B^p, not that I thinke but that secondary presbyters should assist their B^p in preaching, if they be able, especially in private houses and with his consent, forr X^t to be sure appointed things as most usefull and best for saving soules, not as cadaverous rites, charmes or formalities, not as painted idols, pageants and puppetts, trinked up to stupifie and delude the vulgar. But the cheife office of such presbyters was to governe the manners of y^e people being (except in a few great churches) but as our ordinary and more understanding tradesmen. The Scots prohibited elders to preach, &c., be y^e circumstances what they would, else y^e London jus divinum ministerii deserves to be considered. I never saw a good answer yet to 1 Tim. v. 17, 'Let the elders that rule well,' &c.; but I conceive that in a small church where there is no great difference in y^e qualifications of the members, there is no necessity of eyther Presbyters or Deacons, and much lesse of Deacons, now y^e magistrate is X^{ti}, as we have no Deaconesses.

"Since my writing this I had a cursory sight of Mr. Sherlock's defence; I see he catcheth at that of Arch-B^p: some thinke you will be concerned to answer, not to all y^t book, but to the cheife passages, especially in ch. vii., where he speaks of the multitude of believers and greatnesse of churches in great cities, (urged long since in the London jus divinum,) yet but one B^p in a city, never so great. To w^{ch} a friend of mine, who seemed to be moved by this author, I answered thus:

"Mr. Sherlock confesseth y^t a man may be a true B^p of a small church, and who can denie it? But his adversaries will not graunt so much of his monstrous Diocesan, especially if he doth not reside and preach; therefore 'tis safest to be of y^t way w^{ch} all graunt to be true, y^t the people may be surest to reape the benefit, and y^e B^p in some hopes to be able to discharge his office to all his church, at least with the assistance of elders. Suppose a thing hath been in some

places antiently practised and was simply lawful; nay, convenient in some cases of need and circumstances, yet why should not good X^tians endeavour after the most easie, undeniable, useful and commendable formes, if men studied the churches' benefit more than their own filthy lucre.

"Sir,

"I crave your pardon for sending coles to Newcastle."

*Reformation by means of Kindness:
a Story from Life.*

[The following anecdote is extracted from a letter received by the Editor, respecting a gentleman with whom he was acquainted, a member of an Unitarian congregation.]

"SEVEN or eight years before his decease, our friend found that one of his clerks had wronged him considerably, and I believe even put his life into his power; without appearing to have discovered the circumstance, Mr. ——— desired the young man to come to his dwelling-house in the afternoon; he watched for his arrival, opened the door himself, and after leading him up into a chamber and locking the door, informed him that all his misconduct was made known. Pale and trembling, the offender dropped upon his knees; the master bade him not be terrified at the *punishment*, but think of the *guilt* of the deed which he had done; and after saying as much as he thought would be profitable, he left him, carrying the key from the outside of his door. Before night he took him refreshments, and talking to him again, desired him to go to bed and reflect. He treated him in the same way through the whole of the next day, suffering no one to enter the room but himself, and endeavouring to impress his mind, in a manner that you will imagine better than I can describe. When the succeeding day drew to a close, he visited him for the last time, saying, 'I now come to release you; here is a letter to a friend of mine in London, who knows nothing of your crime, and will give you immediate employment. Here is money,' added he, putting a purse into his hand, 'to support you till your first quarter's salary becomes due.' He then conducted him out of the house unseen

by any one. This benevolent treatment awakened the gratitude and effected the reformation of the young man, who is now a person of highly respectable character."

Lord Cork and Protestant Bigotry in Ireland.

AMONG the most distinguished names connected with the history of Youghall, the most eminent is that of Richard Boyle, or, as he is commonly styled, the great Earl of Cork, who landed in Ireland a needy and speculative adventurer, and in a short time acquired honours, titles and wealth; by what means affords a fair subject for inquiry, and one which most writers have been willing to record on his own assertion, as Lord Cork has left a memoir of his success in life, written by himself in a tone of humility that ill accords with his known arrogant and haughty demeanour, when he had no purpose to *serve* by a *contrary* behaviour.

Lord Cork is said to have powerfully advanced the English interest in Ireland, and it must be granted, if the severest intolerance has been beneficial to the cause of union: the bigotry of the Protestants against their Roman Catholic brethren in those towns under his influence reached a degree of marked violence unknown in any other part of the kingdom, and which feeling is not entirely eradicated at the present hour; I need only instance the town of Bandon, where, over the principal gate, an inscription once stated that

JEW, TURK OR ATHEIST
MAY ENTER HERE,
BUT NOT A PAPIST.

The following severe reply to this offensive inscription is said to have caused its removal:

Whoever wrote this, wrote it well,
For the same is written on the gates
of Hell.

At Youghall it was forbidden in 1678, and remains on record, that a Papist should buy or barter any thing in the public market; and the manuscript annals of the town, from which I have been favoured with extracts, afford evidence of the illiberality of its corporation towards those of the Catholic persuasion; nor is it without regret that I add the enactments quo-

ted were made during the mayoralties of ancestors of my own.

In 1696, it was ordered that any person but a Protestant freeman, presuming to go to the Mayor's feast, should pay five shillings, or be set in the stocks.

1702. Several Papists, who had been admitted freemen, were disfranchised, and it was ordered that no Papist should be made free again.

1744. Gregory Grimes, victualler, was disfranchised, for having a Popish wife.

Researches in the South of Ireland, by T. Crofton Croker, 4to. pp. 152 and 159, 160.

Park Wood, March 15, 1824.

HOMER. *ILIAD*. B. i. v. 468. Οὐδε τι θυμὸς ἔδνετο δαίτοσ' ἔισσῃς is an expression that frequently occurs in this poem, admitting of various interpretations, according to the opinions of the Ancients: of whom some explain it as indicating a table furnished with ample viands for the complete entertainment of the guests; some maintain that it denotes a division of the food to be distributed in similar rations on the board; and others assert that it implies a feast, good par excellence, as consisting of delicacies and luxuries in the highest state of perfection. See Athenæus, B. i. C. x. A parallel passage in the fourth *Iliad*, v. 261, appears to elucidate its ambiguity:

Ἄλλοι Ἀχαιοί

Δαυτρον πινουσιν, σὺν δὲ πλείων δειπάσκει· Agamemnon observes to Idomeneus, that while inferior Achæans, the rest of the clan, drank only the measures of wine, meted to them, with equity and impartiality,—the chieftain was honoured with a goblet, replenished at his will, by youths in attendance, watching his nod, that the heroes might regale their companions in arms, and pledge one another in full cups, in imitation of the celestials, who are described by the bard as served by Ganymede; and quaffing nectar in convivial succession from circulating "vases of gold."

Colos. iv. 1, seems to correspond to Psalm cxliii. 2. Behold, the eyes of servants look unto the hands of their masters—for their portion of meat and of work: Masters, enjoins the Apostle, give an equal portion—

την ἰσοτητα. See Prov. xxxi. 15: A virtuous woman "riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens." *Tempora mutantur.*

N. B. Bishop Pearson on the Creed remarks, that "the Fathers agreed in nothing more than they did in believing a real descent of the soul of Christ unto the habitation of the souls departed: the persons to whom, and end for which he descended, they differ in,—but as to a real descent to the infernal parts they all agree." Is not this hypothesis probably derived from the fictions of the Heathen Mythology, delineated by Homer and Virgil in the descent of their respective heroes, Ulysses and Æneas?—

Through twilight shades, by incantation, led

To view the "pale dominions of the dead:"

Ibant obscuro sola sub nocte per umbram,
Perque domos. Ditis vacuas, et inania regna:

Quale per incertam lunam, sub luce maligna, &c.—Æneis, B. vi.

W. EVANS.

A Friendly Correspondence between an Unitarian and a Calvinist.

(Continued from p. 401.)

N to I.

8th October.

I AM glad that you begin to take alarm at being engaged in trying Almighty God at our own tribunal. For my part I am terrified, and wish to run away from the discussion, and betake myself to agonizing prayer. If you did so, I am most perfectly sure you would not write as you do. Let God decide! How did I begin the controversy? I said that the celebrated Mr. I—— appeared to me to be but partially awakened, (judging by his own words,) and in fact every one. Before I implicated you I ought to have introduced myself; I acknowledge this omission, and beg pardon.

Having been told that you disallowed the doctrine of the Atonement, I accounted for it upon the principle of not being duly convinced of sin. Is there a man in the world that is so? I include myself in the query. Let me look at that which you will not behold, that I may appreciate it fully. I believe that God designs we should

do so, but your doctrine, as far as it is received, renders it impossible.

You mention the word reason. Reason is available to a certain extent, or else man would not be accountable. But we are told that reason is blinded by the fall, and the heart become deceitful above all things and desperately wicked. You *evade every thing that is said* with respect to thorough conviction of sin. The most godly persons I ever knew felt the deepest convictions. I have no doubt that your doctrine prevents every one that receives it from feeling those convictions. I see the strongest proof of the want of such conviction in all you write and speak on the subject, I therefore conclude that you are *awfully* hurt by it, and I should add, incurably, if I did not perceive that, independently of your doctrine, God has sown the seed of eternal life, and therefore I am inclined to hope you may rank yourself among the elect, which right you disavow. "Rejoice with trembling."

Although engaged in controversy, I regard many of the passages you have quoted as delightful, taken in their due connexion. You do not prove to me that the condition of the departed is affected by what we can think, feel or say on the subject. Do you or I pray to God to damn any man? Do we not tell men to flee from the wrath to come? The greater the evil the stronger the excitement to flee from it, and the greater the probability of escape, speaking after the manner of men.

You think, perhaps, that I am hardening my heart against truth, because I look steadfastly at such passages as these: The ungodly called "cursed;" the duration of happiness and punishment in the same words—"Fear him who is able to destroy both soul and body in hell;" "Punished with everlasting destruction;" "Banished from the presence of God and the glory of his power." I look up to my Almighty Judge and ask him, if continuing in impenitence, hardness of heart, and contempt of his authority and gospel, I am not warned by the words recited, to perceive no term to punishment, and an eternal exclusion from a state of blessedness.

You do not tell me that if you met with a known sinner against the Holy Ghost, you would not tell such person

he would not be forgiven in the world to come, and be everlastingly blessed in contradiction to Christ's assertion to the contrary, and yet that very person may read your and your sect's words in print, telling him he will eventually be blessed to all eternity.

You are an advocate for receiving the Scriptures literally; then you must admit the word vengeance, so often mentioned in the Scriptures, in the literal sense of the word, though you now say that that punishment is not vindictive. You and I ought to go to God to obtain thorough conviction of sin, as we cannot obtain full experience of gospel grace without it, leaving this discussion to be renewed after our discovery of the one and the other has become complete, leaving also God to manage what belongs to him. Now, suppose that you or I should be totally deprived of our faculties, God would not be at a loss for want of our advice.

It is not said that any true penitent will go to hell. I admit that Calvinists harden their hearts by taking up the atonement *lightly*, and disconnecting duty and privilege. But conscience will now and then interrupt their slumbers. With self-reproach I look at the constant strugglings of the true Calvinists; their alternate victories; their times of refreshing; their ardent desires to die more and more in Christ daily, and to know more of his life by the work of the Holy Spirit. These are things that I consider myself authorized to believe. Your people and high, that is Antinomian, Calvinists, are strangers to them, by what they communicate of their thoughts and experience. I do, however, give your people (not Antinomians) credit for bearing with fortitude the trials of human life, as men, whose spirits are not broken, do bear them. I therefore consider myself authorized to conclude that your tenets do not promote such striving prayer, ardent longings, dyings and risings with Christ, which Christ and his apostles, and the most favoured of our people speak of.

If we seek after these things, in our endeavours to attain unto them, we shall be fully occupied as respects divine matters, all our lives; and give judgment on the other when God requires us to do it. But we are required now and hereafter, as far as

respects our own merits, to plead guilty. But the last word must be, Let us pray, and continue instant in prayer, and continue to do so to the end.

I to N.

DEAR N.

13th October.

I have pleasure in repeating what I have formerly said, that Christians of the Calvinist profession do manifest a degree of piety towards God, and of zeal in doing good to man, which are very exemplary. I hold the persons of these people in high respect. The dogma against which I am opposed, is not the peculiar doctrine of the Calvinists, but that which has unhappily tainted Christian Churches of all denominations, with a few exceptions. St. Paul expressly says that the grand mystery of the *restitution of all things* is to be testified in due time; or, according to a revised translation, is a testimony for its proper season: that season is now at hand. One cheering sign of its approach, is the cordial union of all sects of Christians for the purpose of extending the knowledge of divine truth to all the nations of the earth. I have just read with great pleasure a report of the proceedings of the Southampton Bible Society. The Chairman, Sir George Rose, said, "he was attached to the Bible Society, on account of the charitable spirit of co-operation which it aimed to secure among Christians of different parties and of different opinions on minor points. Its tendency was to fraternize the whole Christian Church, and to make all parties active in promoting one great object, amicable rivalry and brotherly affection." In another speech, adverting to the discouraging report of the Abbé Dubois, respecting the progress which has been made in converting the Hindoos, he says, "If he (the Abbé) had read and believed the prophecies, he must have perceived and believed that the whole world is destined to come under the spiritual dominion of Christ." Such a faith as this is undoubtedly well calculated to animate the exertions of Christians; and the man who cordially holds it, is prepared to hope and expect that so powerful a principle as the love of Christ will eventually triumph over and misery, wherever they may be and. The heaven will continue to

work until the whole shall be leavened. Such is the nature and design of Christ's kingdom, that wherever sin has abounded, it will conquer and superabound; for this end Christ both died and rose and revived, that he might be Lord both of the dead and of the living.

The belief of this revealed mystery will not, as you justly observe, affect the state of the dead, nor influence the Divine decrees; but, nevertheless, it does affect the mind of him that believes it, because it strengthens his confidence in the love of God, it excites a feeling of joy at the prospect of the triumph which awaits the kingdom of Christ, and it is calculated to excite charity towards the human race at large, as eventual partakers of the blessings of the gospel. This is the utility of the doctrine. To be deprived of this hope would be a serious injury to me; but I do not say that you may not be able to enjoy a sense of the Divine favour, although the truth in question is hidden from your eyes.

With respect to the words for ever, everlasting and eternal, as applied in the English Version of the Bible to future punishment, I need not deem it necessary to advert to them, because *you know* that the original words do not convey the idea of endless duration; and that even in the English Bible the words are actually applied to many things which, it is admitted on all hands, have or will come to an end. I now close all that I intend to say upon the subject.

You still insinuate that I have not sought for a knowledge of the truth by prayer. Private devotion is a thing not to be boasted of, and I shall not say a word more respecting it, than that He who heareth and answereth prayer knows, and will hereafter make manifest, who they are that seek him.

With respect to the exercise of reason in matters of faith, to which you appear to object, I venture to challenge you to produce a single passage of Scripture that forbids it. I am well aware that much is said as to the temper of mind in which our inquiries should be conducted; namely, that we should, like little children, (free from pride, malice and anger,) apply our minds to learn the truth. *No man is against reason until he finds reason against him. Some men*

are so sophisticated by system as not to perceive that they resort to reasoning, even when they endeavour to prove that we ought not to reason. Christian liberty, however, after a long period of darkness, is now beginning to be pretty generally understood. Men have the wit to discern that when one mortal usurps authority over the mind and conscience of another, he lays claim to a divine attribute. Why did Jesus and Paul reason, or Calvin and Luther argue against the errors and follies of Popery? The answer which justifies them will suffice for me.

N to I.

14th October.

You have set me at ease in respect to one grand point, namely, that neither the state of the departed nor the decrees of God can be affected by what we can think, or feel, or speak, or do, with respect to the dead. But you say justly, that the living are affected. I am perfectly satisfied in my mind that your doctrine does harm to yourself and those who hold it, and to those to whom it is preached. What you say with respect to reason strengthens my convictions. The time for you and all of us to know the effects of the fall, and to experience a full knowledge of the evil of sin, is yet to come. As to the pleasure which you speak of, I consider it to be dangerously delusive, and I think the same with regard to the pleasing experiences of the great bulk of professed Calvinists. As to the true scriptural Calvinist, he possesses all the consummation that you can hold out to him. He is assured that every thing will be restored to its proper place—that he will find every thing in heaven any good being could wish for; and he cannot have more. He soon is swallowed up in a sense of the love of God in Christ Jesus, brimfull, and can hold no more—is immersed in an ocean without bounds. He will be of one mind with God to all eternity; and all creature considerations will be resolved into the glory and sovereignty of God, which is, at all events, what it ought to be; and we shall be enabled to see that hereafter. The true Calvinist, bowing to the sovereignty of God, receives what is said with respect to the character of the finally impenitent, as

well as the nature and duration of the punishment, in such a manner as to give to the words employed the fullest meaning which they are able to bear. Consequently the texts you have quoted are, in their judgment, overruled. It is an act of submission and obedience which clears God of every unfavourable imputation, gives the fullest allowance to the penitent, and instead of beguiling men into danger, warns them to flee from it. Penitents are not the subjects of the threat, and they are told so in the strongest terms. As to feeling for impenitent and unconverted fellow-creatures, God is the judge which of the two sects feels most the agony, the travelling in birth for souls, and gives the most impressive warnings. Every one will be ransomed who accepts the offered pardon with that feeling of repentance which God will accept. Wherever repentance is proved there will be salvation. All this will be known hereafter. You assume that men will repent in a future state, but you cannot prove it. It is a great pity that while we are so anxious for the repentance of condemned spirits, we should be so little anxious for our own. I verily believe that if we were fully convinced by the Holy Ghost in our ourselves, of sin and righteousness and judgment, we should not be anxious to prove that lost spirits repent and are saved. We should leave these matters in God's hands, making use of Scripture language, and adopt the word *æonian* if you please and the designation of the impenitent. We ought to be very careful how we encourage men to put off repentance, by telling them they may repent savingly after death. All sects of Christians appear to see the evil tendency of this doctrine, and many a worldly man sees it, or professes to see it.

The true Calvinist experiences an increasingly deep conviction of the blindness and depravity of his heart by nature; and, therefore, longs for the light of life. Such does not appear to be the experience of your sect. They look to distant periods and events; and their professed sense of the love of God, seems to make them lose sight and feeling of what God has said with respect to sin and the sinner, those awful denunciations. Our sect, under quickenings and awakenings,

perceive and feel with acute anguish, horror and dismay, such deviations as, I believe, your people would think very little of; and as respects spiritual affections and desires, I cannot see how it is possible that the two sects can harmonize. This applies to partially awakened Calvinists.

True Calvinists do not exult over the finally impenitent and their doom, but tremblingly say, "I am by nature and conduct under the same tremendous liability, but hope I have found a sure refuge. I am taught the evil of sin by this awful exposure. He will offer salvation to every true penitent; leaving it to God to judge as to the nature of the repentance of the individual. But this is swerving from the avowed object of this paper, which is intended to be confined to thorough awakenings, quickenings and enlightenings, and *real* spirituality of affection. You will, I suppose, say that your sect are truly spiritual. I do not remember to have ever seen one that I thought to be so according to the definition of scripture.

There seems to be a great difference as respects convictions of righteousness and of holiness; and between convictions as to sufferings or liability to suffer, and conviction of the evil of sin, both which can only be spiritually discerned by supernatural light of the Holy Ghost. This must be sought for on both sides, and as soon as that is the case I believe the discussion respecting future dispensations will be superseded and left to God.

I to N.

DEAR N. 15th October.

"As to the true scriptural Calvinist, he possesses all the consummation that you can hold out to him. He is assured that every thing will be restored to its proper place—that he will find every thing in heaven a good being would wish for; and he cannot have more. He is swallowed up in a sense of the love of God in Christ Jesus, brimfull, and can hold no more—is immersed in an ocean without bounds. He will be of one mind with God to all eternity; and all creature considerations will be resolved into the glory and sovereignty of God."

Introduce me to such a man, and I gladly give him the right-hand of

fellowship, and acknowledge him for a true Christian.

It is not quite correct in free discussions for one of the parties to assume the point in dispute. The question was not what Calvinists believe, but what the Bible teaches. You always make the term Calvinist (a modern sect) synonymous with true believer, which was precisely the course pursued by the Papists, when reasoning with the Reformers. This is puerile and unworthy a man of sense.

In speaking of the spiritual condition of those who believe conscientiously that the Bible teaches some things which the Calvinistic creed does not contain, and that some of the dogmas of that sect are not to be found in the Bible, you undertake that for which you are not qualified; for you do not know the people of whom you thus judge. The Calvinists are very numerous, and, I doubt not, that among them there are many sincere and humble Christians. The other parties to whom you allude are earnestly desirous that a sectarian should be superseded by a more Catholic spirit: they do not underrate the paramount importance of personal holiness, nor treat lightly the consequences of sin; but they do think that the conversion of sinners is more likely to be effected by scriptural representations of the love of God to mankind, and of his justice and impartiality in his dealings with his creatures, than by those dreadful denunciations which, although they may for a while astound the faculties of men, are so opposed to every idea of the character of a just and good Ruler, as speedily to evaporate and leave the mind void of any well-defined notions. In fact, the experiment of the doctrine of never-ending punishment has been tried for ages, and has left men as hardened and as dissolute as ever. It is time that another course should be tried, and tried it will be.

You say, "It is a great pity that while we are so anxious for the repentance of condemned spirits, we should be so little anxious for our own." It would, indeed, be a pity if this were the case; but is it the case? It pleases you to assume that it is so. Whether or not you have judged correctly I leave with a power to whom we are all accountable.

"I verily believe that if we were fully convinced by the Holy Ghost in our ourselves, of sin and righteousness and judgment, we should not be anxious to prove that lost spirits repent and are saved."

I verily believe that if we were convinced, as above, we should be anxious to know what the revealed will of God is in all matters; that we should be ready to throw aside all preconceived notions, and to bring every thought and imagination in subjection to the will of God, thankfully accepting every discovery which it has pleased him to make of his merciful designs, and deeply impressed with a conviction that the grace which could renew our own hearts would be sufficiently powerful to renew all other hearts, however hardened.

I am sure that no unrepenting sinner can inherit the kingdom of God; and it is only because it is revealed that his kingdom shall eventually come, and his will be done in earth as it is heaven—that all opposing rule and authority shall be overthrown, and God be all in all—that I am led to believe that *all* shall be brought to repent, and to confess that Christ is Lord to the glory of God the Father. This opinion is not flattering to human pride and vanity; for it implies that every haughty look shall be brought down, and the Lord shall be exalted in that day.

As to reason—I read, indeed, that some men had become "vain in their imaginations"—that "their foolish hearts were darkened"—and that "professing themselves to be wise, they became fools."

A truly wise man has observed that the sluggard is wiser in his own conceit than seven men that can render a reason. He also said that he had applied his own heart to know and to search, and to seek out wisdom, and the reason of things. "Now, therefore," said Samuel, "stand still that I may reason with you, before the Lord, of all the righteous acts of the Lord." (God speaking to his people by the Prophet Isaiah, invites them to reason with him, ch. i. ver. 18. "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob," ch. xli. ver. 21. When Paul was arraigned before Felix, "he

reasoned of righteousness, temperance, and judgment to come," Acts xxiv. 26. He disputed with the Jews, and so far from interdicting the exercise of reason, he prayed that he might be delivered from *unreasonable* and wicked men, 2 Thess. iii. 2. Our reason, like every other good thing which we enjoy, is the gift of God; and the devotion of all our faculties to him is a *reasonable* service. It is reasonable that when he has made known his pleasure we should exercise our minds humbly but diligently, without partiality and without hypocrisy, in understanding it, and in the study of his laws and judgments. Such has been the practice of good men of old, and they, experiencing the profit of such exercises, have recommended and enjoined them upon us. There is a wide distinction between a self-sufficient, gainsaying temper of mind, and a spirit of inquiry; the former I disclaim, the latter I wish to cherish; and, encouraged by past experience, I doubt not that it will be rewarded by a deeper insight into the mind and will of God, whose counsels are nevertheless unsearchable, and his ways past finding out; that is to say, the riches of his wisdom and the extent of his love infinitely exceed the most enlarged comprehension of any created being. I.

(To be continued.)

Sir,
THE passage your correspondent R. B. has recorded, (p. 409,) as a specimen of the "bigotry of the Evangelical Magazine," is a proof that while the Calvinists cry out against Papists, they themselves preserve the malignant essence of Popery. I am led to make this remark by the perusal of a pamphlet just published, under the name of *John Merlin*, meant, I suppose, for John Milner, the Roman Catholic Bishop and Vicar Apostolic, and entitled, "Strictures on the Post Laureate's 'Book of the Church.'" That Merlin is Milner would seem unlikely from the praises which Merlin lavishes on Milner's works, if the character of the V. A. were not pretty well known. The writer vindicates, of course, St. Dunstan, and having enumerated his virtues, says, they "were sure to draw

down on this illustrious character the obloquy and calumnies of *modern Infidel and Protestant historians*." (P. 12.) This is bad enough, but not quite so bad as the language of the Evangelical Magazine. Milner, or Merlin, however, *crescit eundo*. He tells Southey that "he should have continued his narrative till the alteration of the established faith, in the important article of non-resistance, was practically denied by its former advocate, the Arian Primate, Tillotson; till '*the damnable heresy*'* of Socinianism," as this church had defined it, (in the canons of the Synod of 1640,) was publicly preached up by the famous Bishop Hoadley, and effectually protected by government; till the same doctrine was taught in the Divinity Lectures of the University (Lectures of Professor Hey, delivered at Cambridge); and till a learned Bishop and Professor (Watson) had proclaimed, without contradiction, that the Protestant religion consists in 'speaking what you think, and thinking what you please.'" And John Merlin further advises the Laureate to exert his means to induce the majority of the clergy "to believe in and openly to profess their own articles, and especially the great fundamental articles of the Unity and Trinity of the Godhead, and the Incarnation and Death of the Second Person of it. Without this" (he adds) "*they are not Christians*."—This man the Evangelical Magazine must consider as after its own heart.

It is curious to see a sturdy Roman Catholic grappling with such a non-descript multifarious believer as the Laureate. He pinches him very hard. Throughout, he speaks of the author of the "Book of the Church" as a Poet, by which he explains that he means an Inventor. He says of him—"after writing D'Esperilla's (*D'Esperilla's*) Letters in commendation of the Catholic Religion, and Wat Tyler's Drama, to excite popular tumults against government, he has latterly celebrated and recommended the chief and most dangerous schismatics from the Establishment, the Wesleys, Whitefields, and their associates; and now, in the frantic style, and with the lying

memorials of another such schismatic, John Fox, he raves through the history of many centuries, in abusing and calumniating the common source of Christianity, in order to court the heads of the present Establishment, under pretence of vindicating it."—This is written according to Ecclesiastical recipes, which Merlin has well studied: but *Wat Tyler*! Is the Laureate always to hear of this love-child? Merlin not only refers to it, again and again, but pronounces it the finest of Southey's works, and extracts, in an Appendix, no less than two pages of the most democratic passages! The irritable and orthodox bard will resent this more deeply than Merlin's sting at his idolized church, in asking whether there be a man so *blindly bigoted* as to believe that any young or uninformed person will collect the Thirty-nine Articles "from the mere perusal of the Bible"?

CANTABRIGIENSIS.

Biographical Notice of Prince Eugene: by Lieut.-General G. De Vaudoncourt.

(From the *Morning Chronicle*.)

WE have just lost one of the greatest men who have done honour to Europe within the last century; one of the small number of those who, when elevated to dignity and power, preserved all the mildness of virtue in a humbler sphere, and all the simplicity of private life. He also possessed a generosity not always found among the upper classes.—The splendour of power had not dazzled him; and a reverse of fortune could not humble a mind which found its greatness in its own powers. Inevitable fate has ravished him in the flower of his age from his family, from his friends, and from those to whom he was for many years a cherished and adored chief. In descending from the steps of a throne where he had been placed by the choice of his sovereign and adoptive father, he carried with him the respect, esteem and regret of the major part of the nation he had governed, and in a manner organized. In descending to the tomb, he has been followed by the just sorrow of all those who knew how to appreciate the eminent merit

* The italics are Milner's or Merlin's.

of a skilful and brave general, of an enlightened and philosophic statesman, and the more rare virtues of a prince who never forgot, when clothed in purple, that he was a man.

Prince Eugene was born at Paris, September 3, 1781. His father, General Viscount Beauharnois, perished in the midst of eminent services he was rendering to his country. He fell a victim to those men who diverted the Revolution from its course, wishing to bring forward events which were then far distant. The mother of Eugene, Josephine Tascher de la Pagerie, is sufficiently known by virtues that made her dear to all Europe. At the age of 14, Eugene bore arms for the defence of his country, and served under the orders of the illustrious General Hoche. In 1796 he was appointed *Aid-de-Camp* to Bonaparte, then *Commander-in-Chief*, and now become his father-in-law. After the treaty of Campo Formio, he was sent to Corfu to see it carried into execution as far as the Ionian Islands were concerned. He served with Bonaparte as *Aid-de-Camp* in Egypt and Syria, and distinguished himself at the capture of Suez, and at the two assaults which were made on Saint Jean d'Acre. After the 18th of *Brumaire* he was appointed *Captain-Commandant* of the *Chasseurs à Cheval*, of the *Consular Guard*; in 1800, he was appointed *Major* on the field of battle at Marengo; in 1802, *General of Brigade*, and *Colonel-General* of *Chasseurs*. In 1804, he was raised to the dignity of a prince, and appointed *Arch-Chancellor* of the Empire. In 1805, he accompanied Napoleon to Milan, who left him there with the dignity of *Viceroy*, and confided to him the civil and military government of Naples.

This was the beginning of the political career of Prince Eugene, who was then hardly 24 years of age, and soon displayed the great talents with which nature had endowed him. Although the Italian Republic had an administration, organized laws, and an army, it was not the less necessary to create all these for the kingdom of Italy. If stability was to be given to establishments, the foundation of which yet suffered from the temporary state under which they arose, to have the basis of a permanent military or-

ganization which should find in itself the elements of reproduction, it was necessary to form into one nation provinces separated for several centuries; to unite in one opinion and one interest, people long opposed to each other; and to this difficult task Prince Eugene bent his mind from the year 1805 to 1814.

This intention merely would confer honour on him, but he did not stop there. I shall not, however, enter into details of all the operations of a wise and brilliant administration; an enumeration of the principal establishments which owe their origin or their improvement to him, will be sufficient to give the public a correct opinion of his government of Italy.

The army was increased to 60,000 men, completely disciplined and provided with excellent officers by the creation of military schools. Immense fortifications were built or improved at Mantua, Venice and Palma. The administration of justice was organized on one uniform system. The civil administration was regulated with such order and economy, that, notwithstanding the burdens which pressed on the kingdom, the public treasure which was laid by, increased every year. The Universities of Padua, Bologna and Pavia, were re-established. Lyceums were opened in all the principal departments; schools for girls were established at Milan and Verona. The Conservatory of Music and the Museum of Paintings were founded at Milan, which presaged the return of the best days of Italy. The superb road of the Simplon was opened. The canal of Milan and Pavia, the façade of the Cathedral at the former place, after four centuries of attempts, were finished. Mendicity was abolished by the establishment of workhouses and charitable institutions. These are the works which gave Prince Eugene a claim to the gratitude of a country, the happiness and prosperity of which he had commenced. At the conclusion of 1805 he formed the siege of Venice, at the head of the army of reserve. In January 1806, he was summoned to Munich to receive the hand of the Princess Augusta Amelia, the daughter of the King of Bavaria. The war of 1809 gave him the first opportunity of displaying his military talents as *General-in-Chief*, and his

first effort was not successful; but history will say that his want of success arose from circumstances over which he had no controul. The battle of *Sacile* will be estimated by every enlightened military man, as it was estimated by Napoleon: *there was little chance of success, but by the rules of strategy it was proper to fight.* But this trifling defeat was soon effaced by the passage of the *Piave*, of the Julian Alps, the rapid junction of the Italian army, and the brilliant victory of Raab. The pacification of the Tyrol, due even more to the prudence than to the military talents of Prince Eugene, terminated this glorious year.

In 1812 he commanded a corps of the grand army in Russia; and a large part of the glory acquired at the victory of Moskowa is due to him; but the immortal laurels of Malojarslawitz belong entirely to himself. In 1813, this Prince, hitherto conspicuous for his ardent courage, changed his character, and reached the height of military glory. He was able, like Fabricius, with the wreck of an army, saved from the ravage of the frozen climate of the North, to stop the progress of a formidable army, and to dispute foot by foot the last provinces of Poland and Prussia, and to keep a position behind the Elbe till Napoleon was able to reach Lutzen. There Prince Eugene secured the victory by a march on the flank of the allied army.

Recalled shortly afterwards to Italy, where war was about to begin, he was able, by organizing the recruits and depots, which were his only resources, to form an army. The history, which I have traced, of the two skilful campaigns of 1813 and 1814, is known to the greater number of military men, and I shall not now stop to describe them. There remained, however, another trial for Prince Eugene; that those virtues might be all displayed, on which great talents can only firmly repose. This was furnished him by the catastrophe of 1814. No person is ignorant at what price he might have obtained a crown, but he merited one doubly by refusing it. In a delicate and difficult position, *honour and fidelity* were the rules of his conduct, and he might take them for his motto. Public opinion has sanctioned his conduct. Hav-

ing this fulfilled severe and almost opposite duties, he returned *without regret and without reproach* to private life. The respect and approbation of his father-in-law were his first rewards. He found true happiness with a wife, who is as illustrious by her virtues as her birth, and in the midst of an interesting family. The esteem justly merited which the Emperor Alexander entertained for him, may have taught Europe that virtue always obtains the approbation of noble and generous minds.

But Prince Eugene is now no more, and is deeply regretted not only by his illustrious family, his former dependents, and his numerous friends, but even by the nations he governed. May this pure homage, rendered by one whose sincere devotedness he knew, be placed on his tomb. Older than he was, only a few years separate me from that moment when I may hope that inviolable fidelity will find a place by the side of the hero who was its object.

LIEUT.-GENERAL G. DE
VAUDONCOURT.

Dr. J. Pye Smith in Reply to Professor Chenevière, on the late Theological Controversies at Geneva.

(Continued from p. 409.)

SIR,

Homeion,

August 9, 1824.

THE further remarks which I beg permission to offer upon Professor Chenevière's papers, will refer to the persons upon whom he has, in particular, animadverted.

Geneva, he says, "was fixed on by a zealous sect for the scene of its labours, the central point whence its missionaries should go forth to propagate Methodism on the continent." (Mon. Repos. p. 1 of the present vol.) This passage may serve as a specimen of a disposition of M. C., apparent in every part of his pretended Summary, which cannot be represented more mildly than by calling it extravagant credulity, and the habit of making positive assertions upon subjects of which he is totally ignorant. Had there been such a concerted movement as he affirms, I can see in it nothing to be blamed. It is the absolute right and the duty of those who embrace the doctrines and precepts of Christ, ac-

ording to their own conscientious persuasion, to use all fair and open means of propagating them, by solemnizing divine worship, teaching in private or public, diffusing books, and recommending religious inquiry; and to choose any place which they think suitable, as the scene or centre of their operations. In doing so, they obey the express commands of our Divine Master; and they invade the just province of no government, nor the rights *ever sacred and unalienable* of any man's private judgment. Men of all sects and denominations have, by the law of nature, reason and Christianity, this *EQUAL* right to lay their claims before the world; and, after the fair proposal, unbiassed on the one hand and unobstructed on the other, of sentiments and arguments, "great is *THE TRUTH*, and it will prevail." But I assure M. C. (and I think that I have the means of knowledge) of my full belief that no such concerted scheme as he assumes *ever* existed; and I further inform him that, notwithstanding all the contemptuous, offensive and calumnious declarations which he has made, he is profoundly ignorant of both Methodism and Methodists. The different persons whom he wishes to stigmatize were visitants to Geneva, in consequence of the general curiosity and love of foreign travel, which were so extensively felt upon the removal of the barriers which for so many years had kept Englishmen from the most interesting parts of the continent. They acted under no arrangement. Some of them were not even known to the others. Though agreed in the great essentials of religion, they were of different outward denominations;—members of the Church of England; Presbyterians of the Scots Church, of the Associate Reformed Church of the United States of America, and of the Dutch Reformed Church; Congregationalists, who (I must say it to save M. C. from further mistakes) are often, but less properly, called Independents; Antipædobaptists; and, I believe, I may also add Lutherans and members of the Society of Friends; but, so far as my knowledge extends, *none of them* belonged to either of those respectable and useful bodies, the Calvinistic Methodists, and the

Wesleian or Arminian Methodists. Their visits to Geneva were more or less casual, and were longer or shorter, according to circumstances; and their religious conduct was induced by the occurrences, for the most part altogether unexpected, which at the moment presented themselves. To give the most frank exposure in my power of the opinions entertained by at least some of those persons, I beg leave to introduce an extract from the private journal of one, who belonged to a party which visited Geneva in July and August, 1816, who was very desirous of ascertaining the state of religion in that interesting city, and who was honoured with a kind reception from some of the Venerable Pastors, in whose society he met M. Chenevière. This passage shows the impressions made upon the writer's mind by all that he could, in so short a time, see and hear. It is here copied without the slightest alteration.

"Geneva, considered under a religious respect, appears to me to present a melancholy instance of decayed religion and a fallen church. The relaxation of religious principles under the plausible influence of Alphonsus Turretin, the tendencies to formality in a civil establishment of religion, the corporation spirit of a body of privileged clergy, enjoying here every facility for its exercise, the extravagant respect entertained for Rousseau because he was a fellow-countryman, the seducing effect of his writings, the long-continued residence of the dæmon of infidelity at Ferney, and the contamination of false philosophy and lax manners received from the worst part of the French nation;—these have been the causes and occasions of the effects so visible and deplorable. A regard to the essential truths of the gospel is scarcely to be found, and where it is not entirely extinct it is feeble and injudicious, like the languid and incorrect sensation of a dying man. The Lord's-day is publicly profaned, by work, merchandise and pleasure, almost as much as in France and Italy. Their political restoration seems to have raised their ideas of self-importance and their pride of patriotic feeling, and to have encouraged the Laodicean spirit,—'I am rich, and I am in abundance, and I have

need of nothing.' (Rev. iii. 17. Fr. trans.)

"Geneva stands in need of a reformation and a reformer scarcely less than she did in the sixteenth century. Were it to please the Lord, to whom nothing is impossible, to raise up one or more of the Genevese pastors themselves, who should unite the excellencies of Romaine and Toplady, of Newton and the two Venns, in the Church of England,—how rich, how unspeakable would be the mercy! No terms can express the blessings which we might hope to behold.—But such an event is peculiarly within the domain of Divine Sovereignty. There seems to be scarcely any opportunity for the operation of human means in order to promote it. The introduction of a suitable minister, if such could be found, who would act on an independent plan, appears the more practicable measure. But he must be a man of rare qualities. He should unite the theological accuracy, the sagacity and the firmness of Calvin, with the sweetness of Flavel, and the fervour of Whitfield. He should be a Swiss or a Frenchman, a scholar and an orator. He should be prepared to meet and to suffer every kind of opposition; and he should have all the meekness of wisdom not to arouse unnecessary opposition. He should be a man who has the command of a ready and powerful pen, as well as of an eloquent tongue. He should be a man indefatigable in labour, humble in spirit, mighty in the Scriptures, and eminently a man of prayer. O that such a servant of Christ were raised up! O that the Christians of Great Britain may be honoured as the instruments of obtaining and encouraging such a man!

"The importance of Geneva is beyond expression great. Its geographical position, the active spirit of its people, and its commercial relations, fit it to be the centre and metropolis of the Protestant world. In a sense, it holds the keys of France, Switzerland and Italy. These countries lie at its gates, and their inhabitants are continually resorting to it. Were the gospel preached in this city, with clearness, life and energy;—were there Bible Societies, Tract Societies, and Missionary Societies, in constant and

vigorous operation,—what might we not hope for!—O that the Spirit were poured from on high!—Then would the wilderness become a fruitful field."

That I may not withhold any thing which might seem to give a foundation of truth to M. C.'s assertion, I add that there is in London an association called the Continental Society, established in 1819; of which I have the honour to be a member, and whose means of usefulness I wish were increased a thousand fold, for its resources are very small. The object of this institution is to encourage and assist ministers of *any communion*, but of well-attested piety and good character, in their own respective countries as much as possible, to diffuse what the Society considers to be Scriptural Christianity, by preaching, circulating the Scriptures, and any other suitable means. I believe that the efforts of this Society have been extended to some parts of Switzerland, and perhaps to Geneva. But in no fair sense of the word could this be called a Methodist Society.

Of the circumstances, which M. C. says occurred in 1810, I know nothing. His own account, however, sufficiently charges the Consistory with great weakness and a foolish disposition to intolerant meddling. The same remark appears to me to be just, with respect to the regulation of 1813, for preventing sectarianism among the theological students. A surer way could scarcely be devised for awakening and stimulating inquiry, than to command men to travel with their eyes shut.—I shall now follow M. C.'s statements, with regard to particular persons.

I. *M. Empaytas*. This gentleman I have not the pleasure of personally knowing; but he is known and respected by friends of mine, who would not, I am persuaded, give their esteem to a questionable character. On the charge of his violating the injunctions of the Consistory, after he had promised to observe them, it would be unfair to judge without hearing his side of the question. M. C. introduces newspaper statements, representing M. Empaytas as a fanatic and pretended prophet. I have not the least doubt of these allegations being perfect falsehoods. The only authority

named is the *Journal des Débats*; a paper to which no man who understands such matters would attach the smallest credit, in any case where Protestantism and liberty could be aspersed, or bigotry and intolerance aided: and the prejudices and slavery of the continental newspapers generally are too well known to allow of our relying upon them. I have good reason for believing that the statements which they gave, and which were republished in our London papers, of the fanaticism and pretension to supernatural gifts of Madame Krudener (to whom M. E. was for a time in the capacity of chaplain) were grossly untrue. A friend of mine, who was in Switzerland at or near the same time with that lady, and who is far from being an enthusiast, assured me that the current stories were fabrications, and that their sole occasion was a warm-hearted, zealous, active piety and benevolence, which was occasionally manifested in extraordinary and, perhaps, indiscreet methods. A very small measure of the most rational zeal in the infinite concerns of religion, is sufficient to stamp a person an enthusiast, in the opinion of many who would admire a far more impassioned enthusiast for music, the drama, or the dance.—M. C. further charges this Genevise student with inserting, without acknowledgment, a passage from Massillon, in the pamphlet which he published on the *Divinity of Jesus Christ*. I saw that pamphlet in 1817 or 1818, but have not now access to it. If the author was guilty of the plagiarism, he deserves all the rebuke which M. C. has given him: and, in such a case as this, it is hardly supposable that the charge could be made without foundation.

II. *Robert Haldane, Esq., of Edinburgh.* M. C. charges this gentleman with “inviting some students and ministers to his house,—occupying their minds with the mysterious points of the Christian religion,—inoculating them with his own exclusive and intolerant spirit,—insisting strongly on the contempt with which reason ought to be regarded,—waging war indiscreetly against good works,”—so that they were “spoken of with disdain—and treated in a licentious manner.”

Mr. H. is a man of family, fortune and talents, who has, for many years,

devoted himself, with a generosity rarely equalled, to the most benevolent purposes that can be entertained by a human mind. There are few persons who are more addicted to *cool reasoning*; or who have more correct views or more consistent practice on the subject, I will not say of *toleration*, but of the entire rights of *religious liberty*. Abundant proof that he does not condemn reason, but employs the processes of induction and argument, in a manner highly judicious, scrupulous and logical, will appear to any one who will read his work on the *Evidence and Authority of Divine Revelation*, 2 vols. 8vo. 1816. On the first opening of this work, my eye has been caught by a passage which I transcribe, because it furnishes a fair indication of the author's mental habits. He has been speaking of the unhappy prevalence of unexamined assumptions and conclusions drawn without sufficient evidence, in the matters of religion.

“In every other concern of human life, the folly and danger of such a plan would be at once manifest. Eager inquiry, in proportion to the importance of the object, would be made without delay, to know whether any thing like certainty could be obtained; or at least to ascertain the best probabilities. And it is not to be supposed that such a body of evidence as Christianity presents, would be lightly set aside, or overlooked. But the man who makes up his mind, in regard to his future condition, on the above principles, stakes his all against that evidence. For if the Bible be not a fiction, although he may gain the whole world, he will lose his own soul. Nor are there many such, who can plead that they have paid any adequate attention to this evidence. Some difficulty in the system of Christianity strikes their minds, which, without a thorough examination, appears of sufficient weight to excuse them from further inquiry on a subject to which they find themselves very much disinclined. Or they have rashly concluded that, if the Christian religion had in reality come from God, its truth must have been supported by evidence so clear as to require no trouble in its examination. Yet this would be contrary to almost every thing with which we are acquainted. Knowledge of those

things that are most necessary for us, must be acquired by diligence and attention." (Vol. I. p. 2.)

This passage affords a fair insight into Mr. H.'s intellectual character. I had never the happiness of knowing a more dispassionate or careful reasoner, or one whose habit of mind was more distinguished by the demand and the scrutiny of sufficient evidence, upon every subject. A grosser error could not be committed, than to impute to such a man the sentiment that, "in the affairs of religion, reason ought to be trampled under foot."

As to Mr. Haldane's "waging war against good works," I have no hesitation in saying, that the assertion is another instance of unprincipled calumny. It is undeserving of being refuted by the induction of particulars. Mr. H.'s character, conversation and writings, are a complete exposure of the pusillanimous wickedness of this charge. It is but too probable that Professor C.'s theological studies have never carried him so far, as to have informed him that this identical accusation was the endless outcry of the Papists, in the sixteenth century, against the Reformers, and particularly Luther. It has always been the vulgar, ignorant and malevolent objection against the great Protestant doctrine, the *articulus stantis vel cadentis ecclesiæ*, of Justification freely by Grace through Faith in the Divine Redeemer. Against this rock, M. C. may exhaust his strength: it feels no impression. If he would bring a serious mind to the consideration of the infinitely momentous subject, he would find his objection completely anticipated and removed in the ivth and vith chapters of the Epistle to the Romans. It would also well become him to read the earlier luminaries of his own church, particularly the treatise *De Concordiâ Pauli et Jacobi* of Francis Turretin. Even Alphonsus Turretin, who employed his fine talents with such unhappy success to lower the standard of Christian doctrine at Geneva, and whom surely M. C. has been taught to revere, sufficiently acknowledges that the genuine doctrine of the gospel has the semblance of being liable to this imputation.

Exposed to the animadversion of a superficial and prejudiced

illustrated his doctrine of Justification by Faith, the apostle proceeds to refute the most reproachful accusation by which it was assailed, as if it favoured sin, and were unfriendly to practical holiness. For, as that doctrine proclaimed a declaration of grace or the forgiveness of sins, and this without the works of the law; its adversaries hence took the opportunity of casting reproach upon it, as giving licence to sin and encouragement to sinners." (*Prælect. in Ep. ad Rom.* p. 214.)

M. C. is pleased further to support his representations by referring to an English book, *The Refuge*, which, he says, "a young ecclesiastic did not blush to translate into French and to publish." I am at a loss for language to express my sense of the baseness of any one who could read *The Refuge*, and then represent it as this gentleman has done! His heart must be hardened beyond even a very high degree of moral callousness. To such a heart, falsehood must be food, and the most outrageous calumnies a congenial delight.—It is probably twenty-five years since I read this little work, till just now that I have been excited by M. C.'s reference to take it up. I rejoice and bless God that it has been translated into French. Its usefulness is calculated to be very great. I profess that I can scarcely conceive of any human writing that breathes a more pure and holy spirit, that contains a more luminous display of the gospel, or that has a more effectual tendency to promote solid and active virtue. This tendency is justly expressed in one of its own pages. "Though every moment cannot be laid out on the formal and regular improvement of our knowledge, or in the stated practice of a moral or religious duty, yet none should be so spent as to exclude wisdom or virtue, or pass without possibility of qualifying us, more or less, for the better employment of those which are to come." (*Refuge: by the Author of the Guide to Domestic Happiness.* Lond. 1798, p. 11.) In this work the great Christian doctrine of forgiveness and acceptance with God is largely and, as I am thoroughly convinced, most justly and scripturally treated: and I "blush not" to aver my persuasion that M. C.'s representation

can apply to it with precisely the same truth and fairness as to the position of the apostle, "We conclude that man is justified by faith, without works of law.—To him that worketh not; but believeth in Him who justifieth the ungodly, his faith is counted for righteousness: as David also describeth the happiness of the man to whom God counteth righteousness without works." (Rom. iii. 28, iv. 5, 6.) M. C. gives a sentiment which, he says, in *The Refuge* "we read in so many words, that the man most deeply stained with crimes, and the man who has performed the greatest number of good works, are perfectly equal in the sight of God!" (P. 4.) A more flagrant instance of dishonest quotation could hardly exist. The only passage in the book to which I can, by any reasonable conjecture, suppose that M. C. alludes, is this:

"In the cross of Christ, the loving-kindness of God to man appears with meridian lustre. By this despised mean of human happiness, and this only, the divine perfections are glorified and the chief of sinners saved. Not, be it remembered, 'by works of righteousness which we have done:' for there is nothing we ever have done or ever shall do, that can procure an interest in the Divine favour. Suppose a character, among the apostate sons of Adam, in whom resides all the moral excellency that ever dignified human nature since the fall; and, on the other hand, one in whom concentrates all the moral evil committed since that fatal period; and it will be found on examination that, in point of justification before God, they stand on a perfect level. The accumulated virtue of the former, if pleaded as that which might render him acceptable to his Judge, would avail nothing: nor would the enormous guilt of the latter, simply considered, be an obstacle to the bestowment of grace and of glory." (P. 75.)

I wave the adduction of passages almost without end from *The Refuge*, which insist upon the ABSOLUTE NECESSITY of personal holiness; I wave appealing to the words immediately following the preceding citation, which contain the strongest assertion to that effect; I wave any reference to the tenor and genius of the work, every where bright with moral purity; and

I take my stand upon the insulated passage itself, and affirm that M. C. *could not* have written what he has done without *deliberate fraud!* He must have read the book at least partially, to find out the passage. He must have been aware of the true sense of the passage, (as referring solely and most definitely to the *ground of justification* for a sinner before God,) because he has so carefully garbled his pretended allegation of it, as to exclude the broad declarations of that sense. He must have known that, while he was writing that so and so, "we read in so many words," he was adducing what was not found there in clauses, or words, or sentiments. What homage has he not paid to the book which he reviles; when he shews that he could not reach his purpose without committing a literary *forgery!* What honour has he not conferred upon the persons whom he pursues with such enmity, in that, while he is affecting a zeal for the interests of morality and an alarm lest they should suffer from the promulgation of the primary doctrine of the Reformation, he is himself trampling upon the first law of social morals, the obligation of TRUTH in giving testimony!

It is painful to me to use these strong expressions: but the regard due to violated truth makes them necessary. Most sincerely do I pray that the glorious grace which M. C. thus awfully insults, may forgive the enormous wickedness of the attempt, and reclaim him who has made it. I subjoin the words of the immortal LUTHER, which, though far more open to plausible objection, than any that are to be found in *The Refuge*, are, to my conviction, most fully warranted by the Holy Scriptures: "Christ condemns not only men's self-confidence, but all their righteousness and merit of works. For, since we are bound to declare that works are useless," [i. e. *to justification*,] "it of necessity follows that they are not a righteousness, that they are of no avail for the procuring of eternal life, that they are worthless, and absolutely things of nothing. Therefore, all self-confidence, righteousness, wisdom, and every kind of works, is rejected." (Non enim fiduciam tantam, sed et justitiam omnem

et merita operum, damnat Christus. Si enim dicendum est opera esse inutilia, sequitur necessario quod non sint iustitia nec valeant ad vitam æternam, sed sint vilia et nihili prorsus. Igitur omnis fiducia, iustitia, sapientia, et quicquid est operum, rejicitur.) *Mart. Lutheri Comm. in Genesim*, Tom. II. fol. 209; ed. Norimb. 1550. Little must M. C. be acquainted with the faculty in which he is Professor, if he does not know that this was the doctrine upon which not only Luther, but all the chiefs of the Reformation most cordially united, and made it the theme of their warmest glorying. Indeed M. C. himself, with strange inconsistency, has admitted the very doctrine, if his words are to be understood in their proper sense; for he says that "the insufficiency of good works for procuring salvation, is a doctrine professed by all Christian ministers." He cannot but know that this is, in fact, the sentiment of those whom he would cover with reproach; and that to accuse them of teaching "the absolute inutilty of good works," is pure defamation. O that he would seriously consider that he has aimed his poisoned arrows, not against *The Refusa* or Mr. Haldane or M. Malan alone, not against the Puritans or Methodists or Mômiers merely; but against Luther and Melancthon, Calvin, Zuinglius and Cranmer; yea, against the high and holy dictates of INSPIRATION itself!

To return to Mr. Haldane. He came to Geneva about the autumn, I believe, of 1816; on a continental tour, and without any intention of staying more than a few days. But circumstances brought him into some intercourse with the clergy and the theological students in the College. Ways of attempted usefulness opened before him, and he availed himself of them in a manner which entitles him to the lasting gratitude of the people of Geneva. He soon discovered that irreligion in practice, and schemes of doctrine widely alien from the gospel of Christ, had a dominion almost universal and unrestrained; and that this lamentable prostration of all sound piety and Christian obedience was, in a very great measure, supported by an extreme neglect and ignorance of the Scriptures. His first aim was to recommend the impartial and serious

study of the Bible, as the only source of religious truth. His circle of acquaintance became so enlarged, that he was obliged to appropriate certain days and hours, at which he welcomed *all who chose to come* to his house, for the purpose of reading the Scriptures and religious conversation. Whether in any of these meetings acts of worship were introduced, I do not know. I have been informed that Mr. H.'s characteristic method was to be reserved in giving his own interpretations and arguments; but earnestly to urge a continued and patient searching of the divine oracles, disregarding all the authorities and theories of men, as the legitimate way of answering the queries and resolving the difficulties of his visitors. The effect of this course was very important. A considerable number, both students and others, became convinced of the scriptural evidence and the holy tendency of the doctrines called Calvinistic. Of these some continued in the Church of Geneva; others became ministers of French churches in remoter parts of Europe; two at least (Messrs. Guers and Gonthier) declared themselves Dissenters, and joined with other persons in forming a church upon the congregational principle, but upon the most liberal terms of Christian communion; and one, of whom we must say more hereafter, being in circumstances which put him more completely under the absolute and arbitrary power of the clergy, was selected to be the victim of what I cannot but call an inhuman, relentless, and most iniquitous persecution.

A serious and diligent attention to religious truth, extraneously to official routine, was a novel and surprising thing at Geneva. It excited great attention: and, as it is so much the deplorable custom of the continental governments to pry into and meddle with all the exercises of religion, private and public, the notice of the supreme authorities of the Republic was directed to Mr. H. and his proceedings. In my former letter I said that he was summarily expelled the Canton; but a friend has since told me that he believes I was mistaken, and that Mr. H. pursued his journey into the South of France, either upon receiving a private intimation from the Government, or because he understood that

some umbrage was taken at his open, benevolent and pious course of action. The period of his stay in Geneva was six or seven months. But the Divine blessing did not depart from his valuable labours. The good seed which he had sown took root, and sprang up, and has borne some happy fruit. A day is coming, I cannot doubt, when the grateful people of Geneva will record the name of Mr. Haldane as one of their noblest benefactors.*

III. *Henry Drummond, Esq.* Not having the honour of knowing this gentleman, and having received no precise information of his transactions at Geneva, I presume not to say much. If we may judge of M. C.'s assertions in this instance, by any rule of inference from the former exhibitions of his veracity and candour, Mr. D.'s reputation is in no danger. He is well known to be a man of large beneficence. I have heard of his heroic zeal to distribute the Scriptures in Italy and other unpropitious places. Probably he may have expressed himself with English warmth and bluntness. Perhaps he had to repel insults and calumnies. Perhaps he was unguarded in some respect or other. He might thus give occasion to the reprehension

of the Honourable Syndics, which M. C. informs us he received. All this might be; and yet Mr. D. may have no reason to be ashamed of his conduct. At all events I must have better testimony than that of this accuser, before I can entertain a feeling of disrespect towards him.

IV. *The Advocate Grenus.* This was a political man, who availed himself, with considerable dexterity, of the inconsistencies of the clergy, in order to turn the force of public opinion against them. But he had never the slightest connexion with religious people. A friend of mine at Geneva told me that he was generally understood to be an absolute infidel. To conceive of him and his publications as in the smallest degree involved with the persons and proceedings in whose honest defence I am allowed to occupy your pages, would be as near to the truth as to say that Wilkes and Cobbett were the coadjutors of Wesley and Wilberforce. Some further information concerning this person will be found below, under No. VI.

V. *The Pastors M. Cellerier, sen., and M. Gausson.* The design of these gentlemen, in giving a new edition of the Helvetic Confession of Faith, was to shew the world the perfect absurdity of the accusation brought against the new Reformers (as I may reasonably call them) of Geneva, that they are broachers of strange and unheard of doctrines. A more innocent measure could hardly be conceived. It could not settle the points in controversy; for both sides professed to regard the Scriptures as the only basis of authority. It could do no more than suspend obloquy, mollify prejudice, and suggest to all parties a more kind and candid spirit of free inquiry. But, observe, Sir, the *ground and principle* of the alarm which the announcement of this intention produced in the clerical body. It was, as M. C. informs us, an apprehension "that the publication of such a work might excite fresh disturbances; and that, if Christians saw their teachers opposing each other, and exhibiting the Holy Scripture as self-contradictory, it would produce mistrust, and be injurious to their faith and piety." A most extraordinary state of the public intellect is here, with great simplicity, supposed. The consciences and the

* Since writing the above, I have read, with much satisfaction and pleasure, a small volume, entitled *Letter from Robert Haldane, Esq., to M. J. J. Chaviviere, &c. &c.*, recently published at Edinburgh. In this work Mr. H. temperately expostulates with M. C. upon his gross and numerous misrepresentations; and he particularly details the subjects and mode of the instruction which he communicated to the numerous students at Geneva, who attended him, on three evenings in each week, through the winters of 1816 and 1817, and till the summer-vacation. His text-book was the Epistle to the Romans; and from that divine source he deduced the doctrines of the gospel, their holy tendency, and their actual fruits, when sincerely believed, in sanctity of heart and universal and persevering integrity of conduct. The book will richly reward an attentive perusal. Being chiefly occupied with the most important doctrinal discussions, it contains little narrative. I have been gratified in not having found any occasion for altering what I have written, except that the period of Mr. H.'s residing at Geneva seems to have been longer, and the number of his attendants greater, than I had supposed.

religion of the good citizens of Geneva are so obsequiously dependent on the *ipsi discunt* of their pastors, that, if they were once to learn that the doctrines generally received by the present Church of Geneva were the very antipodes of those held by that Church in the sixteenth century, and that there existed any difference of opinion among the present members of the Venerable Company, the astounding intelligence would shock "their faith and piety;" that, were this tremendous secret to be disclosed, the inference which would of course be drawn, would be,—not what we, plodding Englishmen, are accustomed to deduce from the same premises, namely, that men are fallible, that teachers may be mistaken, that truth is the common property and should be the sincere pursuit of all, that no human authority is to be implicitly confided in, and that *we must search the Scriptures independently and for ourselves*,—but that "the Holy Scripture is self-contradictory!"—What a state of mind, in both pastors and people, is here unveiled! The one desiring, and the other submitting to, a condition of *implicit credence*, worthy of the darkest regions of Popery; a blind faith, which the slightest reflection shews to be no faith at all, but a mere compound of ignorance, indifference and disbelief! And is such a mental and moral bondage the condition of the Genevese population, all ranks of whom are so celebrated for their habits of reading and thinking? Or, are we to suppose that religion, the loftiest science and the first interest of men, is the only subject upon which they are content to be "willingly ignorant"?

I cannot, however, but fear that the melancholy picture, thus unwittingly drawn, is but too correct. It is a well-known fact that, among this interesting but unhappy people, indifference and contempt of all serious religion, bold infidelity and open flagitiousness, have been fearfully increasing, *in proportion* to the departure from the ancient doctrines. The substitute for despised Calvinism has proved its insufficiency to stem the torrent of moral corruption. Vain were the admirable writings of Alphonsus Turretin and James Vernet, on the Evidences and the Claims of Revelation: vain

the various erudition, the powerful arguments and the winning eloquence, with which they pleaded for "The Truth of the Christian Religion." Alas! They had drawn off the heart's-blood of Christianity; and they dreamed of sustaining her life by fine disquisitions on the strength and symmetry of her skeleton! Infidelity spread tremendously and rapidly among all ranks, and dissolute manners kept pace with it: while the clergy, with very few exceptions, held on their blind career, more and more consigning the gospel of Christ to oblivion, preaching paltry philosophy and empty morality with a vapid and ostentatious eloquence, as bad in point of taste as it was barren of good effect, servilely learning their sermons and performing them in the pulpit as an actor on the stage, and exhibiting the miserable experiment of building houses on the sand, and with sand for all the materials.

But perhaps another reason existed for this horror at the republication of the Helvetic Confession. When subscription to the Confession of Faith was abolished, one of the requirements then enacted was, that candidates for the ministry should promise to teach nothing that is "contrary to the Consensus Helveticus, or the Confession of the Gallican Church." (See Mon. Repos. p. 409 of this volume.) The clergy might well feel alarmed at the conviction going abroad that, while they were fettering minds, dictating how men should preach, and silencing and persecuting such as maintained the doctrines of those formularies, they themselves had entered upon their ministry under a solemn pledge not to oppose those very declarations, a pledge which they were conscious that they were habitually and flagrantly violating! It is not for them to say that the promise was an improper one. Be it so. The alternative of honest men was, either not to have made the promise, or, if afterwards they discovered its impropriety, to renounce the places and emoluments which they held upon the faith of this pledge. Doubtless, it would be no welcome thing to these gentlemen, to have their inconsistency and bad faith held forth to the public.

VI. *M. Ami Bost*, the author of *Genève Religieuse*. Of this gentle-

man I have no personal knowledge; but I have read his book, and justice compels me to declare that M. C. gives a most untrue account of it. (Mon. Repos. p. 7 of this Vol.) I can find nothing in it inconsistent with good temper and fair reasoning, though certainly the author exhibits in very frank language the dishonest evasions, the inconsistent conduct, and, in his view, the unscriptural opinions of the ruling party in the church. The only passage to which M. C. can allude, when he charges him with "incapacity as a critic," is one in which he maintains the right and duty of Christians, to separate themselves from any ecclesiastical communion which they conceive to hold unscriptural opinions, or to countenance and protect unholiness of life; and to form themselves into particular churches on the principle of personal judgment and voluntary association. In the allegation of these plain texts, there is little scope for criticism: and, in my humble opinion, M. B. has both interpreted them rightly and applied them fairly. It is equally false to say that "he blamed every thing which proceeded from the pastors, and approved every thing, even to the writings of Grenus, which was inimical to them." I assure you, Sir, and your readers, that M. B. writes with discrimination and an evident solicitude to exempt from blame as many members of the Company as, with any semblance of reason, he can. I must translate a few passages as a specimen of his tone and manner.—"If you think that you hold the truth, why do you not communicate it to those whose pastors you are, for the express purpose of leading them into the truth? Whence this deep silence? It is certainly not the silence of unanimity: is it that of doubt? or that of a repentance which declines to be acknowledged? or must we still believe that it is a part of the plan of secret operations?—Nothing, nothing, should be preferred to integrity. A man who does not believe, and who avows his disbelief, is at least not chargeable with deception.—Declare yourselves to your church, and let us know at length on what ground we are. Declare yourselves; separately, if you cannot do it together; but yet once more, do it, and do it frankly. Shew yourselves. Every one is crying

out to you for it. Say what you believe, and say what you do not believe.—It was desired to open the door to the most perfect liberty of opinion in matters of religion, while every one should preserve his place in the bosom of the church. And yet these gentlemen, who so loudly cry up this principle, drive out in the most pitiless manner any man who desires to use this liberty for the profession of doctrines different from theirs. Their conduct is an absolute mass of contradictions, the most palpable and the most openly unjust."—Concerning the Advocate Grenus, "I am so far from wishing to see the good cause defended by such weapons as he made use of, that I have only read one of his productions—his *Correspondence with Prof. Duby*.—But, (why should I fear to say it?) setting aside the bitterness which he employs throughout, and many other vices in the composition which shew the bad spirit of the writer, his line of argument considered in itself appears to me strictly just, and to level in the dust those against whom it is directed. He attacks the clergy upon the ground which is common to all National Churches, that they are subject, in the last resort, even upon ecclesiastical matters, to the Civil Government; and he takes up the Venerable Company by the rule of THE LAWS.—M. Grenus pressed hard his conclusions, and he ended his work with bitter reproaches on the Pastors and Professors of Geneva, for their *intolerance and worldly-mindedness*."

M. Chenevière is also pleased to affirm that M. Bost "contemned, as broken cisterns, knowledge, improvement, reason, science and virtue.—This new Omar, in the height of his zeal, is for burning every thing."—It is truly painful to have undertaken the examination of such a writer as this Professor of Divinity, who can thus bid defiance to conscience and truth. Had I not met with so many equally unmeasured misrepresentations and calumnies, in the other paragraphs of his production, I should be astonished at this. The utmost stretch of charitable construction will not enable me to acquit him, in this and in very many instances more, of *wilful and deliberate falsehood*. I have not the pleasure of knowing M. Bost, but I have reason to be assured

of his Christian character. He had the College-education of Geneva; and his book shews him to be a man of good sense, of research, and of capacity for sound reasoning. In the absence of any evidence to support the accusation, it is preposterous to represent the author of a serious and well-argued, as well as animated, pamphlet, to be a barbarian, a brute, a fanatical foe to the rational exercises of the human mind!—It appears to be M. C.'s maxim, as it was that of the Church of Rome at the time of the Reformation, to assert, lavishly and outrageously, *any thing* that may serve to run down an adversary and to hide the true state of a question, though it be the most shameful fiction. To a man of no conscience, there is policy in this. Many may read and credit the accusation, who will never listen to a reply. I think, however, that I have found a passage in the *Genève Religieuse*, which was likely to touch so closely as to have provoked this dishonourable revenge. "Lower still—(and thither is the tendency of the preceding degrees of progress; there actually are arrived almost whole Provinces in Germany, and in Switzerland not a few of the pastors; there also already are found, without telling it, some other spiritual shepherds, who are only waiting the favourable moment for making the profession;)—lower still, I say, they arrive at an open denial of all the miracles of the Bible: every thing is explained upon natural principles. Jesus Christ was not really dead: he only had a fit. The Jordan was dried up, by an enormous rock falling into its bed. Christ cured diseases by magnetism. All the embarrassing portions of the Christian Scriptures were added afterwards. Jesus Christ was no more than you or I: and even, to say the truth, (God pardon these blasphemies!) he was an impostor. No miracles: no Holy Spirit: no revelation: consequently, no more intimations of a life to come; no more doctrine from on high; no more connexion between earth and heaven; no more religion. We are Pagans! Now, the free empire of the passions: now the soul is let loose, and never more shall know restraint! No more the gentle spirit of the humble, resigned, self-renouncing Christian: no more the spirit of God: no more piety: no more integrity. Now,

corruption of youth; dissoluteness of manners; bursting of social bonds; frightful extravagance in all opinions; speedy abolition of public worship; innovations in all the parts of government, religious, moral and civil; revolution, overturning, chaos! These are, in my apprehension, the fruits of the vaunted progress of illumination. This is what we have seen within the last twenty-five years." (*Genève Rel.* p. 40.)

To my great disappointment, I have not been able to comprize, in this third paper, all that I thought incumbent upon me to advance; though I have laid much restraint upon myself in every particular. If I may be favoured with a few pages in the next Repository, I hope to finish what appears most necessary to be said upon the New or Congregational Church, M. Méjanel, and particularly M. Césaire Malan.

J. PYE SMITH.

Erratum.—In the last number, p. 407, col. 2, line 12 from the bottom, for *considerable* read *inconsiderable*.

SIR,

IT is a great pity that such an excellent work as Mr. Worsey's Lectures on Nonconformity should betray any marks of incorrectness in the statement of historical facts. I allude to the account given in Lecture VIII. of the mode of electing a Bishop, which is erroneous in every particular. I am glad to find a new edition of the Lectures is called for, and before it is published I recommend to Mr. W.'s perusal the Act of Parliament passed in the 25th year of Henry VIII. c. 20, which amongst other things regulates the future mode of electing Bishops, and which is the method now in use. By that Act, whenever a Bishopric becomes vacant, the King is to send a *congé d'élire* to the Dean and Chapter to authorize them to elect a new Bishop within twelve days, and at the same time he sends a letter missive, recommending and naming the person to be elected. And the statute further provides, that if they do not elect the person so recommended, they shall incur the penalties of a *premunire*. This, which is the real legal statement, makes the ceremony more absurd, and one might almost say more impious and wicked, than Mr. Worsey's statement.

CORRECTOR.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—Pope.

ART. I.—*A Reply to Two Deistical Works, entitled, "The New Trial of the Witnesses," &c., and Gamaliel Smith's "Not Paul but Jesus."*
By Ben David. 8vo. pp. 296.
Hunter. 1824.

BEN DAVID is our learned correspondent Dr. John Jones.* The writer who bears the name of Gamaliel Smith is understood to be Mr. Jeremy Bentham. The "New Trial of the Witnesses" is anonymous. Dr. Jones is fully justified in calling the works to which he replies "Deistical." The anonymous pamphlet is designed to fix the charge of inconsistency and falsehood on the Evangelical history of Christ's resurrection, and the object of "Not Paul but Jesus" is to shew that Paul was an impostor—a position wholly incompatible with the truth of the Christian Religion.

The "Reply" consists of Two Parts: in the first, Dr. Jones gives "an account of Antichrist," in order to enable him to vindicate Paul, who was the opposer of all the speculative error and moral corruption indicated by that term, and exhibits proofs of the resurrection and ascension of Christ with a view to the objections of the author of the New Trial; in the second he confines himself to answering Gamaliel Smith. Should the public encourage his labours, he proposes to complete his "Reply" by a Third Part, "containing the direct proofs for the divine authority of the Apostle Paul." In the prospect of its completion, he says in the Preface, he feels an animating hope that he shall "furnish the public with proofs the most satisfactory, evidence the most triumphant, that Paul of Tarsus was neither an impostor nor a fanatic;

that he was neither himself deceived, nor that he attempted to deceive others; but that he was, what he is represented to be in the Acts, an apostle of Christ, miraculously converted, and endowed by him with divine power and wisdom to reform the world; and that, in the discharge of this high commission, he exhibited an assemblage of virtues that place him next to Jesus of Nazareth in the records of the human race."

In the beginning of Ch. I., Dr. Jones draws the characters of the two writers whom he attacks, and we know not that they can complain of injustice or want of candour in the description: we think that he concedes too much merit to the style of the author of the "New Trial," who appears to us to be not only ill-formed on the subject which he undertakes, but also a very illiterate writer.

Strong as the public feeling is against "Deistical works," we fear that Dr. Jones has placed a bar to the popularity of his "Reply," by the fearless avowal of Unitarianism and by the large detail of his peculiar hypothesis with regard to the concealed Christianity of Philo and Josephus. If, however, we question the policy of this mode of proceeding, we cannot but admire the author's love of truth, with which no consideration of worldly prudence is suffered to interfere. Christianity being attacked, he deems it necessary to a successful defence to shew what Christianity is, and the reader that differs from him most widely in his view of the gospel must allow his right to explain his own opinions, even if he cannot sympathize in his ardent zeal for their establishment.

The principal part of the first chapter is occupied with a statement of "the Principles taught by Jesus Christ as constituting the Gospel." These were the Unity and Fatherly Character of God, the moral accountableness of man, future life by a resurrection and the refinement of Judaism. In conclusion, Dr. Jones says,

"When Jesus commissioned his apostles to preach the gospel, he seems to

* Dr. Jones has acknowledged the name in ("An Answer to a Pseudo-Criticism of the Greek and English Lexicon, which appeared in the Second Number of the Westminster Review," p. 52,) a pamphlet which suggests some biblical criticisms well worthy of the consideration of the student of the Scriptures.

have made them sensible of the propriety of confining their discourses to the doctrine which they had received from him, without entering into dispute with their adversaries about the objects of their worship. Thus he instructed them to inculcate on their hearers, the existence and government of one true God; the certainty of a future state; the necessity of repentance and reformation as preparatory to final retribution. His own example had already illustrated the wisdom and utility of this precaution. Our Lord had no object nearer his heart than the destruction of idolatry, and of the immoral practices which it entailed on its votaries; yet during the whole of his ministry, he never gave a hint that this was his ultimate end, until the time was ripe for its accomplishment; and even then his commission to the apostles was 'to go, not to destroy the gods of the nations, but to initiate the nations in the knowledge of one common Father—to bless and reform them with the gospel of his Son, and finally to sanctify and confirm them by the gift of the Holy Spirit.' In a word, his advice to them seems to have been to communicate to the people whom they addressed, a few momentous truths, which when received could not fail to undermine their vices and errors without unnecessarily inflaming their prejudices. The apostles, with Paul in the number, strictly conformed to this wise injunction of their divine Master. Questions that came within the province of reason, they left to the progress of reason to determine. They neither disputed with the Heathen philosophers respecting the nature of God, of the human soul, or of a future state; nor with the Pagan priests about the vanity and immoral tendency of their worship. On the contrary, by holding forth a few grand points, for the truth of which they had the evidence of their senses, and which constituted the fundamental principles of the gospel, they sought to supersede the whole mass of Heathen superstition with as little violation as possible to the previous habits and prepossessions of its votaries."—Pp. 7, 8.

We concur entirely in this well-drawn picture of apostolic labours, and therefore we demur to the statement in p. 5, that our Lord *discarded the popular notion of the immortality of the soul, as unworthy of attention.*

The heads of Chap. II. are, "The Disciples at first did not expect to be called upon to publish Memoirs of their Divine Master.—Luke wrote his Gospel to set aside certain false Gospels circulated in Egypt.—The mira-

culous Birth of Jesus taught in those Gospels and contradicted as false by Luke." We have here some acute observations on the preface to Luke's Gospel compared with the preface to the Acts of the Apostles. From the latter Dr. Jones draws the conclusion, we humbly think illogically, that we have the Evangelist's "authority for saying that the first two chapters now found in his Gospel, never came from his hands, but are a forgery ascribed to him in after-days." P. 12. There is more reason in the following argument upon the introduction to the Gospel of Mark:

"Mark is thought to have written his Gospel at Rome, and under the inspection of Peter. His narrative, therefore, has the sanction of that Apostle, and their omission of the miraculous birth imputed to Jesus stamps upon it the character of falsehood. The Christians at Rome had no authentic history of Christ, but that which was composed for them by this Evangelist: nor is it to be supposed that he would have left them ignorant or uncertain on so important a subject as the supernatural birth of Jesus, if the story were really true. It is in vain to plead that Mark has passed over in silence many other things in the ministry of his divine Master. The miracles and sayings which he has recorded, are sufficient to prove his delegation from God. The miracles omitted by him, could not prove more than this. The doctrine that Christ was born in a supernatural manner, was intended to prove that he is a *supernatural being*, and inasmuch as Mark is silent in regard to this proof, it is obvious that neither the proof itself, nor the object of it, was in the opinion of this honest man founded in truth.

"It is a remarkable fact, that, as we shall presently see, the miraculous birth of Jesus was taught by certain impostors in Rome, before Mark published his Gospel. This Evangelist was therefore called upon by his peculiar situation, not only not to give his sanction to this story, but to set it aside as a fiction unworthy of credit. His Gospel, rendered verbatim from the original, begins thus: 'The beginning of the gospel of Jesus Christ the Son of God (as it is written in the prophets, Behold, I send my messenger before thy face, who shall prepare thy way in thy presence) was a voice crying in the wilderness, Prepare the way of the Lord, and make his paths straight.'

"According to the tale of our Lord's miraculous birth, he was pointed out as 'King of the Jews' at the very time in which he was born. If this were true,

the Magi from the East were the first who made him manifest. But Mark says expressly, that the *beginning* of the gospel of Jesus Christ was a voice in the wilderness. In other words, he says that John the Baptist was the person in whom originated the first information respecting Jesus as the Saviour of mankind, and this precisely agrees with the testimony of Peter, that the gospel began in Galilee after the baptism of John."—Pp. 13—14.

Contrary to the generally-received opinion, Dr. Jones contends that Luke was an eye-witness to the facts recorded in his Gospel.

He has an ingenious criticism upon Luke's precision in defining the time of Christ's public appearance. He supposes that the first teachers of the miraculous conception and birth of Jesus represented him as much older than he really was, wishing it to be believed that he had studied magic in Egypt, in order to account for his miracles.

"The language of Luke carries a pointed reference to the misrepresentation of the impostors, '*Jesus himself* was beginning to be about thirty years old.' In English the word *αυτος*, himself, has no meaning, and its reference to the forgers alone renders it proper and significant. Thus, as if he had said, '*The pretended historians of Jesus, who teach his miraculous birth, represent him as an old man at this time, but this was a Jesus of their own fiction; Jesus himself, the real and true Jesus, was but thirty years old.*' I beg to assure my readers that I do not refine when I thus explain the term *αυτος*: for it has no other meaning but what is here ascribed to it, namely, emphasis, or opposition to some other object expressed or implied in the context. This pronoun occurs frequently in every writer; and this import must be assigned to it, or it has no sense or propriety at all."—P. 15.

The sum of the argument is the *surprising fact* (we quote Dr. Jones's own words, pp. 17, 18), "that Luke, who is supposed to have written an account of the miraculous birth of Jesus, does in reality contradict it as a falsehood. He asserts that he begins his gospel with the word of God which came to John the Baptist; and he defines the period of that event with unexampled precision; he demonstrates the whole scheme to be a fiction, by shewing that Jesus was not really born till after the death of Herod the Great;—he asserts, in language

the most positive and unequivocal, that Jesus was the son of Joseph; and confirms this as a fact, by the register of his birth, and the testimony of the people of Nazareth."

The title of Chap. III. is "The Divinity of Christ suggested by Heathenism, in order to account for his Miracles, and adopted by the Pagan Philosophers to set aside the Truth of his Gospel." In support of this proposition, which will startle some readers, the author appeals to the discourse of Paul at Athens.

"To introduce a new god at Athens was a capital crime. Three centuries before, Socrates was put to death under that very charge; and they instantly conducted the Apostle to the Areopagus, to have him condemned for the same offence. Paul effectually sets aside the charge, by holding forth Jesus as a *man* appointed of God to judge the world; and raised from the grave by the power of the Almighty. The notion of one supreme God as the creator and governor of the universe, was not unknown to the Athenian philosophers; but lest the preaching of this Great Being should be made the grounds of a new accusation against the apostle, he, with admirable wisdom and presence of mind, precludes it by an appeal to their own writers, and especially to an altar erected to the unknown God in that very city. Here we are presented with a very remarkable fact, most worthy the notice of those who believe that Paul taught the deity of our Saviour. The people of Athens, misled by Polytheism, charged that apostle with holding forth the divinity of Christ as an object of their acceptance. And what did this great champion of the religion of Jesus do, in consequence? Did he meet the charge and avow it? This he certainly would have done, had it been well-founded, even at the risk of his life. On the contrary, he cuts up the charge by the roots, as grounded in misconception: and he was accordingly discharged. Had he attempted to justify that doctrine, he would have been instantly condemned. His acquittal is an unequivocal fact that he negatived it, as a mere dictate of Heathenism."—Pp. 19, 20.

Dr. Jones asserts that the enemies of the gospel adopted the supposition of Jesus being a Demon or God, to account for his miracles and appearance after death, without the necessity of admitting his resurrection to be a proof of a future state. There appears to us to be some obscurity in this part of the argument. The facts alleged

are, 1, That the Pharisees, when they could no longer deny the works of Jesus, asserted that he was aided by a demon, and that the Emperor Alexander Severus believed in the divinity of Christ, as is attested by Ælius Lampridius: 2, That Hadrian in his letter to the Consul Servianus, preserved by Vopiscus, asserts that the devotees of Serapis were believers in Christ, that is, in his divinity: these were the Gnostic teachers, of whom Basilides was chief: 3, That those who first believed, or affected to believe, that our Lord was a supernatural being, changed *Christus* into *Chrestus*, an epithet which the Pagans applied to such of the demons as they considered benign or useful to mankind: in the number of these Pagans was Suetonius. The philosophers of the Alexandrian School, according to Dr. Jones, had recourse to the same reasoning, ex-erting "all their talents and reputation to destroy Christianity, upon no other ground than that the founder was himself supposed to be a supernatural being." These facts, he concludes, decide the controversy between the advocates of the Orthodox and those of the Unitarian faith, and are "a sure proof that Christianity as vulgarly received and established, whether by prejudice or power, contains the very essence of Antichrist."

Chap. IV. is headed "The Gnostic System and Antichrist the same—Gnosticism explained—Its Origin and Authors pointed out by Christ." The Gnostics, Γνωστικοί, pretended, says our author, to possess superior wisdom to that of Christ and the apostles. They were Christians only in profession, but in reality Epicurean Jews, and the most deadly enemies of the gospel. In the Appendix, Dr. Jones presents us with a view of their principles.

"The system of the Gnostics was founded in three principles; one was their rejection of the Creator as the supreme God and benevolent Father of mankind; the second was their rejection of the man Jesus, while they pretend (*pretended*) to receive the Christ who was a God within him; the third was, that Christ did not come from the Almighty with a commission to save the world on the terms of repentance and reformation, but that he came to destroy the works of the Creator, and to authorize his followers to continue in the indulgence of their favourite sins. These impious sentiments, while they are attested by the Greek and Latin fathers,

are obviously alluded to in the apostolic writings: see Jude ver. 1; John ii. 22. They gave various names to the supreme God, which they pretended to reveal, such as, *Propater*, *Proteroke*, *Bythos* or *Bathos*, the depth. To this John alludes in Rev. ii. 24, as well as Paul in Rom. viii. 39. This chief divinity they coupled with a female called *Sige*. This pair gave birth to another, called *Noos* and *Alethela*. These again uniting begot *Logos* and *Zoe*, who in their turn produced *Anthropos* and *Eccllesia*. Hence finally arose the *Eones* or angels, or the boundless genealogies to which Paul alludes in 1 Tim i. 4; see Iren. pp. 7, 8. These fictions, Origen, in his answer to Celsus, p. 294, thus characterizes: 'Celsus ought to know that there exist those who having espoused the cause of the *Serpent* (Οφις) are called (Οφισμοί) *Serpentists*. Their fictions exceed the fictions of the *Titans* and the *Giants*.' These men being Egyptians, pretended, that the Christ or the divinity in the man Jesus, was the same with *Horus*, or *Serapis*, or *Pan*: see Epiphanius, Vol. I. p. 171; Iren. pp. 17, 18. The Egyptians had their elder and younger *Horus*; hence the impostors had two Christs, one of the old, the other of the new dispensation. Duos quidem Deos ancos esse hæreticos dicere et duos Christos audivimus: Origen *περί Αππων*, lib. ii. c. 7. The same learned writer thus bears testimony to the manner in which they cursed the Lord Jesus, while they pretended to honour the divinity within him. 'They vilify Jesus no less than Celsus; nor do they admit any one into their society, unless he first deposit curses upon Jesus.' *Contra Cels.* 294. This doctrine was taught by the impostors at Corinth. To this, as we have seen, Paul pointedly alludes in 1 Cor. xii. 3, and also at the end. It is with much truth and propriety, that the following assertion is made in the interpolated letter to the Trallians, c. 6: 'They (the heretics) speak of Christ, not that they might preach Christ, but that they might supersede him; and they profess the law, in order to establish a system of iniquity.' It is a remarkable fact that Josephus speaks of the Jewish Gnostics under the name of *Zealots*; and the description which he has given us of their wickedness, throws much light on the second Epistle of Peter, and that of Jude. The Jewish historian and these apostles will appear, when duly compared, to speak of the same people; and hence the authenticity of these two Epistles will be placed beyond the reach of reasonable doubt." —Pp. 271—273.

The author thinks that Christ points out the Gnostics in the parable of the

Tares and other passages. He interprets John Baptist's severe language to the Pharisees and Sadducees, of the same sect, whose system is the Antichrist of the New Testament.

The Vth Chapter, which contains the Reply to the Author of "The New Trial of the Witnesses," is in our view of great merit. It contains "the Proofs of the Resurrection and Ascension of Christ." The author lays great and just stress upon our Lord's having predicted his own sufferings. He finds such predictions where a common reader would not discover them, and we are pleased with his ingenuity even when we are not wholly convinced by his argument.

"At first, Jesus only hints at the sufferings that awaited him, as they were brought to his mind by the appearance and language of those around him. Thus Luke writes, iv. 23, 'Ye *will* tell me this parable, Physician, by all means heal thyself.' The Evangelist considered this saying as having an immediate reference to the request which the Jews made to our Lord, to do such things in his own country, as they heard he had performed in Capernaum; but the use of *spéire*, ye *will* say, in the future tense, demonstrates that he at the same time alluded to some saying that was yet future; and if we turn our eyes to chap. xiii. 37, we shall find the very words addressed to him by his enemies, which he here anticipates, 'And they mocked him, saying, If thou be King of the Jews, *save thyself*.' Near the close of his ministry, or, according to the arrangement of John, near the commencement of it, Jesus foretold his destruction by the Jews, and his subsequent restoration to life, in terms suggested by the sight of the temple, which terms, as implying the demolition of that temple when literally taken, became deeply rooted in the memories of those present, in consequence of the astonishment which they excited, and of the offence which they occasioned. 'Destroy this temple, and in three days I will raise it up.' John ii. 20. John is the only one who has recorded this incident; yet that Jesus did actually deliver these words *before* they were accomplished in his sufferings and resurrection, we have the indirect but sure testimony of his enemies, recorded by Matthew; 'And those who passed by blasphemed him, shaking their heads and saying, Thou who destroyest the temple and buildest it in three days, *save thyself*.'—Pp. 37, 38.

Amongst other testimonies to the

resurrection of Christ, Dr. Jones cites the case of the soldier that pierced his body upon the cross.

"If a candid and enlightened sceptic were asked, what circumstance, connected with the death and subsequent resurrection of Christ, would, if proved to be true, be most likely to remove his doubts of the divine origin of Christianity, and secure his own practical faith in its fundamental points, he perhaps would reply, that nothing could so effectually answer this end, as that the very soldiers employed by the Jewish rulers in his execution, and especially that soldier who drove the spear into his side, should themselves soon after become converts to the faith, and attest the truth of the wonders which they had beheld, though urged by tortures to their denial. And this is a circumstance which the wisdom of Providence caused to have taken place, and even to be recorded by apostolic authority, in order to remove the objections of infidelity in all succeeding generations. The passage to which I allude is as follows: 'Then came the soldiers, and brake the legs of the first and of the other which were crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. But one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. And he who saw it bore testimony, and his testimony is true; that man, too, knoweth that what *the writer* saith is true, that ye might believe. For these things were done, that the Scriptures might be fulfilled,—A bone of him shall not be broken. And again, another Scripture saith, They shall look on him whom they pierced.' John xix. 32—37.

"It is supposed that by the person here said to have seen this event, and borne testimony to it, is meant the Evangelist himself. But a little attention to the original will be sufficient to convince us that the historian means the soldier who had pierced him. The two actions 'bore testimony,' and 'saith,' though expressed by two distinct verbs, one in the past tense, the other in the present, must, on the supposition that John meant himself, be the same: which is absurd. The original μαρτυρημα means, when employed by early Christian writers, to bear testimony to the faith in circumstances of torture or of death; and this acceptance is so generally given to it, that the corresponding noun μαρτυρ, which before simply signified a witness, came to denote a martyr to the truth. It is to be observed, too, that the writer has employed the *perfect* tense; and he could not therefore so properly intend

himself, now writing, as some other person who had previously borne a signal testimony to the fact in question.

"If the Evangelist meant himself, there would have been little propriety in the appeal which he makes, as it would be only an appeal to his own authority. On the contrary, nothing was more decisive and forcible, than appealing, in corroboration of the death of Jesus, to the evidence of a man, who, like himself, was an eye-witness of the event, and who suffered torments in attestation of its truth.

"That the soldiers alluded to became converts to the gospel, and that the sacred writer had, on this occasion, their conversion in view, is demonstrable from the prophecy which he cites, and of which he considers that conversion to be the accomplishment,—'And again, another Scripture saith, They shall look upon him whom they have pierced.' That is, 'They shall now love him, whom they before hated without a cause; they shall regard with regret and compassion the Saviour whom they had cruelly slain; or, in the words of Zachariah, whence the Evangelist has copied this prophecy, 'They shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one is in bitterness for his first-born.' Zach. xii. 10.

"That the soldiers whom the Jewish rulers intrusted with the execution of Jesus; did, after they had put him to death, receive him as their Saviour, is a fact very probable, from the Evangelists Mark and Luke, who represent the *leader* of those soldiers, as openly declaring his belief in the divine mission of the illustrious sufferer, while yet standing at the foot of the cross: 'And when the centurion which stood over against him, saw that he so cried out and gave up the ghost, he said, 'Truly this man was the Son of God;' Mark xv. 39. Lastly, it is not only handed down as a vague tradition in the Christian Church that the centurion and the soldier became converts, but the Greek and Latin Churches have a festival instituted in memory of their martyrdom, which surely could not have taken place, if their conversion had not been a notorious fact."—Pp. 41—43.

There follows a well-sustained dialogue, in which the author represents the Evangelist Matthew under examination in a court of justice; and here are answered, and we think we may say, satisfactorily, the popular objections to the accounts of the resurrection. We cannot subscribe, however, to all the author's statements. He

asserts, for example, that Luke himself was one of the two disciples whom Jesus joined on the road to Emmaus! And this fact, he says in the Appendix, p. 274, may be gathered from the narrative, for the historian speaks in more places than one in the first person. Is this correct? In every place where the first person is used in the narrative, the historian is relating the conversation of the disciples. "They said—we trusted," &c. "They said one to another, Did not our heart burn?" &c. In relating a dialogue an historian does not, surely, put off the third person and assume the persons of the speakers; especially when he notifies to the reader that he is recording a conversation.

[To be continued.]

ART. II.—*Dissenting Registers of Births, Marriages and Burials, examined as Documents of Evidence.* By A Barrister. 8vo. pp. 50. Ofor. 1823. 1s. 6d.

THIS is the production of a respectable Dissenter in the legal profession. If it does no more, it shows the uncertainty of the law on the point in question, and this is ground sufficient for the author's recommendation of a general application on the part of the Dissenters for some parliamentary measure that shall take their property of inheritance out of jeopardy.

A late decision in the Rolls' Court has, we think, occasioned unnecessary alarm with regard to the validity of the Register of Births kept by the Deputies at Dr. Williams's Library. It never was supposed that this register was legal evidence of the first degree: it is however good evidence of the second degree; and there are, we believe, cases to shew that this evidence is admissible in most courts,* provided that better cannot be obtained. No form of certificate amongst Dissenters can be equal to a parochial registry; but it would be extreme folly in them to neglect this security before they gain another and better.

* We say in *most* courts, because legal decisions are sometimes influenced by the personal character of judges. Cases of this kind, affecting Dissenters, will occur to the recollection of every reader.

OBITUARY.

1824. May 26, at *Montcalier*, near *Turin*, GABRI LOFFT, Esq. Mr. Lofft was twice married. His first wife was a daughter of the late Mr. Emlyn, of *Windsor*. The surviving children of that marriage are, a son in the military service of the *India Company*, and a daughter. His second wife was a daughter of the late Mr. Joseph Finch, merchant, of *Cambridge*. By this marriage Mr. L. had offspring, two daughters, who, with his widow, are in *Italy*, and a son, now at *Eton College*.

Mr. Lofft, though a lawyer, was most liberal and consistent in his politics; and though an author, a poet, and a critic, most generous in his strictures and benevolent in his conduct towards men of genius and letters. If his feelings erred, the failing was always on the side of charity. Few have distinguished themselves for such a length of time in so many various branches of our literary history. Mathematics, classics, law, poetry, music, criticism, all by turns, occupied his pen, from an early period to the latest hour, as his separate works, as well as numerous contributions to periodical publications, will amply testify. The great *Painter's* advice was strictly followed by him—*no day without a line*. As a lawyer he was indefatigable, till he, in a great measure, abandoned this rugged road, to devote himself to the Muses' "primrose path," at his seat, *Trostan Hall*, in *Suffolk*. Here he had, in his second wife, a lady of considerable literary talent, "a meet helpmate." He was a sound scholar; and to the office of critic, he brought great judgment, excellent taste, and a mind stored with an amazing share and variety of human knowledge.—As a Poet, particularly in the *Sonnet*, as witness his *Laura* in several volumes, and various criticisms on that subject, he was an enthusiast, and perhaps too fastidious and refined, but certainly not without genius and powers of versification. Unwearied in his own literary pursuits, he was not less so in assisting and fostering those of others. The encouragement he gave to *Bloomfield*, and the labour he bestowed on the *Farmer's Boy*, may serve as one instance of many which might be adduced to prove the amiable disposition of his nature. When to this laudable trait, we add, that in private life, he was the very soul of sympathy and urbanity, while in his public, he was a steady, undeviating Patriot on the soundest constitutional principles;

we need advance no more to shew how much his loss is to be lamented, or how ill such a character can be spared in these shifting, trimming and degenerate times. Were it more abundant, we should not so often have to exclaim, "*Custodia firma sit, ne invidia intrent in Urbem*."

July 8, at *Birmingham*, Mrs. JANE TOULMIN, relict of Joshua Toulmin, D.D. She had long experienced the bodily infirmities which more or less attend advanced life; but till within a few weeks of her death, her mind in a great degree retained its energy. In her life were exemplified the importance and the beauty of Christian principles. Under various afflictive bereavements, the heaviest of which was a separation from him she was accustomed to designate as her "saint-like husband," and to whom she was united more than half a century, she evinced the power of those principles which lead the mind to view God in all things; and though possessing a warmly affectionate heart, her feelings were so much under the controul of religion, her acquiescence in the will of her heavenly Father so entire, that to those most near and dear, her serenity and cheerfulness appeared but seldom clouded. Gratitude for the blessings of heaven and the kindness of friends was a prominent feature in her character. She faithfully discharged the duties of a mother to a large family, as the writer of this can gratefully testify; and so long as her memory retains its recollection, she will, with a surviving brother and sister, think, with delight and with devout acknowledgments of the Divine goodness, that she is descended from parents, illustrious, not for rank or any of its adventitious circumstances, but for their habitual, cheerful, active piety, which was a light to their feet and a lamp to their path here, and prepared the way for an immortality of glory and felicity hereafter.

August, 1824.

L. B.

July 22, at *Creton*, in *Northamptonshire*, Mr. JOHN HOLLICK, aged 68. As this excellent man, though connected through life with Dissenters of the orthodox description, was for many years a constant reader of *The Monthly Repository*, it is conceived that a notice of his death will not be out of place in the *Obituary* of that work. Religion, as the

reader may have already concluded, was with Mr. H. a subject of serious thought and inquiry. To what conclusions his inquiries had led him with respect to certain topics of theological controversy, it might not be easy to ascertain, as his constitutional modesty would have prevented him from obtruding his opinions upon others, even had not the malady of deafness obliged him to hold converse chiefly with himself. But whatever was his creed, he possessed, in an eminent degree, the spirit of Christian candour, and loved good Christians of every denomination. A few sentences had been prepared descriptive of his character; but nothing can be more just than the following sketch of it, which is copied from the *Northampton Mercury*, and which is attributed to a gentleman who, through a long series of years, had the best opportunity of knowing his real worth. "Distinguished alike for his unaffected piety and sterling integrity, for his generosity to his relations, for his warm and steady attachment to his friends, and for his diffusive benevolence and hospitality, his removal will be long and deeply lamented by all connected with him by the ties of blood or affection." One mode in which his benevolence expressed itself ought perhaps to be specified, and that was, accommodating persons in inferior circumstances with such sums of money as their immediate necessities might require, of which he frequently took no account, leaving the parties to repay him as they could, or not at all. Thus, in particular, during the late hard times, he enabled little farmers in his neighbourhood to retain their farms, by assisting them to pay their rents. He was, in truth, what the clergyman who officiated at his interment pronounced him to be, when in the conclusion of an extemporaneous address, having called the deceased his friend, he added, "I call him *my* friend, for he was every man's friend."

E. C.

July 24, at *Brighthelmston*, in the 48th year of her age, MARTHA, wife of the Rev. Jeremiah DONOUGHUE, after a short but severe illness, sustained with exemplary fortitude and Christian resignation. Her mind was unclouded to the last moment. Her trust in God was steady, sober and serene, full of humility and full of hope. The mild but firm virtues of her life shed their strongest light at the last hour. The solemn event was improved on the morning of the following Sunday, in a sermon delivered by Dr. Morell, at the New-Road Chapel, from

Heb. ix. 27: "It is appointed unto men once to die, and after this the judgment." "Hear this," he said, "you, my friends, who now mourn the loss of what the earth held most dear to you—of a wife who knew and who well fulfilled all the duties of that tender relation; of a mother who was all that a mother, and none but a mother, can be to a young and numerous offspring. You have lately beheld in her the efficacy of the Christian faith to shed peace into the mind in the last conflict of nature. You have witnessed the tranquil delight with which she received the assurance of approaching dissolution as a message of release from an angel of peace. You have listened to the counsels of piety and wisdom that fell from her dying lips before she withdrew her thoughts from earth to take her last refuge in *His* who was the strength of her heart, and is now her portion for ever. You saw her pursue with the steady eye of faith, through the darkness that gathered round her, the bright track of *Him*, the first-begotten from the dead, who died and rose from the dead that he might open the gate of life to all his followers. You saw her fall asleep in Jesus, when the last struggle was past, and the weary was at rest. The decree which has removed our departed friend, shall remove us all, ere long, from the society of earth. You lament a common fate—the end of all living. She whom you lament has not been singled out from the myriads that inhabit the globe, to descend into the silence and darkness of the grave. We all perform the same journey, and shall reach the same boundary. It is appointed to all men once to die. Your grief, too, is a common grief: not to sympathize in it would be to forget that the lives which God has given to us and ours, he also will take away; that the strongest ties are fragile; that none can be woven by nature or affection which are of immortal texture. The sympathy we give to you, we shall also require; the consolations we pray God to impart to you, we shall have cause to import for ourselves. It is the lot of man. The living, the living they shall die. Blessed be the God and Father of our Lord Jesus Christ, that he has given to us in his resurrection the assured hope that the dead shall also live. Death shall not always have dominion over them. Thanks be to God, who has given us this victory through our Lord Jesus Christ!"

July 30, Mr. WILLIAM SHAW, the eminent engineer, aged about 75. He

early life he was a political reformer, and was apprehended with Horne Tooke and others, and examined before the Privy Council, but soon released. He was a believer in the prophets Bryan and Brothers, and was one of the principal patrons of the late Joanna Southcott. "He fully believed this woman was inspired, and that the substance discovered in her at her death was Shiloh; and that when she was in her grave, that substance would gradually waste and ascend up to heaven, from whence it would shortly re-appear on the earth, and become the leader of the Jews to Palestine. He was a staunch believer in the Scriptures, was a great admirer of them, and was convinced that the period was at hand for the fulfilment of the prophecy respecting the restoration of God's chosen people. He said that their dispersion had been most remarkably fulfilled; but the prophecy of their gathering together would be fulfilled in a more striking manner. He was the collector of Joanna Southcott's rhapsodies; she was too ignorant to write. He believed them to be effusions of the most sublime nature, and often said that the poetry of Milton was not at all comparable in point of sublimity with her poetry."—*Newspapers*.

Lately, the Rev. JOHN JOSIAS CONYBEARE, vicar of *Batheaston*, where he was buried in a spot selected by himself, June 20, 1824. He was educated at Westminster School, and in the year 1793 was admitted scholar of St. Peter's College, Westminster; having throughout the whole examination which preceded such admission distinguished himself in a most eminent manner, so as to have been constantly at the head of those who stood out, and finally having been admitted at the head of his election. The reputation for abilities and scholarship which he then established had been anticipated in consequence of the distinguished talent shown in his school exercises, and was afterward supported throughout his stay at Westminster in such a manner as to vindicate to him the character of the cleverest boy and the best scholar then in the school. In 1797, he was elected a student of Christ Church, Oxford; and in that University he maintained a reputation as distinguished as that of his earlier years. Besides college prizes which he obtained, taking always the first place, he gained the University under graduate's prize: his Latin poem

being distinguished, as his verses always were, by a fine poetic taste, a facility of expression, and harmony of numbers, which were always his own. When the Rev. Dr. Carey, now Lord Bishop of Exeter, went from Christ Church as Head Master of Westminster School, in 1803, Mr. Conybeare undertook for a while the office (much below his great talents) of an usher there. He returned to his studentship at Christ Church in a short time; but not until his usual kindness had made him generally beloved by the boys of the form over which he was placed. About the same time he was made Prebendary of York, by that great scholar and very distinguished prelate, Archbishop Markham. His merits raised him at Oxford successively to the offices of Anglo-Saxon Professor, and afterwards of Regius Professor of Poetry. The vicarage of *Batheaston*, on which he lived a blessing to his parishioners during many years, was his only church preferment, except that above-mentioned. In the present year he had just delivered the Bampton Lectures, when an attack of somewhat the same nature with what he had before experienced deprived his country, and our own neighbourhood in particular, of one whose loss we may long lament, but shall scarcely see replaced. His talents were of the very first-rate description. In languages, in poetry, in taste, he was distinguished far above his contemporaries: as a chemist, eminent; as a mineralogist, perhaps unrivalled. The writer of this slight sketch speaks from intimate personal knowledge of very many years, when he says, without fear of contradiction, that whether as boy, or as man, he never met his equal. His goodness of heart was unbounded. No calamity of others came unheeded under his eye; nor was any thing which kindness could do for another ever omitted by him. Nor can we wonder at this, when we turn to the most valuable point, in a character valuable on all points, namely, his deep and unfeigned piety. There was in him a spirit of true devotion, a singleness of heart, a purity of ideas, which rarely, very rarely, have been found. Never did he lose sight of the responsibility which he had taken upon himself in the character of a parish priest. The multitudes who attended his interment, both of rich and poor, bore just testimony to the character of him who had been truly the father of his parish; the friend of the poor; the comforter of the afflicted.—(*Bath Newspaper*.)

INTELLIGENCE.

DOMESTIC.

Western Unitarian Society.

THE Annual Meeting of this Society was held at Bridport, Dorset, on Wednesday the 14th of July. On the evening of Tuesday, there had been a religious service conducted by the Rev. Messrs. Bennet, of Poole, and I. C. Wallace, of Totnes: the latter preached from 1 Cor. viii. 4—6, and made it his object to recommend the exercise of Christian charity towards those who differ from us in opinion, and of strenuous zeal for the diffusion of important truths.

The Rev. Edward Whitfield, of Ilminster, introduced the service on Wednesday morning; the Rev. S. Fawcett, of Yeovil, delivered the second prayer; and the Rev. H. Acton, of Exeter, preached the annual sermon. The discourse was founded on the words of the writer to the Hebrews, i. 3, where he sets forth the Son of God as "the brightness of God's glory, and the express image of his person" (or perfections). Since the preacher has acceded to the earnest wish of the Society that the sermon should be published, the reporter will not attempt to do justice to its merits, but will merely express a hope that every one who reads this notice may be induced to peruse the sermon and give it all the circulation in his power.

After the morning service, a number of persons were admitted members of the Society. Sixty-four members and friends dined together—N. Downe, Esq., in the Chair; and Dr. Carpenter, Mr. Acton, with several others, addressed the company on appropriate topics.

In the course of the proceedings reference was made to the circumstances which, during past years, had occasioned a delay in the distribution of books to the subscribers, to prevent which as much as practicable, authority was given to the Committee to incur what expense might be necessary in behalf of the Society in keeping a stock of books and providing a depot for the same. And an intimation having been given that the Rev. John Rowe had expressed his determination to decline taking his past share in the business department of the Society, (which for nearly twenty years had greatly devolved upon him,) it was unanimously

resolved "That the cordial thanks of the meeting be given to the Rev. for his long-continued, able, important services to this the time of its establish-

ment, and especially since the removal of it to Bristol, and that as a mark of respect and gratitude, he be appointed President of this Society."

The interesting transactions of the day were brought to a close by a meeting for religious worship in the evening. The Rev. S. Walker, of Crewkerne, performed the introductory part, and Dr. Carpenter delivered a sermon on the words of Jesus, "I am the resurrection and the life." They must have been bigoted indeed, who, listening to the preacher's exposition of the value of the gospel as bringing "life and immortality to light," and to the weighty practical inferences with which, in a manner full of solemn pathos, he concluded his discourse, could have still maintained that Unitarianism tends to depreciate Christianity in the opinion of mankind, or to diminish its influence in the regulation of the heart and life.

The writer of this note is sensible that to expatiate on the general impressions produced on this occasion would lead him into too wide a field. He has reason to believe that many of those present as well as himself, feel justified in describing it as "a season of refreshing from the presence of the Lord," and as "one of those heavenly days that cannot die."

G. B. W.

THE Half-yearly Meeting of the *Somerset and Dorset Unitarian Association* will be held at Crewkerne, Somersetshire, on Tuesday, Oct. 5. The Rev. E. Whitfield, of Ilminster, is appointed to preach on the occasion. It is intended that there shall be also a service in the evening.

G. B. W.

Presbyterian and Unitarian Ministers of Lancashire and Cheshire.

THE Annual Meeting of the *Presbyterian and Unitarian Ministers of Lancashire and Cheshire*, took place at Altrincham, on the 17th of June last. The Rev. William Hinks, of Liverpool, conducted the devotional parts of the service, and the Rev. J. Gaskell, of Dukinfield, preached from Ephes. v. 1. After the conclusion of public worship, the usual business of the Society was transacted. The Rev. William Tate, of Chorley, was chosen the supporter to the preacher at the next meeting, and the Rev. B. R. Davis, the Secretary to the general meetings. The report of the Missionary Society was next read, and detailed the proceedings of that Society for the past

year; from which, it appeared, that considerable benefit had been done to the cause of Unitarianism, in several places to which the attention of the Society had been particularly directed. Mr. F. Boardman was chosen Treasurer to the Missionary Society, in the place of Mr. Hall, who resigned, and the Rev. William Duffield was appointed Secretary to the same, instead of the Rev. T. C. Holland, who also resigned.

About fifty persons attended the annual dinner, and the afternoon was agreeably spent in social intercourse. Several of the gentlemen present addressed the company, and the Chair was ably filled by the Rev. J. Gaskell, the preacher.

B. R. D., *Secretary.*

Ecclesiastical Preferments.

Rev. J. B. HOLLINGWORTH, D.D., elected Norrisian Professor of Divinity at Cambridge, vice Dr. Calvert resigned.

Rev. GEORGE CHANDLER, D.C.L., appointed Canon Bampton's Lecturer at Oxford for 1825.

Rev. J. WILLIAMS, Rector of the New Academy, in Edinburgh.

Rev. W. E. L. FAULKNER, Chaplain to the Duke of Sussex.

The Rev. D. CORRIE, LL.B., Senior Chaplain of Calcutta, has been installed Archdeacon of that Presidency.

The present Vicar of Brighton owes his preferment to the powerful influence of his Grace the Duke of WELLINGTON, Mr. WAGNER having been private tutor to Lord Douro and his brother Lord WELLESLEY, whilst these young noblemen were at Eton School.—*Morn. Chron.*

The Rev. W. DODWELL, Rector of Welby and Stoke, near Grantham, in Lincolnshire, lately deceased, gave, a few weeks before his decease, the sum of £10,000 to the Wesleyan Missionary Society.—*Idem.*

Manchester College, York.

THE ensuing Session will commence on Friday, the 24th of September, on which day the students are expected to be present.

Protestant Society for the Protection of Religious Liberty.

[Concluded from p. 441.]

Mr. WILKS came next to the conduct—to the new policy of this Government, as it regarded our West-India Colonies. He was quite convinced that that which was good in England was not necessarily good throughout the world. The Saxon edifice or the Norman temple was not improved by the addition of a Grecian pillar, but the rash architect who under-

took such an improvement despoiled the building of its original and natural though rude appearance. That which was applicable to England in the same way, was not necessarily an improvement to the colonies, and these episcopalian regulations, of which they had recently heard so much, were just as inappropriate to the rude state of West-India feeling, as were the splendid capitals of the Corinthian order to the entrance of some Saxon chapel. He knew not how to allude to the men who had toiled, and strove, and suffered in the service of religion in these colonies. It was difficult, in gazing at a bright and beautiful constellation, to select one star of peculiar brilliancy; it was, however, not impossible; and though the brightness of the star might have passed away, its career of light would long be remembered. They all felt the allusion. He could not seek to harrow up their feelings by a recital of the sufferings of him who was now happily removed from all sorrow, whose course was finished, and who, ere this, if there were truth in the unerring promises of God, had received that crown of glory which the Lord, a more righteous judge than he was doomed to meet with here, hath given him. His multiplied ills were now ended, but the recollection of them still remained. It did so happen, that that excellent man, when his letters were prevented from coming to this country, addressed to him a communication, complaining of this harsh determination; and now he did unfeignedly rejoice that in a distant land his connexion with the Society should have caused that selection. That victim of a persecution as illegal and harsh as ever disgraced any tribunal on any shore, had made his honest complaint, as it were, to that very society. What expectation could he have of a fair trial? Who were his accusers? Those men who, when the missionary first touched the shores of that country, proclaimed to him, "The moment, Sir, you presume to teach the poor negroes to read, that moment you leave this country." And when men who had immortal souls were prevented from attending at the table of the Lord, it was, in his opinion, such super-superlative heartlessness, that words in vain attempted to describe it. Oh! the land where such deeds as these could be practised with impunity, was not a land for freemen, but a receptacle fit only for demons. No man was so absurd as to assert that slavery, however odious in all its forms, shall at once be abolished in these colonies. No; such was not the course which the missionaries suggested—it was not in accordance with their practice. It was their habit to excite the moral, the intellectual, and the religious habits of the people v

whom they had to do, and thus to render them fit objects for freedom. They gave them a perception for the charities of life—they taught them the happiness of home, with all its consoling associations—they taught self-regulation—the subjection of those passions which belonged to natural man,—the Wesleyan missionaries had established schools where 10,000 slaves now receive instruction. Instead of the nocturnal orgies, the praises of the living and the true God were sung by slaves in that so-long-benighted land. He therefore hesitated not to say, "Woe to that legislature—perils await its step that attempts new establishments where such an order of things is growing." From all that he had stated, it appeared that great perils were still awaiting the cause of the Protestant Dissenters—civil and religious liberty. This, however, instead of teaching them despair, should arm them with renewed energy. 'The good they were destined to achieve would in this case "live after them." They could not expect to see that oak, the acorn of which was just dropped into the ground; but it would spring up and shade and protect their posterity beneath the shadow of its branches. Thermopylæ and Marathon still existed in the example they afforded to a people struggling in the sacred cause of liberty. They were pursuing, at an immeasurable distance, that divine course in which one of the most illustrious and gifted men of modern times had lived and died, and bequeathed to them his precious example, and left too, he was happy to say it, in one who honoured them by presiding at the meeting that day, a relative worthy of his noble nature. Justice had not been done to the memory of Mr. Pitt: when that statesman was dying, it is well known that he recommended Mr. Fox as his successor—a recommendation honourable to both. He apprehended no danger to the cause of civil and religious liberty. The efforts that were made to retard it, he regarded with just as little apprehension as he should the vain bidding of some tawny Indian who commanded the mighty torrent of the St. Lawrence to retrace its course. The tide of civil liberty would flow—the ebbing of its course was not to be dreaded. That stream has risen—it yet rises—and it shall rise, till knowledge and freedom fructify and bless every region of the earth.—Mr. Wilks then concluded a speech of three hours, amidst enthusiastic cheers.

The following Resolutions were then moved by various speakers.

"That this Society, composed of members of the Established Church, as well as hundreds of congregations of Protestant Dissenters, again express their una-

bated devotedness to the cause of religious freedom in England, and throughout the world—and again declare, that they esteem the right publicly to worship God according to the conscience to be a right which the sincere and wise never can concede, and which it is unjust, impolitic and impious to infringe."

"That every new demonstration of the importance and utility of 'The Protestant Society for the Protection of Religious Liberty,' occasions regret and gratitude; and, that while this Meeting annually celebrates the success of the Committee, in exposing or resisting wrongs, they deplore the intolerant spirit whence those wrongs originate, by which such unabating efforts are required. That they now lament the continuance of attempts to assess places of religious worship to the poor; to extort turnpike tolls that have been repealed; to disturb, by offensive riots, religious worship protected by the law; to withhold the rites of interment from the dead; to enforce assessed taxes that are not payable, and to deprive the conscientious poor of all relief."

"That this Meeting regard the Test and Corporation Acts as laws which no necessity could originally justify, and for which no practical necessity now exists, and as measures producing disgust and grief to pious Churchmen, and degrading to millions of Britons, equal to any of their countrymen in cultivated talent, in public virtue, in patriotic zeal, and philanthropic usefulness, and therefore earnestly desire their speedy abrogation: and that whilst this Meeting approve the conduct of their Committee, in declining to concur in any application to Parliament during the remainder of the Session, they would invite liberal Episcopals and Dissenters of all denominations, and the Wesleyan Methodists, to prepare, by temperate, but firm and simultaneous efforts (as soon as a new Parliament shall be elected), to obtain their total and long-needed repeal."

"That this Meeting lament the rejection of the Unitarian Marriage Bill, not only as a refusal of just relief, but as an indication of the existence, amongst high authorities, of a potent spirit, hostile to liberal principles—a spirit hopeless to propitiate, and difficult to overcome. But that their regret is mitigated by their perception, that this spirit does not influence persons in such elevated situations as the Right Rev. the Archbishops of Canterbury and York, and the Bishop of London, and the Right Honourable the Earl of Liverpool; and that to those distinguished personages, as well as to the noble Whig supporters of the Bill, this Meeting offer, for their more enlightened and more liberal conduct, their public

and most cordial thanks."—Carried unanimously.

"That this Meeting are deeply affected by recent events in the British Colonies, especially such as are connected with the loss of the Missionary, Mr. Smith, all circumstances relating to whom they are anxious to see earnestly and thoroughly investigated; that they are assured of the vast individual, local and national advantages that have resulted from the disinterested and holy labours of Missionaries in those distant regions; and that, by experience, they are apprehensive that ecclesiastical establishments may discourage those labours, may retard improvement, and may impede the progress of civilization and Christian truth; and that they, therefore, approve the purpose of the Committee to petition Parliament against all needless restrictions on religious worship in the West-India Isles; and direct their Committee to watch, with the greatest caution, every measure by which the interests of Protestant Dissenters, and the cause of religious freedom, may be assailed in any part of the British Empire, now wide-spreading over so many realms and so many millions of the human race."

"That this Meeting desire that some measures be speedily adopted, whereby the baptismal registers of Protestant Dissenters and Methodists shall be rendered as availing as the parochial registers of the Established Church, and whereby the numerous Baptist brethren should have some valid register of births, and be no longer subject to those peculiar oppressions to which they have been so long and cruelly exposed."

"That although this Society have not hitherto opposed grants of public money for the erection of new churches connected with the Established Church; yet, as they are convinced that the vast wealth of that Church supplies resources sufficient for all such purposes, as such buildings are frequently erected without necessity, and converted into means of individual gain; as themselves, at their own charges, erect and uphold all their thousands of religious edifices, and support their Ministers, and yet contribute equally with their countrymen to tithes, church-rates, and all the charges of the Established Church; and as Episcopalians, would freely erect such edifices if the privilege of presenting their own ministers was not withheld:—This Society now specially instruct their Committee to oppose any further grants for those purposes, and pledge themselves strenuously to co-operate for the prevention of the increase of burdens which ought not to be imposed."

"That the judicious energetic, and

well-directed exertions of the Committee for this Society, during the past year, merit continued confidence and unabating praise, and that they be requested to form the Committee for the ensuing year."

"That to Robert Steven, Esq., their Treasurer, the Meeting present their sincere as well as accustomed thanks, and that he be requested to continue his efforts for religious freedom, by those useful labours for the improvement of Ireland, which tend to the greatest usefulness and have been rewarded with great success."

"That this Meeting cannot adequately express their high estimation of the indefatigable, intelligent and disinterested labours of Thomas Pellatt, Esq., and John Wilks, Esq., the Honorary Secretaries to this Society, and that they be respectfully invited to continue their labours through another year."

"That this Meeting cannot separate without renewing their warmest assurances of sincere attachment to the Right Honourable Lord Holland, their Noble Chairman, and that they rejoice in another opportunity to declare, that his uniform attachment to civil and religious liberty, and his wise, liberal and consistent conduct have obtained, as they have well deserved, their grateful confidence and profound respect."

This resolution was received with loud and long-continued acclamations by the whole meeting. Every person present rose from his seat in testimony of respect to the Noble Lord. As soon as the enthusiastic applause, with which it was received, subsided—

LORD HOLLAND rose and spoke nearly to the following effect:—Gentlemen, the Reverend Gentleman who moved the last resolution, of which you have been pleased thus to signify your approval, assured you that he did not propose it merely *pro forma*. I do not take, let me hope, too much vanity to myself, in believing that, from the manner in which you received it, you wished to convey not a mere ordinary acknowledgment, but the expression of your sincere satisfaction. Permit me to assure you, in return, that the satisfaction and gratification with which I preside here to-day are not mere words of course. It is not in words of course I express delight at the sentiments I have this day heard, and in the association of the men who now surround me. I am not so insensible of taste, of the display of genius, and of the beauties of composition, as not to have heard with pleasure and delight the speech delivered by the Secretary, and to have felt the force and justice of the principles which he inculcated on the minds of the meeting; but, Gentlemen, whilst I express my delight at what I

have seen and heard, it was not, let me assure you, either the prospect of good speeches, or the gratifying expression of your good opinion towards me, that induced my attendance here to-day. No; it is because I feel this Society to be of the greatest importance—it is because, as the friend of civil and religious liberty, I approve of the principle of its foundation. It is more particularly from the signs of the times, from what is passing abroad and at home, as well as both in and out of Parliament, that it strikes me as peculiarly incumbent on the friends of civil and religious liberty, to unite in firm array, and form into compact and resolute combination. I will not detain you long. I will then proceed, and advert to the objections which I have elsewhere heard against meetings such as the present. It has been objected to such a meeting as the present, that although it induces pathetic statements—although it develops interesting facts, yet for what purpose are those facts and statements made and adduced? They are treated as petty vexations, as little arrogances, as jealousies arising from the suspicion and envy of one sect against another, and not as real cases of persecution. It is said that they are not sufficient causes for us to unite; but to those who speak thus I say, in the first instance, "Let them come here and hear." Secondly, I say that they who are not persecuted themselves, nor in a situation to suffer persecution, are not the most competent judges to determine how far the persecution of opinion is or is not persecution. True it is, that we do not now, as formerly, hear of imprisonments, and burnings, and torture, in punishment of opinions. And why is it not so? Because Englishmen meet and discuss. It is to our vigilance in little things that we owe our exemption from persecution in great; from our resistance to oppression in every form, that we are not visited with it in its worst and most formidable shapes. This Society had its origin in an attempt to interfere with the Toleration Act. That Act is liable to many objections; it was not founded on the broad basis of the code laid down by Bishop Wilkins. However, it attempted some good; it conferred at least some practical benefit; and a successful opposition to the interference with that Act is among the good consequences that flowed from the institution of this Society. Though that Act gave something, it did not give sufficient; it was said to confer practical religious liberty, but that was a term of which I do profess I do not understand the exact import. By liberty, I presume, is meant not possession of freedom, but the

enjoyment of liberty by sufferance, and that is a liberty with which, I am sure, no man will be content and satisfied. Liberty is that which a man possesses by his own right; he does not claim it from, or owe it to the indulgence of another; and of all species of liberty, the right of private judgment is that to which a man is most entitled, and with which it is most a crime to interfere; it is, of all points of public and political consideration, the peculiar one in which each individual in society should enjoy that full and perfect freedom which Mr. Locke appropriately terms "Just, equal and absolute liberty." We should continue to persevere in the course in which you are now engaged, until the triumph of that principle be achieved; until the recognition of it be attained: all is not attained with which you ought to rest satisfied. It is not that I would recommend you to be insensible to the advantages which you have already arrived at. They are many, and the Toleration Act which secures them is not an Act with which we should be too anxious and ready in picking and taking exceptions to; on the contrary, it is my opinion, that much gratitude is due for that Act, and to the men who succeeded in carrying it, for it was carried at a time when the difficulties were great and numerous, and at a time too not very favourable to acts of liberal policy. But though the Toleration Act did much, yet it did not accomplish all, and the freedom of opinion was not yet complete. It was necessary to pass an Act of Indemnity for those who differed in opinion from the doctrines of the Established Church; this made free opinion, not the enjoyment of a right, but the exemption from punishment. The cases of the Churchman (I am a Churchman myself) and the Dissenter were widely different. The Churchman had his opinions protected and defended by law; he had a positive right to entertain them; not so the Dissenter, he did not hold and avow his principles by the right of opinion, but by a pardon in his pocket; he was told he was disentitled to think for himself, and that he owed the privilege of entertaining his own conscientious conviction to the clemency and the kindness of the Churchman, and that to him he was indebted for exemption from condign punishment. Was it nothing that a man should be thus taunted for his opinions? Was it nothing that a man should be thus degraded for believing and entertaining those doctrines and principles from which his mind could not revolt? Was it nothing that a man should be lowered in the scale of national estimation, for a line of conduct which deserved not the dis-esteem, but which claimed

the admiration, the honour, and the praise of mankind. It was not a sufficient excuse to say, that acts of outrageous oppression were not now committed. It should be remembered how nearly oppression was allied to insult. Shakspeare, the great master of human passions, next to

"The oppressor's wrong,"

in the classification of words, ills, and human calamities, had placed

"The proud man's contumely."

And sorry am I to perceive the Church of England seek, as a means of defence, to place Dissenters in a degraded situation, or adopt, as a mode of security against those who may differ from her doctrines, a denial of natural rights. It is because I am anxious for the security of the Church of England, that I think this degradation of others most impolitic and unwise. It is with these sentiments that I readily accepted the invitation, which I received at the end of last week, to attend this meeting, with a view of testifying my approval of its principles—principles which I feel to be honourable to the best sympathies, and inseparable from the dearest rights, of Englishmen. I agree with my honourable and most eloquent friend, Mr. Wilks, that there is a power somewhere which overcomes the opinions of Right Reverend Prelates, and of Ministers, and even of leaving the Prime Minister (Lord Liverpool) even where a Prime Minister is very seldom to be found—in a minority. For the Prime Minister of England I have a very sincere and high respect; I stand with him on terms of private friendship; and although at variance with him on political questions, I must admit that he brings great abilities, great information, and great force of argument, to the description of the question. Perhaps, on the occasion to which I allude, I may be of opinion that he was more eminent in the distribution of these resources than he usually is, from the very rare and singular circumstance of my agreeing with him. I valued his co-operation much, not only on account of the talent he possesses, but also on account of the majority which usually declares in favour of the side on which they are exercised; and, without meaning any thing unbecoming to the Noble Lord, I must say, that, on a question of national benefit, I would refer to have the majority on my side than even his talents. However, on the occasion of Unitarian Marriages, it was my fortune to have my preference reversed, and to have lost the former, although I had the advantage and support of the latter. Let not, however, partial discomfiture induce this Society

to abate in their efforts for the accomplishment of the wise and useful purposes they have in view; and I repeat, that there are in the aspect of affairs, both abroad and at home, renewed and augmented inducements for the steady maintenance and support of the principles which distinguish and characterize this Institution. Men will and ought only to be contented with the full enjoyment of freedom of opinion in religious matters. I do not approve of the fine-drawn distinctions which some persons make between political power and persecution. The absolute and unrestricted possession of political power is to be recognized; the real possession of power alone is to be valued—but circumscribed with conditions, and encumbered with restriction, it degenerates into persecution. If the persecution be for religion, it is aggravated in a tenfold degree, for it becomes a persecution of conscience. I will advert to one topic more, into which I am the more induced to enter, as none of the Reverend Gentlemen who preceded me dwelt upon it—the stability of the Established Church. This, to be sure, is a topic to which I am not at all surprised they have not adverted, for it is not their business to look after it. But as I am myself deeply interested and anxious for its stability, I may be permitted to say, that, in my opinion, its stability is best guaranteed and provided for by the diminution of the restrictions which it places on other communities; for in proportion as those restrictions are found necessary, in the same proportion will people be persuaded that an endowed Church is altogether unnecessary. For 'tis clear to a demonstration, that inasmuch as any institution relies not on its own merits and services, but fences itself round with penalties and restrictions, and exclusive privileges, in the same degree will the support of public opinion be withdrawn from it, in the same degree will its claims to respect be questioned and doubted; and as the hardships it imposes for its security increase, so will a confidence in its benefits diminish. In supporting this Institution, I am not, and cannot be understood to be, the espouser of any particular opinions, or the approver of the tenets of one set of men or another, but simply to be the advocate of the broad principle of the right of every person to judge for himself in matters of religion. The extent to which I may carry this principle may exceed that to which others would go—at least we would all extend it to all classes of professing Christians, and by Christians I would understand all those who made the sacred writings the rule of their faith and the regulation of their

conduct. How those should be dealt with who denied the sacred writings altogether, is a question beside the purposes of the present meeting, and one into the consideration of which I shall not therefore enter. But all those who believe and acknowledge the sacred writings, should be embraced and regarded within the pale of Christianity. It is not religion nor charity, but blasphemy against the very nature of religion, for man to persecute his fellow-man for worshipping his God according to the suggestions of his heart and the dictates of his understanding. It is not piety, but presumptuous arrogance, that prompts those who interfere between man and the dispensation of his Creator's mercy towards him. I see many here to-day who differ with me, and who differ from each other on very important points of religious belief: and if such difference should be the cause of mortal enmity between us, what security can there be for human happiness? If a want of accordance in opinion constitute a ground of persecution of nature, the best and dearest bond of society must be dissolved and rent asunder. What right has any State to controul the opinions of its subjects? The State unquestionably possesses a right to judge of men by their conduct, and of opinions by their fruits; but it has no rational right to infer criminality or impose penalties, for the mere entertainment of opinions which are locked up in the breast of a man, and cannot be forced from thence, because those opinions may or may not happen to be in exact accordance with the majority who compose the State itself. This is a state of freedom which we should have long since reached, but to which we have not yet arrived. Until we shall have arrived at this perfection of freedom, every means should be resorted to and every constitutional combination be encouraged that can contribute to the accomplishment of an object so just, politic and needful.—The Noble Lord then bowed to the meeting and retired.

The meeting again rose and saluted him on his departure with the most enthusiastic acclamations.

List of the Committee for 1824.

Revd. J. Brooksbank; W. B. Collyer, D. D.; G. Collison; F. A. Cox, A. M.; Thomas Russell, A. M.; Alexr. Fletcher, A. M.; R. Hill, A. M.; F. Jackson; F. Lewis; W. Newmau, D. D.; W. F. Platt; John Townsend, and Matthew Wilks; D. Allen, Esq.; J. B. Brown, Esq., LL.D.; W. Bateman, Esq.; James Emerson, Esq.; James Estlin, Esq.; Thomas Hayter, Esq.; J. Pritt, Esq.;

W. Townsend, Esq.; Thomas Wilson, Esq.; Matthew Wood, Esq., M. P.; Thomas Wontner, Esq.; Thomas Walker, Esq.; James Young, Esq.; Robert Stephen, Esq., *Treasurer*; Thomas Pellatt, Esq., John Wilks, Esq., *Honorary Secretaries*.

PARLIAMENTARY.

[We have not been able to keep pace with the debates in Parliament during the Session, and must therefore introduce, as we find room, some gleanings from such of the debates as affect the great question of religious liberty. On the various topics comprehended in this head, *dates* are of less consequence than facts and principles.]

Oaths of Supremacy.—Revenue Officers.

HOUSE OF LORDS,

MAY 25.

THE Marquis of LANSDOWNE said, he rose to move for returns of the Oaths now taken by Excise Officers; and for any instructions which had been issued on this subject since 1822. Till a late period it was constantly held by the Act of Charles II., that no person should be allowed to take or to hold any office in the Excise without taking the Oaths of Allegiance and Supremacy. But though this was the law, in point of fact, he understood that the Oaths were practically dispensed with, and that Officers were admitted into the Excise without taking these Oaths. He did not know that any instruction had been given on this subject, but if there had, he should like to see it. He would therefore move for a return of Excise Officers who had taken the Oaths of Allegiance and Supremacy, under the Acts of the 12th and 15th of Charles II., and for any instructions which had been issued on this subject since 1822.

THE Earl of LIVERPOOL did not mean to oppose the motion of the Noble Marquis; but he rose to explain how the matter stood. By the Acts of the 12th and 15th of Charles II., all persons holding office in the Excise, were obliged, before a certain period, to take the oath of allegiance. In the course of last winter, when the Act passed for consolidating the Customs and Excise of the two countries, there was a painful apprehension on the part of some of those Officers who had situations under the Excise in Ireland, that they would be obliged to take the oaths of supremacy. No regular instructions had been issued on this point, but there was an understanding with his Right Hon. Friend, the Chan-

cellor of the Exchequer, that no oaths should be administered, and that the matter should be quietly arranged. By the Act of Indemnity which had been passed this year, a clause had been introduced, providing for this difficulty; and the question was by that clause fully decided. In conformity with the altered state of circumstances, he had prepared a Bill for the regulation of the Officers of the Excise, and he should soon bring it under their Lordships' notice.

The Marquis of LANSDOWNE said, the Act of Indemnity was passed as a matter of course, and he did not know whether the alteration, mentioned by the Noble Earl, would indemnify all the parties concerned.

The Earl of LIVERPOOL explained, that there had been no alteration in the Act of Indemnity. By some chance or other, the 12 and 15 of Charles II. had never been inserted in the Act of Indemnity, and this year that oversight had been remedied, and these acts inserted.

Lord KING hoped, before the Noble Earl brought in his Bill for the regulation of these offices, he would take care to obtain the consent of the Noble and Learned Lord; or, if he did not, the Bill would not pass. Without this necessary precaution, the Noble Earl might suffer another discomfiture. At present, many people were in doubt which was the strongest side, and many persons were anxious to know where power and authority were deposited. There were many Irish persons, many Scotch persons, many English, in that House, who were all extremely anxious to know where the power of the Government is deposited. At present he was reminded of a case in mechanics in which the centres of gravity and of suspension did not coincide, and great alteration might be expected. A Noble Lord had lately made a happy application of a quotation, of which a part he thought would apply equally well to the two Noble Lords — "*Divinum imperium cum Jove Cæsar habet.*" The Learned Lord divided power with the Cæsar on the other side. Now, if he were permitted, he would give Cæsar a little advice, which was to make their Lordships render unto Cæsar the votes which were Cæsar's, or he would find the divider of his power, like a giant refreshed, not by sleep and wine, but by two victories, act the same thing over and over again — the Ministry-dispelling Chancellor, who had called them together by the stroke of his pen, and he would teach them that by the same pen he could disperse them.

Lord CLIFDEN and Lord DARNLEY each said a few words which were inaudible below the Bar. We understood the former Noble Lord to complain of the ano-

maly which existed between the officers of different departments.

Lord HOLLAND wished to say only a few words on the question. The Noble Lord's motion was to ascertain what instructions had been given to dispense with taking certain oaths. The Noble Lord opposite assured their Lordships that the irregularity had been corrected by the Indemnity Bill. A clause had been introduced, of which, not only his Noble Friend, but other Noble Lords, seemed to have taken no notice; a clause, too, for indemnifying those who had violated the sacred structure which so many efforts were made to preserve untouched. He was surprised that the guardians of the laws in that House and elsewhere, who paid so much attention to preserving that structure entire, who would on no account allow the stones to be displaced, should have taken no notice when they found the pebbles and the cement carried away by the insects in office, and that they should have allowed in quiet the edifice to be defaced and undermined. The underlings of office were now, in breach of the law, doing that in secrecy and clandestinely, for doing which publicly, King James II. was expelled from the Throne. If the law was so bad, as he thought it was, that it ought not to be executed, it would be better openly to amend it than use this dispensing power. He was surprised that the Noble Lord at the head of the Cabinet should have done something so greatly to alarm the guardians of the Church, and he was still more surprised that there were none of those guardians present in the House to take care of the interests of the Church while statements of so extraordinary a nature were made. It was, as his Noble Friend said, difficult to find where the seat of authority was in that House, as difficult indeed as to find where in the human body was the seat of the soul. Formerly it was the aristocratical opinion that the power of that House resided in every Member; he, for his part, was disposed to believe that it was all in the brains of those who sat on the upper benches of the opposite side. Sometimes it appeared that authority came from those benches which then appeared to be the soul of the House, the *divina particula auris*. On other occasions the power was in the middle benches, the *mediæ regionis*. He must say that it was difficult for him to decide where the authority rested; and though his Noble Friends might not find amusement in this, there might be some people out of doors who would make it a matter of ridicule and laughter. For the Noble Earl opposite, indeed, this circumstance should occasion any thing but pleasantry,

and he must find this state of doubt, and the nicely-balanced state of that House, a most disagreeable *spectaculum*. He would, however, call their Lordships' attention to what they were doing. Yesterday when his Noble Friend brought forward a measure to remove an anomaly attended by most serious consequences, by an Act of the Legislature, he found a majority of their Lordships alive to the safety of their Church. Now, however, when the clerks take on themselves to dispense with these oaths, the Bill of Indemnity made all good. It might be very good fun to laugh at jokes, very good fun and sport, but was there now to be no anxiety for the Church? Those oaths, which were thought last night by the Noble and Learned Lord to be so indispensable, and which had never been dispensed with from the time of Henry the Eighth, were all at once found to be entitled in one case to no observance. This was a strange exhibition. He thought their Lordships would do well to put a stop to similar proceedings by getting rid of all those tests which, founded on religious differences, begot a system of perjury and oppression throughout the country. He would have them got rid of openly, and not by secret arrangements. They only served to make some men proud of their "little brief authority," and make them think other men had no right to the enjoyment of any privileges, unless enjoyed by their special grace and favour.

The Earl of LIVERPOOL said, as to the objections made to the Bill of Indemnity for not enforcing certain oaths, it was done every year. He was not then saying whether it was right or wrong, but for more than a century it had been the uniform practice of Parliament. The difference between the present Act of Indemnity and the former one was this: it had happened, he did not know from what cause, whether from ignorance or oversight, but it had happened that the Act requiring Oaths to be taken by Officers of the Excise had been omitted; and in the last Act of Indemnity, the 12th and 15th of Charles II. were inserted. As to the Bill he was to introduce, he thought it would be readily admitted that there was no reason why the officers of the different departments of the administration of the revenue should be under different regulations.

Lord HOLLAND reminded their Lordships that the Test Act imposed three tests on persons appointed to certain offices—that they should take the oath of allegiance, the oath of supremacy, and should take the sacrament according to the form of the Church of England. The two former were to be taken before en-

tering on office, while a certain time was allowed for complying with the latter. The Act of Indemnity was only for not taking the sacrament, and did not apply to the oaths. The particular Acts to which his Noble Relative had referred, did not allow any person to meddle with any of the duties of the excise who had not taken these oaths. And though the Act of Indemnity might indemnify those who had done so, he did not believe it could indemnify those Commissioners who had allowed them to be in office without taking the oaths. The Act could not cover the Commissioners. Either the laws imposing these oaths were good and ought to be observed, or they ought not. The Noble Lords who were so anxious to prevent the Bill of his Friend from passing, who opposed the Bill, shewed that they thought them necessary; but if they were evaded from year to year, that was a proof that they were not necessary to the safety of the State. As for their being a slight evil, as alleged by some Nobles, he was sure all their Lordships must feel, and more particularly those Noble Lords who had been elevated to the Peerage, that it was a very serious punishment to be declared incapable of serving their King and Country—a punishment which ought only to be inflicted on those who had been guilty of the most detestable crimes. This sentence, if he had quoted it right, was contained in a Report of their Lordships' House, and that Report was drawn up by Lord Somers. Unless their Lordships were prepared to deride the wisdom of their ancestors—unless they were prepared to pay no attention to the words of Lord Somers—they must admit that this declared incapacity was only proper for punishing the most detestable crimes, and they could not continue to impose this incapacity on innocent men without being guilty of the most glaring injustice.

The Marquis of LANSDOWNE declared his resolution to persevere in calling for the information for which he had moved. As far as he was acquainted with the subject, he did not suppose the Act of Indemnity could extend to those who had been the cause of this violation of the law. He had learnt from a high authority, that in cases in which it was the manifest intention of the Legislature to exclude Papists from certain offices, that a misdemeanor was incurred by those persons who, knowing any parties to be Papists, were the means of promoting them to these offices. There could be no doubt that it was the intention of the Legislature, by the Acts to which he had referred, to exclude Papists from offices in the Excise. He thought such restriction ought not to exist, but he would not have

them abolished under-hand by some secret arrangement, but openly, and he, by the authority of Parliament, would obviate the gross absurdity.

The Earl of ROSSLYN said, the Acts of Charles the Second imposed a duty on certain persons, and those who were bound and did not see it enforced, were guilty of a misdemeanor.—The Act of Indemnity recited certain Acts which had been violated, and granted for this violation an indemnification, but he did not understand that it granted any indemnity to those who had suffered that violation.

The Returns moved for by the Noble Marquis were then ordered.

MAY 31.

Lord LIVERPOOL said he rose to introduce a Bill, which circumstances, to which an allusion had been made on a former evening, proved to be indispensable. The Bill he had to propose was to relieve Officers of the Excise, indeed of the Revenue in general, with the exception of the Chief Board, from the necessity of taking the Oath of Supremacy. Such a measure he felt called for by a regard to good order as well as the particular circumstances in which by recent arrangements a portion of the excise officers were placed. No inconvenience or apprehension could arise from its adoption at any time; but, under existing circumstances, the Bill was indispensable. He should not confine it to the officers under the department of excise, but extend it to all officers of the revenue, with the exception of the Chief Board. Under its operation it would only be necessary for such officers to take the Oaths of Allegiance, and the oaths of office on the acceptance of their appointments.

The Marquis of LANSDOWNE expressed his satisfaction at the proposition of the Noble Earl. It was much more desirable to effect thus, in a direct manner, what circumstances compelled them to do indirectly. Of the three measures which his (the Marquis of Lansdowne's) proposition embraced, there were two which the House had expressed no objection to. It was almost unanimously agreed that some legislative measure should be proposed, granting to his Grace the Duke of Norfolk the right to exercise the powers of Earl Marshal. The other part of his proposition was the very measure now introduced by the Noble Earl (Liverpool). It was to him most satisfactory, that opposed as his motion was, yet, that in the admission of their Lordships two out of three of its objects were still to be accomplished. The necessity of the present Bill was the more obvious in consequence

of an omission in the late Bill of Indemnity. In that Bill the Act of the 15th of Charles the Second was omitted. By that omission, the very purpose to which the present measure gave a direct operation, could not be carried into effect even indirectly.

Lord KING thought his Noble Friend was a little premature in supposing that the Bill just introduced was certain to pass, because it was introduced under the auspices of the Noble Earl at the head of the Treasury. Looking at recent decisions, the probability was rather the other way. There was so much dissension in the troops, so much anarchy in the camp, that the Commander-in-chief had lost all controul. Who would have expected such a falling off from the redoubtable Minister who had once menaced to march to Paris?

"Quantum mutatus ab illo!"

How must the Noble Earl, on those two memorable motions, have felt, when he found himself not alone deserted by that array of politicians who generally voted with the Treasury, but even by the Swiss of the Household, who hung on to any Ministry? The truth was, that the Noble Lord was so defeated even by his own friends, that he could scarcely be looked upon as in possession of any influence; he was not even a fit associate for the Holy Alliance. To talk of the opposition in Parliament, was now absurd; the only efficient opposition the Noble Earl had to contend with, was in his own camp. It was in vain for the Noble Earl, from his seat at the Treasury, any longer to ludite those once-persuasive notes, viz.—"Your attendance is earnestly requested on the second reading of such a Bill."

"They are false as they are fair,
Do not longer say it there."

Policy, however, should have induced the Noble Earl to keep these dissensions concealed; it was not so very beneficial a spectacle to exhibit to the public. The Romans were a wise people, and they made it a positive ordinance, that whatever dissensions might take place between the Angurs, they should be concealed under a penalty.

The Bill was then read a first time.

New Churches' Bill.

(On this Bill, which has passed, there were several debates in the Commons—the following are accounts of the most interesting of them.)

HOUSE OF COMMONS,

APRIL 9.

The CHANCELLOR of the EXCHEQUER moved that the House should resolve it—

self into a Committee on the Building of Churches Act.

Mr. HOBHOUSE said, before the Speaker left the Chair, he begged to know if the forms of the House would permit him to move some resolutions now, or when the Right Hon. Gentleman had moved his?

The CHANCELLOR of the EXCHEQUER said he could only move his resolutions in Committee.

Mr. HOBHOUSE said his resolutions would negative the Right Honourable Gentleman's.

The Speaker then left the Chair.

The CHANCELLOR of the EXCHEQUER rose and said, that he should not have considered it necessary to have troubled the House with many observations, neither did he see it necessary now to go at great length, had it not been for the remarks which had fallen from Honourable Members when first it was mentioned in his financial statement, that it was the intention of his Majesty's Government to appropriate a sum of money for the building of Churches. He was a good deal surprised at the disposition manifested on that occasion, and still more at the objections which had been urged. He did not suppose that those individuals who dissented from the Church of England, nor they who believed in other doctrines than those of Christianity, would be very anxious to promote a proposition of the Bill alluded to. But he really did not think there was any thing unreasonable in the propositions which he had submitted for providing money to enable those who professed the doctrines of the Church to which they belonged to encourage those sentiments.—He should have thought that to all those who professed Christianity, a proposition which went to promote those views would have been gladly admitted by them, not only as a fit object, but *primâ facie* good in itself. There was one objection which he would mention; it had been asserted that what he had remarked was something almost approaching to blasphemy.—There were different opinions in different minds as to what really was blasphemy. For himself he would not undertake to define what it was. But he would say that the means of giving an opportunity to those who were religiously inclined of attending public worship, did not appear to him to be promoting blasphemy. If there had been coupled with the remark that whilst a portion of taxes was pressing upon the people, it was too much to ask for money to build Churches, and he had been accused of hypocrisy, there might have been less surprise; but how the proposition should have the character of blasphemy

attached to it, he confessed it was past his humble and imperfect comprehension to conceive. Another objection had been made, which struck him as rather singular, that it would be improper to call upon the people at large to build new Churches, because part of the money would be contributed by those who dissented from the Established Church. If this doctrine were settled, it would go to the destruction of all Established Churches—for these were always maintained at the public expense. The same principle would invalidate the grants which Parliament had already made for that purpose. The object of these grants was to render the houses of worship adequate for the general benefit, and he could not but think that a laudable object.—[Mr. Hobhouse intimated his assent across the table.]—He was happy to find that the Honourable Member agreed with this principle, as it would render it unnecessary for him to combat those arguments which had been adduced a few nights ago. It was certainly very well known that a vote of money had passed for the education of the Roman Catholics in Ireland; and it was surely no objection to the principle of the vote, because we derived no direct and immediate advantage from it. The same was the case with the grant for the Dissenters in Ireland; and when he proposed that £50,000 should be allowed for building Churches in the Highlands of Scotland, in order to support the Presbyterian Church, no objection had been taken. Although he saw nothing in these objections, he thought it necessary to call the attention of Parliament to the advantages which would arise from a further advance of money. Nobody could deny, if the necessity were made out, that it was the duty of the House to incur an expense for so beneficial a purpose as the religious instruction of the people.

Mr. HOBHOUSE.—By some mode.

The CHANCELLOR of the EXCHEQUER could not conceive any other mode except some assistance were given from the public purse. What were the circumstances in the present case? It appeared from the papers on the table that, notwithstanding what had been already done, there were a great number of people who were without the means of attending religious worship. After allowing a fair deduction for the number of Dissenters, and those who were incapacitated by age and infirmity from attending the Church, there were still 179 places, containing an immense population, which at the present moment would more than employ the £500,000; as the means of accommodation could not be calculated at less

than as one to seven. The cause of this deficiency of room was owing to the population having outstripped all the means which could be afforded by the parishes. In many of these parishes the inhabitants were extremely poor, and it would be monstrously unjust to refuse to them religious instruction. He would shew that these people were most anxious to attend the Church, and where the means had been granted, they attended in crowds. If they were left to find accommodation where they could, the House would desert the duty of Christian legislation. He begged the House to attend to what had been already done. He would not say that the grant of £500,000 had proved of as much advantage as could have been wished; but it was absurd to say, because it had not entirely remedied the evil which had been complained of, that, therefore, it had done no good. If this principle were applied to other acts of the Legislature, a stop would be put to all the improvements which might be offered for the public good. It appeared from these papers that the million had not only fulfilled all the purposes which it was reasonably calculated it could fulfil, but that it had actually gone beyond them. In the Report of the Commissioners it was stated that eighty-five Churches might be built, and 140,000 persons accommodated by the expenditure of the million; but it seemed that ninety-eight Churches had been built, and 153,000 people accommodated out of it. A great deal had been done by the professors of the Church of England. They had given £200,000, in consequence of which 20,000 or 30,000 people had been accommodated. Besides this sum, a private subscription had been entered into, by which 13,000 persons had been provided for. Independent of what had been done in this manner, there were numberless instances of individuals holding high rank in the Church, who had contributed to the building and enlarging of Churches, although they did not appear in any document. He knew several cases where if these voluntary acts had not been done, a vast number of persons could not have been provided with accommodation. It was unjust, he thought, to charge the professors of the Church with supine indolence, considering the active zeal with which they had laboured in this good work. It might be said that the great number of persons for whose attendance at Church we were now legislating, did not wish to attend—that we were building fine Churches which were not to be filled. This would be a very unjust and inaccurate representation of the case; for in referring to the papers

it would be seen that in almost all the cases there alluded to, the Churches had been viewed by the people as a great blessing, and that great practical good had resulted from the application of the money. The Right Honourable Gentleman then read the evidence of the several Clergymen in whose districts new Churches had been established, in order to shew the benefit which they had conferred upon the people. In the Parish of Blackburn, Lancashire, more than one half of the pews had been let. In the forenoon and afternoon the Church was respectably filled; and although the attendance at the evening service was not so great as might be expected, yet it was increasing, and on some nights it was so full of people that it "could hold no more." In Trinity Chapel, Bath, the attendance was usually very good; and it frequently happened that many persons were obliged to go out from want of room. But in the evening it was particularly well attended, for then the poor people got out after performing their household duties.—At Birmingham the whole amount of the pews was about £280, and from these the payments were £241. The free sittings were always well attended; and it was also stated, that if the duty were well performed there would be no want of accommodation.—In Nottingham there were a great number of Dissenters; but notwithstanding this circumstance, the free seats, which held nearly 1300 people, were well filled. When the new Church of St. Paul was built, it was, to use the language of the Report, "actually taken by storm." In Portsea, the gallery and middle aisles were crowded, and the doors were beset by the poor people, anxious for admission, long before they were opened. Who could say after these facts that the money was wasted; or rather, who would not say that the money was well bestowed in dispensing such blessings to these poor people? In Ringwood a great change had been produced. A great part of the population consisted of smugglers, poachers, and persons of that character—who were wholly uneducated, and were likewise deprived of the means of religious education. But since a new system had been acted upon, the Sabbath-day, which was formerly a sort of carnival, was a day of order, repose and solemnity. He had troubled the House with the details of these cases, as it had been maintained that the money was thrown away, and that it was preposterous to call for another grant. But if it had been proved that the experiment which had been tried was successful—that the people had become better educated—that they now at-

tended the Church—and that great benefit had accrued to mankind in general, it would be niggardly and miserable in Parliament, having the means in its possession, to hold in its hand, and to refuse to contribute one farthing to the maturing of those important effects which had so auspiciously commenced. The question must not be viewed as one of pounds, shillings and pence; it must be considered as one which involved the religious comfort and consolation of the people. If Parliament, then, was of opinion that the money had not been misapplied, he would confidently ask a vote for the £500,000. At the same time he was sure that a great deal might still be done by the professors of the Church, for they were not so cold and indifferent to its interests as had been represented. He confessed that, notwithstanding all the objections which had been proposed, he did not entertain the slightest doubt that the House would manifest a liberal disposition, and give him the full extent of his demand. The Right Honourable Gentleman concluded by moving—"That His Majesty be authorized to grant Exchequer Bills to the amount of £500,000 for promoting the building of Churches and Chapels under the regulations and restrictions passed, or to be passed, for that purpose."

Mr. HOBHOUSE said, it was quite impossible that any House of Commons could not discover the advantages of the religious education of the people; and if it were found that there was a necessity for the proposition which had now been made, the Representatives of the people would not object to it. He stood up for no religious sect, but as the Representative of the Electors of Westminster; and in the remarks which he should offer he consulted only the wishes and the feelings of his constituents. The Chancellor of the Exchequer had surprised every individual by a display of his riches. When he presented his Budget the other night, he seemed overwhelmed with the money which was to come in at the end of five years; but the people of England were not surprised at the surplus, and they were convinced how the excess should be distributed for the relief of their immediate wants. If he (Mr. Hobhouse) thought that the proposition would give them that relief, he would certainly vote for it; but he was not aware that any such case had been made out. There were means in the possession of the Church for supplying the deficiency of which the Right Honourable Gentleman complained; and although these means ought not to be given at once, yet they might be afforded by degrees. The allu-

sion which had been made to the Scottish Church was not in point. The Presbyterian Church of Scotland could not pay any money, as it had no funds of its own; and the consequence was, that the expense of any advantages which it might be necessary to bestow upon it must come from the public purse. He did not think the Right Honourable Gentleman would assert that any deterioration in the religious feelings of the people had taken place.—He meant to say that these religious feelings had not increased since the grant in 1817; they had begun to increase since the French Revolutionary war. The morality of the people had improved beyond example, particularly in the metropolis, where the morals had the greatest chance of being corrupted. It was true that since the passing of the Million Act there had been forty-three applications for new Churches, but this was to be expected. Let it be understood that a certain sum of money was to be given away by Parliament, and there will always be plenty of applications for it. He would not follow the Right Honourable Gentleman through his details of the parishes; he would confine himself to Westminster, where it was said that in six of the parishes greater accommodation was required. He had inquired into the facts, and found the statement to be without foundation. He had himself visited several of the Churches; and although it was true that St. James's Church was extremely thronged, yet this arose from the great and deserved popularity of the preacher. In that Church it was sometimes necessary to engage a pew seven years before it could be had. He went next to a second Church in that neighbourhood, in which he found full accommodation; and then he deduced that no reliance ought to be placed upon the Returns of deficiencies of accommodation contained in the Returns of the Parish House. He next went to a third Church of St. Anne, Westminster, in which the Returns stated there was a deficiency of accommodation for 14,000 souls—the whole parish contained 1409 houses!—and he found it easy to procure a seat in a pew; he found that in that parish there was no deficiency of ease. The alleged want of accommodation for 14,000 persons in that parish was therefore unfounded. He next came to the Parish of St. James, Westminster; the deficiency of accommodation in that parish was stated to be for 26,319 individuals, and yet he found that in St. Philip's Chapel there was room for many more than it contained—

at least so the placards on the doors stated. In St. Martin's Parish the deficiency of Church accommodation was stated to be for 23,752 persons, and yet in that Parish Church he found there was plenty of accommodation. In St. Margaret's, Westminster, the deficiency of accommodation was stated to be for 20,889. He found that Church full, it was true; but then in the three Chapels of Ease in that neighbourhood there was room for many more than they contained. In St. John's Parish, Westminster, the deficiency was given as for 14,839 individuals; and yet he found in the Church of that parish room for more than one hundred persons beyond what it contained. From those facts, therefore, it would appear that in the six parishes of Westminster, to which he had referred, exclusive of St. Paul's Covent Garden and St. Clement Danes, there was no deficiency of accommodation. A proportionate deficiency of accommodation in Dissenting Chapels was also complained of; yet with equal want of accuracy. He went to the Dissenting Chapel in Orange Street, and found that there was accommodation for many more than it contained. Thus was the accommodation found quite ample in the Chapels of Dissenters as in the Established Churches. But were it otherwise, the House would not surely think of voting money for the accommodation of Dissenters any more than they would to us. On inquiry, he learned from the best authority of persons of different modes of thinking, that the sufficiency of accommodation arose not out of any laxity of morals on the part of the inhabitants of those places to which he had referred, for he found that the family of every man resident in those districts went to some place of worship or other, and that his neighbours would point at any person whose family did not so attend to divine worship.—It seemed to him, therefore, that considering the amount of deficiency pointed out in the paper on the subject, it would be doing almost nothing to return the Committee to vote the sum sent to them. But when it was seen that a vast amount of money had been already expended on the building of Churches, he had the object attained been the magnitude of the means? He found it easy to expend had only seven millions of money for 153,000 persons, and to which ratio the want of Church accommodation demanded by the Chancellor of the Exchequer could only furnish accommodation for about 77,000 persons more. He would go on, therefore, and apply the deficiency of accommodation to the nation until we should have such accommodation for the whole of persons now said to be wanting, no less a sum would be required for that purpose than £20,000,000; and yet those three millions of souls formed only about one-fourth of the population of Great Britain. If £500,000 were voted now, another £500,000 would be soon demanded; and so on until the whole of the alleged deficiency was provided for, as it would not be fair to leave any without the benefit of religious instruction. It thence followed, that if the accommodation of three millions of the people required an expenditure of £20,000,000, the Church accommodation of all the people would require £60,000,000. The Right Honourable Gentleman (the Chancellor of the Exchequer) thought that the lightness of the sum demanded ought to influence Parliament and induce assent to the vote. If it were refused, how was accommodation to be provided for those 77,000 persons who would in that case be left without it? He would answer, by double, or, if necessary, by treble services. He should suggest that the Churches be opened at an early hour in the morning, and if two services should not be sufficient for the whole population, why then let there be three. If that did not suffice, there was still the plan of the Honourable Member for Midhurst, (Mr. Smith,) that when the population should be found too large for the Church accommodation, they should be at liberty to erect a chapel at their own expense, and to have the power of nominating a clergyman to attend it; and he was convinced if the parishioners had thus afforded to them the right to appoint their own pastor, that they would with pleasure erect the necessary Churches without application to the Legislature for assistance. Of this there was an example in a chapel in Curzon Street, built, he believed, by one of the Curzon family, which was crowded every day. If the right to choose their own pastors were conceded throughout the country, there would be no difficulty found in procuring funds for the building of Churches. He should, therefore, propose, that wherever the community should build their own Church, they should have the power to choose their own clergy, subject, however, to the approbation of the Diocesan—to which plan he saw no possible objection. With respect to that which the Chancellor of the Exchequer called a paltry economy, he trusted he had already sufficiently proved that the refusal of the vote could not be charged on that ground. The alleged want of accommodation was, as he had proved in the instance of Westminster, considerably overcharged; for all which reasons he should take the liberty to propose, as an amendment—“That it appears to this Committee that the sum of one million sterling has been

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already granted out of the Public Revenue for the building of Churches; that it appears that the number of individuals accommodated thereby was only 153,886; that it appears to this Committee that a further sum of £500,000 has been demanded by the Chancellor of the Exchequer for the same purpose; that in 179 places mentioned more than three millions of persons are unprovided with Church accommodation; and that in consequence a sum of £3,000,000 and upwards would be required for the accommodation of the three millions already mentioned; that it appears to this Committee that some other mode ought to be employed to effect the object; and that it is inexpedient to make any further grant for the purpose."

Mr. Secretary PEEL could not think of replying to all that had been advanced by the Honourable Gentleman, without admitting that nothing could be more fair than the principle on which the Honourable Gentleman founded his arguments and amendment, and nothing more liberal than their application. It was admitted by the Honourable Gentleman that the National Religion was, and ought to be, an object of paramount interest and importance to the Legislature; and he had also declared, that, if necessary, he should be proud to support it; but the Honourable Gentleman had opposed the arguments of his (Mr. Peel's) Right Honourable Friend, the Chancellor of the Exchequer, on grounds which were not altogether tenable. The first argument of the Honourable Gentleman was, that the grant was not called for by necessity, or by any general expression of the public voice. But if a portion of the population differed in religion from the Established Church, and that another portion was indifferent to religion, these were rather an argument in favour of than against the proposition of his Right Honourable Friend, as proving the want of proper instruction evinced by such difference of opinion or indifference. The Committee would recollect that in the year 1817 a Commission had been instituted, to which all complaints on the subject should be forwarded; but let not the Honourable Gentleman suppose that if that Commission had never existed there would be no complaints on the subject. The Honourable Gentleman argued that in Westminster there was no deficiency of accommodation, for that he had gone to several Churches and Chapels, in which he found abundance of accommodation; but he would ask the Honourable Gentleman was there free admission to those Churches and Chapels? And if not, the Honourable Gentleman could not argue thence that there was no necessity for supplying

free admission for the poor into places of worship. The Return to which the Honourable Gentleman had so frequently referred, was only a Return of places in which there were 4000 inhabitants and upwards. If the Honourable Gentleman should say, "You have expended your money—there is sufficient accommodation for the people, and consequently no necessity for the present grant," he (Mr. Secretary Peel) would concur with him; but such an argument could not be maintained. If the Honourable Gentleman were to refer to the Returns, he would find that in the parish of St. Margaret, Westminster, there was a deficiency of accommodation for 19,000 persons and upwards, and that not a shilling had been expended there by the Commission; indeed, in all the parishes of Westminster the Commission had not provided for the accommodation of more than 4000 persons.

Mr. HOBHOUSE—I do not object to moderate expenditure.

Mr. Secretary PEEL.—The Honourable Gentleman does not object to moderate expenditure. Would it be said by the Honourable Gentleman that because there had been no more expenditure in Westminster, and that there was no want of accommodation in that district, that therefore there was no want of Church accommodation in Birmingham and elsewhere?—Another argument of the Hon. Gentleman was, "There are upwards of three millions of persons unaccommodated, and yet you would vote only £500,000 to provide for that want." Was it then because we could not do every thing that was desirable—every thing called for—that we should do nothing? Was it no advantage that even the attendance of one individual should be secured? If on inquiry it should be found that one man of vicious habits had been chastened and purified by the religious dispositions which attendance at Church would necessarily create—should the Honourable Member find that when children were religiously educated and brought up, they had frequently succeeded in shaming their parents from vicious courses and thereby recalled them to the path of virtue, surely it could not be said that the money voted by Parliament had been expended in vain.—It was quite clear, where a parish contained 6000 inhabitants and only afforded Church accommodation for 1000, that the remaining 5000 must be deprived of religious instruction. In this free country God forbid that every man should not be allowed to follow any mode of religious worship he should prefer; but could it be contended that the more the religious worship which we professed was followed the

more we were promoting its adoption by persons of other sects? To increase the facilities for attending divine worship effected a great good by holding out to persons of different religious tenets from our own inducements to join us.—But suppose on calculation that accommodation for one-fourth of the population only ought to be secured, and that in a population of 10,000 there was not accommodation for 2,500 persons, surely the Honourable Gentleman would not contend that the vote proposed was uncalled for. In Manchester, for example, the population amounted to 187,000, which would (at one-fourth) give 46,000 nearly to be accommodated, whereas there was Church accommodation in that town for only 22,468; there therefore remained of the one-fourth 24,764 persons to be provided for. In Birmingham, the population of which exceeded 100,000, giving, as one-fourth upwards of 25,000 to be supplied with Church accommodation, only 15,000 could be accommodated. Could it be contended, therefore, that to provide for the accommodation of the remaining 10,000, or some portion of them, was not important? In Leeds the population was at least 80,000, which gave 20,000 for its one-fourth, there was Church accommodation for 10,000 only; from all which statements it would appear that the calculation of three millions referred to by the Honourable Gentleman was founded on a fair proportion of the whole population of Great Britain. If it was not possible to meet the whole wants of the country, we ought to do all the good we could, and we ought to hope that from the seeds we were about to sow, a most plentiful harvest would be gathered. On these grounds the Hon. Gentleman ought rather to have supported than opposed the grant. Already had the suggestions of the Honourable Gentleman respecting the increase of Church services been adopted, for in some cases treble services were absolutely performed—nay, in some cases five services were performed on Sundays. Yet was it true, that in many parishes and districts it was impossible to adopt such a measure as that suggested by the Hon. Gentleman. There were other services to be performed besides those generally called the Church Service—these were—burials, marriages, christenings, catechism, and religious instruction, in addition to the administration of the sacrament, which contributed to fill up the whole of the day, and thus rendered the increased services proposed by the Hon. Gentleman absolutely impossible. In point of fact there was little difference on the subject between the Honourable Gentleman and himself.—The Hon. Gentleman contended

that the community ought to have a voice in the selecting of their clergy in all cases where such community should build Churches at their own expense; much difficulty lay in the way of the adoption of that suggestion, and he (Mr. Secretary Peel) doubted the policy of the proposed measure; for, as the whole community would be qualified without religious or party distinction, it might happen that broils and feuds would ensue, and of the injury done by these in popular elections no man knew better than the Honourable Gentleman himself.—He had thus, he thought, replied to all the topics advanced by the Honourable Gentleman, and he should in illustration of what he had advanced, and to prove the necessity for the vote, select the case of Halifax, of Walsal, Frome, or any other populous district. In Frome, with a population of 12,500, there was only Church accommodation for 1000. In Walsal, which contained 12,000 souls, there was accommodation only for 700. In Halifax, the population of which amounted to upwards of 92,000, there were 82,480 without any means of attending divine worship. Was there any man, therefore, who would contend that those persons ought not to be supplied with the means of assisting at religious worship? After having laboured for six days in the week, was it not desirable, necessary, therefore, that the Legislature should provide the means of religious instruction, by supplying with Church accommodation those people through whose means we became rich, and who supplied the sinews of our prosperity?—It thus appeared to him that no rational objection could be made to the vote. In the reign of Queen Anne a liberal grant had been voted for the erection of fifty new Churches, of which, however, only eleven were built. There had been voted for a similar object, within these few years, one million sterling only, yet upwards of 100 Churches had been built with it. If by the proposed vote, accommodation should be afforded for even one member only of 80,000 families, the Committee by agreeing to the vote would have done more service than could be effected by the expenditure of millions in any other manner.—For these reasons, therefore, he should support the grant.

Mr. J. SMITH rose to support the amendment, but was for some time inaudible to us. If we had £500,000 to spare; he thought a much better object could be selected for its application than the building of Churches. He had always deemed the consideration and amelioration of the condition of the poor as one of the first duties imposed upon us. All the authors of any celebrity who had

written on morality, beginning with Helvetius and Grotius, had contended for the education of the people as the basis of their happiness. He proceeded to take a review of the state of the lower orders in Paris contrasted with those of London, and gave a decided preference to the state of improvement of the former, which he attributed to the care taken of their instruction by their clergy. The lower orders of the agricultural class were more than any other in this country involved in ignorance and in vice. While things were in this condition, he thought it a species of blasphemy to talk of voting so many hundred thousand pounds to the building of Churches. Churches might be built if necessary; but then let it be, as it ought to be, by voluntary subscription, or by speculators, who would not fail to be amply reimbursed by the sale of seats. How did it happen that so many Dissenting meeting-houses had started up, except in consequence of the builder speculating on the subscriptions and the sale of pews, which for the greater part very amply repaid him for the labour and money expended? He contended that it would be much more worthy of Gentlemen to expend the sum now proposed for new Churches in the improvement of the morals and principles of the lower orders, through the instrumentality of rational education, which might be the means of snatching them from the controul of their passions and vices. There were, however, in some parts of the kingdom, such as the county of Lancaster, districts which required the aid of that House towards supplying them with proper places of public worship. In these districts he must confess the standard of morals was very low, and he thought money might very prudently be applied in this way towards the amelioration of their moral and religious condition. If the vote were restricted to an amount commensurate to such an object, and he did not think it could fairly exceed £150,000, it should have his cordial support, but he would not support any more extended grant.

Dr. LUSHINGTON professed himself unconvinced by the arguments of his Hon. Friend. He believed that as our old laws enforced the attendance on divine service, each person, whether high or low, was entitled to have a seat in Church whenever he chose to attend divine service. Hence, the grant being proved to be necessary in consequence of the growing population of the country, he considered it must be admitted that such a grant would on the part of the Legislature be a mere act of justice.—In fact, were the old law to be enforced, there was no doubt that every parishioner

would be compelled to attend service in the Parish Church. The misfortune, however, was, that there was no accommodation for our growing population, and that the poor in particular having no seats provided for them, were obliged to take shelter in a Methodist or Dissenting meeting-house. To those sects he was, however, no enemy, nor did he wish to set bounds to their real usefulness; but he confessed that he wished the Church of England placed on fair grounds with Methodism. He wished to draw the notice of the House to the existence of a body or society denominating itself the Home Missionary Society. It was really jocose to observe the comments which had been made in a report made by some persons delegated by that Society as Missionaries in the district of Worcester. The report from which he should detail some of the statements asserted, that such was the deplorable state of the people in that dark and benighted county (he hoped none of the Members for Worcester were present),—that it put their wits to an end to attempt to describe their gross depravity. Now what was the House prepared to expect from this announcement? Certainly something most revolting and abhorrent. But no such thing: the reporters went on to enumerate those enormities, and assured the Society, that on a Sunday, after afternoon service, the young people joined in foot-ball and hurling, bat and ball, or cricket.—Nay, that some of them provided themselves with lines and bait and went a fishing, whilst others amused themselves running races in a field not far from the Church.—The young girls of the county came in for a share of reprobation: for what? Could the House imagine it possible? Because they assemble together in the villages and hamlets in groups.—These worthy missionary reporters went on to offer a little advice on the subject of these enormities, and commenced with a pretty broad dogma—that it was time Christianity and the Gospel should be the aggressor—that it was necessary to go about from house to house denouncing all such enormities, and collecting subscriptions to support the Home Missionary Society. And so they did to the letter, not leaving a single house unassailed.—Could the House doubt that if efforts of this kind were continued with impunity they would not deteriorate the British character and produce infinite mischief? This paper which ought to be among the archives of the Right Hon. Gentleman, contained a list also of the monthly prayer meetings in each place, and provided that three persons should each in their turn keep these as it were

continually up, so as to forward the commendable, and praiseworthy, and disinterested objects of their association in raising these subscriptions. These had gone on already long enough; but, with his consent, they should go on no longer.—It had been said, why did not the members of the Church of England build Churches where they were required? He would answer, that it had never been their custom to do so; it was always part of the duty of Government to provide religious instruction for this class and also places of worship. They were prepared for no such demand; nor could they possibly provide funds for it from their meagre means, being in most cases very poor districts; and to attempt the erection of places of worship in this way would be attempting a complete change in the custom of society and the law of the land.—The situations of clergymen to the new Churches, he was of opinion, ought to be filled up in the usual way, granting a discretion to the Ordinary; but he was decidedly against the proposed mode of choosing ministers by election. He was aware of the inconveniences and faultiness of that system from having been once engaged professionally in an election cause for the situation of clergyman to a congregation in the City, which was carried on with all the formalities of a county election, with scrutineers appointed and other observances, and the contest consumed five entire days. He had no opinion of the preaching before a congregation to insure an election, accompanied with all the arts and artifices of canvas. When all these had been resorted to successfully, he very much questioned whether the clergyman who was likely to be most acceptable to the congregation had secured his election. The popular sort of preachers were too generally disposed to read their hearers to the town side of this world without scruple, and he could not imagine it possible but that those were more likely to be most acceptable to their parishioners, who, in compliance with their oath upon ordination, abode conscientiously by the strict performance of the known duties of their situation. It was said that, according to a late estimate, above three million of souls were, from want of accommodation, prevented from attending divine service. Suppose the House should agree to a resolution by which one-fifth only of those persons might be accommodated in new Churches, much would be done; for though it was not possible at once to do all that was eligible or desirable, still that was no good argument that nothing at all should be attempted. An allusion had been made to a new Chapel erected in West-

minster, which no doubt was a very good Chapel for those to attend who had money in their pockets, but not for the poor and middling sort of people, for whom this Chapel did not afford any accommodation, it being allowed to be the most expensive of any in all Westminster. Hence it could not be fairly inferred, that any thing effectual had been done to alleviate the inconveniences felt in this respect in Westminster. For himself, he was forced to pay for his family and his servants, and he did it without repining, because it was his duty; but he would ask, How was it possible that a man, who only obtained 14s. a week by his labour, could contribute any thing towards defraying the expense of a seat for either himself, his wife, or children? He was persuaded there were thousands within a mile of that very House, who would find an almost insuperable difficulty in obtaining room to hear a sermon in their several parish Churches. It had been said, that 150 Churches would be requisite; for his own part he regretted that the estimate for this object had been made so high; nor did he despair of its being considerably reduced, if he could bring the House to think with him, that we were not now in a situation to fix the proper taste for Church building. The Gothic had been tried in the country, and the Grecian selected as most appropriate to town. These were both expensive, and he should have preferred as a basis of expense, that there should have been an arrangement for providing a free seat for every £5 expended.—The Honourable Member here alluded to a report of a Committee formerly charged with a similar appropriation of public money, which had recommended a plan whereby an accommodation would be provided for 63,000 thousand persons, at an expense of between eighty and ninety thousand pounds. It would be well that the House should keep this precedent in their recollection, for it proposed to do nearly as much for this sum in the way of accommodating the poor, as would be done now by an expenditure of above a million sterling. One rule with respect to these new Churches he very much approved of, which was, that no new Church should be tenable together with the old Mother Church by any Clergyman; but this in his mind was not sufficient, because the incumbent of an old Church was still empowered to hold another new Church four or five miles off, which would defeat the Bill and sanction a plurality to the prejudice of stipendiary Curates. He should suggest an amendment in this respect, rendering a new Church under this Act untenable with any other Church; for if the salary of

the clergyman, taking it at £150 a year, was not sufficient for the maintenance of a clergyman, certainly the curate could not be expected to be fairly remunerated, who did the duty of such second Church held in plurality, by a salary of £75 a year, which of course was all he could expect. The only suggestion he had to make in addition was, that the consent of the incumbent of the Mother Church should not be rendered necessary. The consent of the Diocesan, as long as we considered the purity of our religion valuable, was in his mind indispensable. But as to the incumbent in these instances, it was obvious that he lost nothing either in the way of fees or burials, marriages or baptisms, because they were not transferred; nor would he have any profit out of the letting or sale of the seats or pews according to the Bill, which confined him only to the taking of his regular tithe. By adopting these suggestions, the Bill would have his most cordial support. He believed it was, generally speaking, an arrangement agreeable to the public at large; because at present the public found it difficult to attend divine service from want of sufficient accommodation; and he was encouraged to hope that it would not be long before the House would perceive the effects of its liberality on our population, by the discountenancing of crime and the propagation of religion and virtue.

Mr. HOBHOUSE explained.

Mr. HUME professed he should not have risen had it not been for the very extraordinary speech the House had just heard, which rendered it impossible he could sit still. He never before had heard a speech within that House so little applicable to the subject of its consideration. The allusion made to the Acts of Elizabeth for enforcing attendance on divine worship was altogether irrelevant, because those Acts were passed merely to effect conformity of worship in the realm of England, which was then just reclaimed from Popery. He should be glad to know who was the author of the pamphlet alluded to; possibly it might be the production of the Hon. and Learned Member. He could wish the Learned Gentleman had seen the observances of the Sabbath-day usual in Scotland; not that he, though reared in the very greatest strictness of the Church of Scotland, could not make allowances for poor industrious persons who had wrought hard for six days for their bread, taking some indulgences in the nature of sports or pastimes on a

It was proved in the report also that there were 1881 parishes, there were either churches or of the Establishment 2533, whilst the Dissenters amounted to 3438,

or one-third more than those of the Established Church. Things would be quite different if a different mode of appointing the clergy were adopted. The system recommended by the Member for Midhurst was the one that ought to be adopted. The election of the clergyman could not fail to be attended with the best consequences. It was said that Scotland and England differed materially in their Church Establishment. They did differ very materially, for in Scotland the landholders were obliged to defray the expense of building Churches and supporting them. Before voting £500,000 for such an object, they should inquire whether there were not other funds especially set apart for building and repairing Churches. They had heard a great deal about tithes; but perhaps the House was not aware that if applied according to their original destination, it would remove the necessity of coming to the House for a vote of this kind. According to one of the best authorities on the subject, one part of the tithes was originally intended to be applied to the support of the clergyman, another to the poor, the third to the building and repair of churches, and the fourth to the bishops. Why were they not disposed of in this manner? The revenues of the Establishment were already extravagant, and more than sufficient for every useful purpose. There was, no doubt, as had been stated, a great deal of wealth in the country, but he denied that the bulk of the people were in a situation to afford such an expense as this. There were no less than three Committees sitting at present for the purpose of inquiring into the state of the working classes. When they made their report, it would be seen whether the great mass of the population were so happy and prosperous as had been represented. They were, it was true, employed pretty generally for twelve or fourteen hours a day; but their earnings were very inconsiderable—from six to eight or ten shillings a week. Were the Irish peasantry comfortable? Would it not be much better, as his Hon. Friend, the Member for Midhurst, (Mr. J. Smith,) said, to devote this £500,000, or part of it, to the education and general improvement of the people of that country? At least before they gave their assent to such a proposition, let them first have the whole establishment before them, and see whether other funds might not be found for building Churches. No objection was made to the million before voted for a similar purpose, and he regretted now that he did not object to it. Had he called the attention of the House to the subject, he felt confident that the proposition would have been rejected. The sum now proposed for a similar purpose, it should

be recollected, came out of the pockets of the people. This "God send," as it had been called, was the only part repaid of the twenty-one millions advanced to Austria. The grant of a million before was no argument why they should now vote £500,000 more. One hundred thousand pounds of that million was to be devoted to the building of Churches in Scotland. No part of it, however, had been yet received. £10,000 was the only sum voted in aid of the Catholic Church in Ireland, while the Catholics of that country paid no less than £2,500,000 in tithes; and within a few years no less than £700,000 had been drawn from them for the building and repair of Churches. He did not mean to deny that if the people wanted Churches they should have them; but it was unfair to call upon the Dissenters to bear the expense. He would take it from the Church property, and if the Church was not rich enough, then look out for some other means. Individuals enough would be found willing to come forward if at least one third of the seats were left free, and permission given to elect the clergyman. It was said that persons unfit to discharge the duties might be appointed if the principle of election should be acted on. He saw no reason why this should be the consequence. The ordeal clergymen went through at present could not be a very difficult one, if he might judge from some examples that fell under his observation. Many persons who had served in the army or navy found no difficulty in entering the Church. He had no objection to this if they entered it according to rule. He mentioned this merely to shew that there was not much ground to apprehend that persons not properly qualified would be elected. He agreed with his Honourable and Learned Friend (Dr. Lushington) that the poor should not be called upon to contribute; but there would be no necessity. Offers of voluntary contributions sufficient to build double the number of Churches could come in, if, as he stated before, a sufficient proportion of the seats was left free, and the subscribers were allowed to elect the clergyman. His Honourable and Learned Friend (Dr. Lushington) said, Let the Church have fair play. They could see by the returns of 1812, 1813 and 1814, whether it had fair play or not. A dissenting clergyman received a stipend without performing his duty; but that was the case with the Established Church of England? The number of non-resident clergymen was not less than 304, the residents being 3798. This was far greater in proportion than the non-residents of Ireland, which were only four hundred. How could a Church so situated have fair play? His Learned

Friend would consult the interests of the Establishment better by endeavouring to put an end to absentees and pluralists. If the clergy wished to remain idle, let them have no pay; if they applied themselves with proper diligence to their vocation, the House would then see whether sufficient money would not be subscribed for building Churches. He had nearly omitted one important point. The Right Honourable Gentleman (Mr. Secretary Peel) said that the inhabitants of Manchester, amounting to 186,000, were very anxious to obtain the assistance of Parliament towards building Churches. Manchester might be considered as a religious community; there was no where more devotion. But what were the facts? In 1820 the inhabitants were summoned to a meeting by the Churchwardens. The meeting was attended by all the influential men of the town. The clergyman, Mr. Malley, (we believe,) who was most anxious to have more Churches built, presided upon the occasion. All those with whom he had any influence attended. The question was put whether they would accept the assistance offered by the Commissioners? Great opposition was made, and the majority was so overwhelming upon a show of hands, that a scrutiny was called for. The result was, that it was negatived by a great majority. However, the Commissioners still determined to build. A petition would soon be presented stating these facts, and alleging that no more Churches were required in that town. He was warranted, therefore, in saying that no case had been made out with respect to Manchester.

Dr. LUSHINGTON rose to explain. He said he disclaimed most distinctly all hostility to Dissenters. Not a word that had fallen from him could be fairly interpreted to bear such a construction. If any doubt existed on the subject, the whole of his conduct in that House, upon every question connected with Dissenters from the Church, must be sufficient to remove it. The paper from which he read was the Third Report of the Missionary Society; and he read it for the purpose of shewing the necessity there was that the Established Church should have the means of affording instruction to its own members. There was a vast difference between hostility to Dissenters and attachment to one's own Establishment.—He was always a friend to toleration in the utmost latitude, and never blamed the Dissenters for endeavouring to propagate their own creed. At the same time he would do every thing in his power to support that Establishment of which he was a member.—He hoped the House and the country would justify him from the misrepresen-

taison of the Honourable Gentleman (Mr. Hume). He might have misunderstood what the Honourable Gentleman meant to convey, as it was often no easy matter to comprehend him.

Mr. BANKES, jun., said, he did not think there were Churches enough to accommodate the population. He wished the Member for Aberdeen had named those which he said he visited and found not nearly filled. He (Mr. B.) attended many, and found them all filled to repletion. He might mention the new Church of Panaras as one. The Honourable Member excited a great deal of laughter by some of his observations, but having spoken from under the gallery, we could not hear them distinctly.

Mr. W. SMITH said, it appeared to him that his Honourable and Learned Friend (Dr. Lushington) misinterpreted himself. He did in his (Mr. S.) opinion do the greatest injustice in his speech to those sentiments of liberality which he knew him to entertain. That House was the most improper place in the world to introduce religious discussion in. It was the worst for this reason, that it was composed for the most part of gentlemen whose opinions were formed on the religious establishment of the country, and who, on that account, might be too apt to give support to any thing spoken in disapprobation of any creed from which they differed. He thought that what had fallen from his Learned Friend bore the aspect attributed to it by the Member for Aberdeen. He never saw the book before from which the extracts were read, but he knew many of the gentlemen whose signatures were affixed to it: some of them he had no doubt would be ready to defend the opinions attributed to them, and to shew that they were more consonant to the doctrines of the Church than the opinions of his Hon. and Learned Friend. They had now nothing to do but with the political part of the question. He was appointed one of the Commissioners for distributing the money in Scotland, and he would do it fairly and properly to the best of his power. From its being necessary to build Churches in Scotland, where some of the parishes were twenty, thirty, and forty miles in extent, it did not follow that the same necessity existed in England.

Lord PALMERSTON said, he wished to state shortly the grounds on which he supported the motion. He regretted the change of opinion that seemed to have taken place in the House on this subject. When their finances were not near so flourishing as they were at present, one million was voted for building Churches, though it was to be made an addition to the public debt. Now when there was a surplus,

and they had at their disposal a sum not arising from taxes, it was proposed to devote the half of that sum to a similar purpose. Would it be contended that a necessity for this did not exist? The population from 1801 to 1821 had increased three millions. Was this increase to be deprived of the means of moral and religious instruction, or to be thrown on Sectaries and Dissenters for that instruction they were entitled to receive? He disclaimed hostility to Dissenters—he wished them to enjoy every toleration, but he did not desire that they should increase. He wished to see the Established Church the predominant Church. There was no principle of union so binding as community of opinion and religious belief. He considered the proposition now before the Committee as one of the most politic and advantageous measures that could be adopted for the advancement of the education of the poorer classes; for it was an error to suppose that education consisted merely in the teaching of men to read and write. Those were merely the means of education, the object of which was to give the people moral and religious instruction. Churches, therefore, he considered as the best schools of the people of England.

Mr. GORDON said that when the Chancellor of the Exchequer first intimated his intention of bringing forward the proposition now before the Committee, he had much regretted that the Hon. Gentleman should entertain the idea of proposing such an application of any portion of the public money. He must, however, confess that his opinion on the question was greatly changed by the speech of the Hon. and Learned Civilian (Dr. Lushington) below him; and the change had been completed by the speech of the Hon. Member for Aberdeen. Never, he must say, had he heard a speech with more dissatisfaction than the speech of his Hon. Friend. The present was indeed a canting and hypocritical age; but the canting and hypocrisy did not proceed from the members of the Established Church, but from those peripatetic Missionaries who called themselves Evangelical, who roamed from house to house collecting subscriptions, and endeavouring to infuse into the lower orders of the people what they termed better notions of religion. One of the effects of the present vote would be to take away the influence of these wandering Missionaries, and therefore he should give it his cordial support.

The Committee then divided, and the numbers were—

Ayes	-	-	-	-	-	-	-	-	-	148
Noes	-	-	-	-	-	-	-	-	-	59

Majority in favour of the Resolution—89

APRIL 12.

The CHANCELLOR of the EXCHEQUER moved, that Mr. Brogden bring up the Report of the Church Building Acts.

Mr. HUME resisted the motion. The reasons offered on a former night in favour of voting £500,000 were so little satisfactory, that he should submit an Amendment, if possible, to defeat the object in view. He had already stated, why he thought it impolitic that the proposition should be carried, and he would only now repeat one or two of the prominent grounds on which he had rested. First, it was known on the authority of Ministers themselves, that the money would not be wanted at all for three years, and that the interest of it was to be applied to the support of the Clerical Establishment of the West Indies. There was no instance within the last century; where any sum had been granted by the House that was not to be appropriated to the service of the year. At least, if the money had not been used in the year, it had been required for that purpose. His first objection, therefore, was, that the Resolution of the Committee was contrary to the usage of Parliament. His second ground of opposition was, that the money was not necessary, and that it was only granted to increase the influence of Ministers and the patronage of the Church. He was persuaded that Dissenters were multiplying all over the kingdom, and he was equally persuaded that this measure would not stop their progress. The Dissenting ministers were in the habit of practising what they preached, and added to the numbers of their congregation by the zeal, assiduity, and ability with which they discharged the duties of their profession. He would not consent to vote any money to be spent upon those who were animated by no such zeal, used no such assiduity, and displayed no such ability. In the third place, he was satisfied that the £500,000 might be devoted to much better purposes, and therefore moved that the Report be brought up on this day six months.

The question having been put on the Amendment,

Mr. WARRE wished to be allowed to say a few words in explanation of the vote he intended to give against it. When the Chancellor of the Exchequer first proposed the grant, he had entertained some doubt as to its propriety; but upon reconsideration, upon examining what had been accomplished by the sum already applied to the building of Churches, and upon reflecting on the arguments used in favour of the motion, he had arrived at the conclusion that the Resolution ought to be agreed to. His Honourable Friend

(Mr. Hume) had shewn some needless asperity against the members of the Church: he (Mr. Warre) did not suppose that his expressions were to be taken in their full force; but when he said that the numbers of those who frequented the Church were decreasing, might it not arise from the acknowledged fact, that there were not sufficient places of worship, according to the establishment of the country? In many populous places, if a new Church were built, when the duty was well done, it would be well attended. He hoped he did not think that the value of a Church depended upon the brick and mortar of which it was framed: unless the pulpit were well filled the structure would be of but little use. Upon this point he was anxious, if possible, that some plan should be devised for securing an efficient minister. When Lord Bexley brought in his Bill six years ago, he attempted a plan by which the choice of the incumbent was, in some cases, to depend upon the vote of a certain number of the parishioners; but he was vehemently attacked by the then two Members for Oxford, Lord Stowell and the Right Honourable Secretary opposite (Mr. Peel), and they completely beat him from his favourite clause. He (Mr. Warre) admitted that the best minister was not always to be secured by the vote of the parishioners; but, looking at the returns upon the table, it was obvious that it was most desirable that men only of seal and ability should be appointed to new Churches. He admitted, likewise, with the Honourable Member for Westminster, (Mr. Hobhouse,) that if Churches were to be provided for all who required them, twenty millions would hardly be enough; but this was no sufficient reason against doing all that the House had it in its power at present to perform. Nothing he (Mr. Warre) had ever said, either in or out of the House, could render him liable to the imputation of not being willing to extend, not merely toleration, but all kinds of indulgence to Dissenters of every denomination; but he could not be understood to mean hostility to them, when he said that he revered the Church, in the tenets of which he had been bred. Dissenters might raise places of worship, according to their means; but the question was whether, as there was a deficiency of accommodation in the Churches of the Establishment, it was not proper to supply that deficiency, especially after an experiment of the same kind had already been successfully made? Differing, therefore, from those with whom he usually acted, he thought he could not consent to give a silent vote on this subject.

Mr. Alderman BRIDGES said a few words in support of the grant.

Mr. EVANS observed, that as £500,000 was a sum so much below what was required for the purpose, it might be fit, if possible, to devise some other mode of supplying the remainder. He was also in favour of some provision to regulate the choice of the officiating minister.

Mr. W. SMITH said, that the fact of the increase of Dissenters had been taken for granted, but he had neither yet seen nor heard any proof of it. In a country parish with which he was well acquainted, although there was no Dissenting meeting-house within a considerable distance, the Church was entirely abandoned, for no other reason but because it was badly served. On the other hand, in the city he represented (Norwich) there were 37 Churches, but a greater number of places of worship belonging to Dissenters than perhaps in any town of equal population. They were large, and better filled than the Churches, but not because there was any want of the latter. He did not mean to say that the smallness of the congregations in the Churches was at all owing to the defects of the Clergy of Norwich, who were, in fact, a most respectable body. He believed it arose from accidents belonging to the place. On the subject of elections, and the assertion that they were innovations on the Church, he could not help saying that he apprehended that it was a mistake. An Honourable Gentleman on a former night had spoken of the degradation of the Clergy of the Establishment by elections; but their utility was far more important, and their true dignity depended upon their utility. He (Mr. S.) thought that a portion of election ought to enter into the appointment of the ministers. No such thing as election by canvas from house to house was known among the Dissenters; they were chosen without any such degradation, and if this mode of solicitation were adopted with regard to the Lectureships in the Church, it arose from the parties not knowing how to set about their task in the best way. With respect to the sum required, he (Mr. Smith) complained that no means had been taken to ascertain whether the money could not be properly obtained from other sources; and when it should appear, after due inquiry, that the Church property could be better employed, he would vote for the grant; till then he should think that the £500,000 ought to be applied to the relief of the burdens of the people.

Sir R. FERGUSON referred to the course that had been pursued in a part of Scotland with which he was acquainted. The Church there was too small for the grow-

ing population, and first one Chapel of Ease, and subsequently two others, had been raised by subscription among the inhabitants.

Mr. BIRCH opposed the grant, referring to the state of Liverpool as far as related to Dissenters and places of worship.

Sir I. CORRYN. I shall vote for the grant of £500,000, for this reason—I have seen such an increase of *devil-hillars* in this country—I mean the Methodists—that unless we keep those Methodists out of our chapels and out of our houses, the Church will be overthrown. These Methodists are such rooting fellows, that they get into our very cellars, and the consequence is, the prostitution and dishonesty of our servants. I have seen it from experience.

Mr. BUTTERWORTH rose, amidst cries of Hear! and said he should vote for the grant, not on account of the increase of Dissenters, but on account of the increase of infidelity. He was sorry to have heard the other night a most respectable Society—he meant the Home Missionary Society—spoken of in a harsh way by an Honourable and Learned Gentleman (Dr. Lushington) whom he did not then see present. He knew that Society to be a most useful and meritorious body. He knew that it sent missionaries to instruct the people, into hamlets where there were no Church of England or any other ministers. He was most sorry to hear the ridicule with which religious subjects had been treated. If the Bible were true, (and if it was false, all they were doing was a farce,) nothing connected with it should be treated with ridicule; for such a tone taken by persons of weight and character in that House, did more harm than the publications of Carile and people of that description. He should support the vote on account of the increasing population of the country, and because he approved of the Liturgy of the Church of England, which he thought was founded on the doctrines of the Bible. He thought, however, much more good might be done if they gave the subscribers to the erection of Churches some share in the nomination of the ministers. He knew a friend of his who had subscribed £1000 to the erection of a Chapel, and was now unable to enter it, because the character of the minister was not what that of a Church-of-England clergyman should be. The Hon. Member for Midhurst (Mr. J. Smith) had said, he thought the money would be better applied to increase the number of Schools than that of Churches. He was as zealous a friend to schools as the Honourable Member could be, and certainly every suggestion that fell from the Honourable Gentleman (Mr. Smith) was

worthy of the fullest consideration; but he thought nothing would more conduce to the increase of schools than the adding to the number of places of worship. No one who regularly attended Churches, would be found deficient in education; and all those who supported Churches, would be found disposed to favour education. He was sorry, however, that some gentlemen, in the course of the debate on this subject, seemed to think that they could not support the Church without casting reflections on other persons. Though he was attached to the Church, he knew many Dissenters as useful members of society, as loyal and meritorious, as any men in the kingdom.

Mr. T. Wilson said, the proper question for the House was not whether there were Churches enough, but whether the Churches that existed were fitted to the congregations they ought to hold. There certainly was no want of Church-room for the rich, who had pews attached to their mansions, or acquired by purchase; but in the Churches of our ancestors there was no provision for the poor. There were a few solitary seats in the aisles, that might, perhaps, hold the tenants of the workhouse, but were not adapted to the general accommodation of the lower classes. To supply this defect was an object well worthy the attention of Parliament.

The House then divided—For the original motion, 144 — Against it, 30 — Majority, 114.

JUNE 3.

The CHANCELLOR of the EXCHEQUER moved the Order of the Day for going into a Committee on the New Churches' Bill.

Colonel DAVIES said he presumed it was intended to take the discussion on a future stage of the measure, and he hoped it would be brought forward at an hour sufficiently early to obtain a full consideration.

The CHANCELLOR of the EXCHEQUER said he was quite prepared to accede to the proposal of the Honourable and Gallant Gentleman.

Mr. JAMES said he should not be able probably to attend on a future occasion, and, therefore, he must beg leave to state his objections now. And first, he must protest against the uncharitableness of alleging, that all those who thought with him were hostile to the Established Church. In that religion he had been born and educated, and that religion he should continue to respect; but he was decidedly opposed to spending the public money on such purposes, whilst such ample revenues remained in the hands of

the Church. How was it that the Dissenters were able to build chapels and meeting-houses for the maintenance of religion? Are the Protestants less zealous? He believed the fact was, the exertions of the Protestants were mainly impeded by ecclesiastical regulations. He would mention a circumstance illustrative of his opinion, which had occurred in a town in which he had lived for some time—he meant the town of Liverpool. There was in that town a Reverend Gentleman of the name of Bragge, who had been regularly educated at Oxford, who built a chapel at his own expense. He was a most excellent reader and preacher, and consequently was much followed, and brought about him an extensive congregation, from which he derived a handsome property. This vocation he continued to follow for the space of twenty years, when the then Bishop of Chester sent to him, telling him he would be very happy to come and consecrate his chapel. Mr. Bragge was a clever man, and very respectfully declined the honour. Shortly after the Bishop proceeded against him for a violation of his clerical functions for preaching in an unconsecrated chapel; in consequence of which Mr. Bragge took out a licence as a Dissenting clergyman, and continued to preach for many years the doctrines of the Church of England; but when he subsequently died the chapel became the property of his heirs, and now it was a sugar-house, and at present a boiler stands in the place of the pulpit. It was, therefore, with these feelings he objected to the present proposition; and his hostility would not be diminished in the least, even if the people were in affluence. But how very different was now the case, when every thing the people see, every thing they taste, every thing they smell, nay, the very air they breathe, is taxed, and the light of heaven itself is excluded from their dwellings. He should, therefore, move as an amendment, "That this Bill be committed this day six months."

Mr. HUME seconded the Amendment. He thought there never had been a measure so ill-timed, and particularly after the statement that no part of this money was to be applied for three years. Let Churches be built by those who require them, and let the existing regulations with respect to building Churches be revised, and then there will be no necessity for calling on the public money. The Honourable Member then referred to the Church at Newington, and wished to know whether any power had been given to the Commissioners to increase the assessments?

The CHANCELLOR of the EXCHEQUER

said the Honourable Member seemed to confound the Commissioners appointed in 1816, with the Commissioners of the Newington Church. All he knew was, that four or five years ago, there had been some squabbling on the subject, in which he had taken no part whatever.

Mr. BRIGHT wished to know what would be the amount of the drawback on the building materials.

The CHANCELLOR of the EXCHEQUER presumed that the drawback was not on the Churches, but the buildings. He knew there had been some drawback on stone, but it was not considerable; and now it was extinct altogether.

Strangers were then ordered to withdraw for a division.

At the suggestion of Mr. J. WILLIAMS, Mr. JAMES withdrew his Amendment, and the House went into a Committee.

The Bill went through a Committee.

JUNE 4.

The CHANCELLOR of the EXCHEQUER moved that the Report on the New Church Bill should be brought up.

Colonel DAVIES rose to oppose the motion. He adverted to the returns laid upon the table of the House to show that even under the late erections no attention was paid to the accommodation of the people. He instanced the populous places of Manchester and Bristol in support of that inference. He assured the House that he could have no hostile feelings towards the National Establishment, of which he was a member; but he at the same time felt persuaded, that in guarding against such an unnecessary waste of the public money, he had proved his respect for its character. He then moved, as an Amendment, that the Report should be received that day six months.

Mr. LEYCESTER supported the Amendment. It was pastors and priests that the people wanted, and not edifices of brick and mortar. The people sought for spiritual bread, and the Right Hon. the Chancellor of the Exchequer truly gave them a stone. He objected to such demands from a richly-endowed Church upon their Dissenting brethren. It could leave no other impression on the people but the cupidity of our Establishment.

Mr. B. COOPER defended the Bill, on the ground of the accommodation in Churches, which was wanted, and the supply of which was the best method to wean the people from attaching themselves to Dissenting congregations. He heard with regret the terms of profligate expenditure of public money applied to the measure. That appeared to him most extraordinary language—only appli-

cable to brothels. If the law permitted Dissenters in that House, good sense and good taste should induce them not to speak in such unmeasured and inappropriate language.

Mr. HUME deprecated such language as was spoken by the Honourable Member in his concluding sentence. The Dissenters were, forsooth, to evince good taste and judgment in not protesting against the profligate demands of an Establishment which sinned and domineered over them. No man was to be tolerated in his sentiments unless a High Churchman. These were opinions, he could assure the Honourable Member who spoke last, no longer listened to in the growing liberality of the age. If he wished to obtain a character for the National Church, he must make the Clergy efficient; and the best and only way to make that Clergy efficient, was to reduce their allowances. He was quite satisfied that the House need not vote a single shilling of the public money for this purpose; but that the whole of the sum necessary might be contributed by private individuals. No parish in England ought to receive the smallest portion of the grant, unless it was proved to be unequal itself to the expenditure. It was in vain to build Churches, unless Clergymen were provided calculated to give satisfaction to their congregations. The Bill would tend, not to the increase of religion, but to the increase of patronage. Nothing could be more dangerous than a servile clergy, who would attend to their temporal interests, and not to the spiritual benefit of their flocks. On these grounds he protested against the measure. It had been said by an Honourable Gentleman, that it was a popular measure. He had never heard that assertion made before, either in or out of the House. If Members expressed the same opinions in the House that they did out, he was persuaded that a large majority would have declared against the Bill.

Mr. B. COOPER explained.

Mr. CARUS WILSON supported the Bill. He contended that the measure was highly acceptable to a large majority of the community. Large sums of money could not be better applied by Parliament than in the support of the religion of the country.

Mr. LEYCESTER explained.

Mr. GURNEY was apprehensive that the money would be unequally and partially distributed.

The CHANCELLOR of the EXCHEQUER observed that, as in the former case, the Commissioners would, no doubt, exercise a sound discretion in the distribution of the funds entrusted to them.

Sir J. NEWPORT complained of the inconsistency of giving the money altogether in England to a Protestant population, while in Ireland it was only lent, and was repaid by Catholics. He was apprehensive the grant would be abused here, as similar grants had been abused on the other side of the channel. It was extraordinary that Gentlemen should get up day after day and claim for the Church of England the praise of liberality to Dissenters, while they saw how much more liberal the conduct of France and Hungary was with respect to those who differed from the Established Religion of those countries.

Mr. V. FITZGERALD denied the inconsistency described by his Hon. Friend.

Mr. GRATTAN took the same view of the subject as his Honourable Friend the Member for Waterford.

Mr. PHILLIPS adverted to the petition presented yesterday to the House from Manchester, and declared, that it appeared to him most disgraceful that there should be no grants for the erection of Churches in Ireland, where they were so much wanted, while such large sums were voted for their erection in England, although it was evident that in many parts they were not wanted at all.

Mr. MONCK would support the Bill if he thought it necessary for the Church, but he was persuaded that it was not so. He expressed his regret that the Church of England was unpopular, principally in consequence of the character of the Clergy themselves. No man could think more highly of their attainments than he did, but he thought they were greatly deficient in zeal for the spiritual welfare of their flocks. This appeared to him to be the marked distinction between them and the Dissenters. Adverting to the application that had been made of the money already voted, he exposed the absurdity of building Churches in rich parishes chiefly, and neglecting poor parishes. This absurdity was in a great measure attributable to the regulations of the Bill. He wished the patronage should be in the hands of those by whom the Church was built. If Methodists were allowed to build Churches and have the patronage of them, it might be the means of bringing back a respectable body of Dissenters to the Church. He was certainly disposed to vote for the postponement of the measure.

Sir ISAAC COFFIN: "I say, Sir, let us go on, and have the Churches."

The House then divided:—Ayes, 42; Noes, 9.

The Report was then brought up and read a third time.

MISCELLANEOUS.

To the deep and lasting regret of the congregation, we have to announce the recent resignation of the Rev. MICHAEL MAURICE, of the pastoral charge of Frenchay, occasioned by the indisposition of part of his family and his intended removal to Devonshire.

D.

THE *Philadelphia National Gazette*, of July 16, says, "A curious public dispute is waged in this city. Two of our clergymen, the Rev. Mr. McCauley and the Rev. Abner Kneeland, have been some days debating before a numerous audience in the Universalists' Church, in Lombard Street, the point, whether a part of the human race will be eternally damned, or the whole ultimately saved. Three moderators or judges have been chosen, who sit behind each of the contending divines, as he urges his opinion, according to his favourite explanation of the text of Scripture. We learn from gentlemen, who have entered the church for a short time, that the disputants seemed intensely earnest, and the moderators profoundly attentive. Stenographers, it is added, are employed in taking down the arguments, in order that they may be reported."—*Times*, Aug. 19, 1824.

LITERARY.

It is the intention of Mr. Worsley, of Plymouth, very shortly to publish a second edition of *Lectures on Nonconformity*, the copies of the first edition having been almost all engaged by subscribers; he has collected much additional matter, with a view farther to illustrate the subjects he has treated of, from Mosheim and other writers on Ecclesiastical History, and intends to add a twelfth Lecture, shewing "That the extreme corruption into which the Church fell was foreseen and foretold by the apostles; that therefore instead of being an argument against our holy religion, it is an evidence of its divine origin." It has been intimated to Mr. W. from highly respectable quarters, that the work would be acceptable to our tract societies if it were at a somewhat lower price: he would be happy to receive any proposals of this kind prior to the work going to press; the next edition will be 12mo. It is his intention also to publish two separate discourses "On the Corruptions which originated from Pagan and from Jewish Origins."

In the press, and in a few days will be published, a Tale for young persons, entitled, *My Children's Diary*; or, *The Moral of the Passing Hour*,—in one vol.

12mo. "The author of this little work has not intended it for very young children. She had in view in its compilation chiefly to amuse and engage the attention of those from ten to twelve or thirteen years of age. And especially to those who have younger brothers or sisters, she trusts it may be found useful."

Glasgow Prizes.

Glasgow College, May 1, 1824.

This day the annual distribution of Prizes was made in the Common Hall by the Principal and Professors, in presence of a numerous meeting of the University, and of many reverend and respectable gentlemen of this city and neighbourhood.

We observe the following names among the successful candidates.

Mathematical Class,—William Gaskell, Warrington.

Ethic Class,—Henry Green, Maidstone; William Gaskell, Warrington; William M. James, Merthyr Tydfil.

Logic Class,—Essay, during the Christmas Holidays, On the Difficulties of acquiring Attention, William Ainsworth, Preston; Seniors, Weatherly Phipson, Birmingham; John Cropper, Warrington; Juniors, William Ainsworth, Preston; Thomas Muir, Muir Park, Glasgow.

Also, admitted to the Degree of Master of Arts—Edward Hawkes, Nampwich; William Lake, Liverpool.

Batchelor of Arts,—Samuel Allard, Bury.

Royal Society of Literature.

THE General Meeting of this Society was held May 6. The President, the Bishop of St. David's, took the Chair. The Secretary, the Rev. R. Cattermole, brought forward the Annual Report of the Society's proceedings. It announces the election of the ten Royal Associates; the names of whom will be found Mon. Repos. p. 253. These ten have been presented with his Majesty's annual bounty of a hundred guineas each. His Majesty has also placed two medals of the value of fifty guineas each, at the disposal of the Society, which for the present year have been adjudged to W. MITTFORD, Esq., for his History of Greece, and to Signor ANGELO MAI, for his literary discoveries in the libraries of Milan and the Vatican. The Honorary Associates of the First Class, elected for "their eminence in the pursuit of literature," who remain on the Society's list, after the nomination of those noticed in p. 253, are as follows:—

BERNARD BARTON; R. DUFFA, Esq.,

LL B.; Rev. T. D. FOSSBROKE, M. A. F. S. A.; W. JACOB, Esq., F. R. S.; Rev. S. LEE, M. A., Prof. Arab. Univ. Camo.; Rev. J. LINGARD, D.D.; Rev. G. MILLER, D.D.; T. MITCHELL, Esq., M. A.; J. MONTGOMERY, Esq.; Rev. J. PARSONS, B. D.; Rev. R. POLWHELL, M. A.; Rev. A. RARR, D. D. F. R. S. F. L. S.; P. F. TYTLER, Esq., Sec. Lit. Class, R. S. E.—*Genl. Mag.*

FOREIGN. PRUSSIA.

New Common Prayer-Book.

From the *Prussian Duchy of Saxony*, June 23.—One of the most important events in the affairs of the Evangelic Churches of the kingdom, and in the history of the Protestant religion in general, is undoubtedly the new Common Prayer-Book, which originated with his Majesty himself. The King has lately caused a new edition of this Prayer-Book to be published, in which some passages are altered from the former edition; it is also rendered more complete by the addition of a greater number of verses from the Bible, and prayers which may be used alternately with the formulary in the Liturgy. The King has also had an extract made from the Liturgy, for those clergymen in towns or country, who have to preach on a Sunday in several Churches, or who have no choirs to sing, that it may be used at least when they are straitened for time. The limitation of divine service to an hour is explained, to include only the reading of the Liturgy, the hymns sung by the congregation between that and the sermon itself, but not the hymn or psalm before the Liturgy; and that after the sermon, with respect to the wishes of the congregation, if decidedly expressed, are to be complied with: it follows, of course, that when the sacrament is administered after the sermon, the limitation of the time has no respect to that ceremony.

The Minister for Ecclesiastical Affairs has notified these changes and explanations of the new Common Prayer-Book to the Consistory of the Duchy of Saxony, and at the same time acquainted it with his Majesty's pleasure respecting the introduction of the New Prayer-Book.

GERMANY.

Reformation of Jewish Worship.

Cassel, June 28.—A new regulation for the religious worship and instruction of the Jews contains the following articles:

"The Rabbis, or the Elders of the congregation, are bound to superintend the worship in the synagogue and out of its walls. The Rabbis must always appear in the synagogues for divine service. All private synagogues and religious meetings are prohibited. There shall be exceptions of the old and infirm. The black card shall be suppressed, wherever it still subsists, as well as all penalties which relate to divine worship. The action relative to divine service, such as the right of taking the law out of the ark, the promulgation of the law, &c., shall no longer be sold by auction in the synagogues. The Rabbis and the Elders of the synagogue (the first in their discourses) must endeavour to put an end to the custom of see-sawing during the prayers, and to that of repeating the prayers in too loud a voice. The young people must be instructed in this respect; and this practice must be forbidden to the singers and those who recite the prayers. All profane tunes during divine service are prohibited. The ceremony of striking the *impious Haman* at the festival of Purim, is most strictly prohibited. Children below the age of five years are not to be taken to the synagogue. All suitable pleasantries, in which the young people sometimes indulge in the synagogues, on the eve of some festivals, on the festivals themselves, as well as the distribution of sweetmeats by the women to each in the synagogue, are strictly forbidden. Some of the religious ceremonies must be accompanied by German discourse on a Hebrew text, which the meaning of these solemnities shall be explained. Funeral discourses shall not be pronounced, except the desire of the family and for a

retribution. On the Sabbath, a discourse shall be held in German in every synagogue, after the reading of the prescribed passage of the Law, and of a chapter of the Prophets."—*Morn. Chron.* July 9th.

ITALY.

An unpublished, unknown Ode of Tasso has lately been discovered and printed at Rome; the subject is religious, and the execution is said to be highly beautiful.—*Morn. Chron.*

Papal Jubilee.—The latest intelligence from Rome states, that on Thursday, the 27th of May, the Pope caused the general Jubilee for 1825 to be proclaimed in the portico of St. Peter's Church, and by notices posted up in various parts of the city. It will commence on Christmas eve this year, and continue twelve months. This event is of every twenty-five years' recurrence, but political circumstances prevented its taking place in 1800.

INDIA.

In December last was established a Native College at Calcutta for the education of Brahmin Students in the Vedant or Brahminical Theology. This is supported by "native, learned and wealthy inhabitants of Calcutta."

We perceive in the Bengal newspapers that "The Friend of India," No. IX., contains a "Review of that part of Rammohun Roy's Final Appeal to the Christian Public, in Defence of the Precepts of Jesus," which relates to Christ's Atonement; also, that another work is published, entitled, "A Reply to Rammohun Roy on the Atonement."

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

The Unitarian Doctrine Briefly Stated. A Friend to Inquiry. (Penzance.)

D. 6d.

A Reply to the Rev. C. V. Le Grice, the Author of "The Unitarian Doctrine Briefly Stated." 8vo.

Richmond and its Vicinity, with a notice at Twickenham, Strawberry-Hill and Hampton Court. Embellished with plates. By John Evans, LL.D.

A Letter to the Right Honourable Lord Ford, Master of the Rolls, on his Retired Exaltation to the High Office of Chancellor. By Daniel French, Esq., Barrister at Law. 2s. 6d.

The Works of Alexander Pope, Esq., with Notes and Illustrations by Himself and others. To which are added, a New

Life of the Author, an Estimate of his Poetical Character and Writings, and Occasional Remarks. By William Roscoe, Esq. 10 Vols. 8vo. Two Portraits of Pope. 26s.

Demosthenis contra Midiam Oratio, ex Recensione Spaldingii, cum Notis Wolfii, Taylori, Marklandi, Augeri, &c. Textui apposita est Lectio tum Reliskiana, tum Taylorana. 8vo. 6s.

The Last Will of the Emperor Napoleon, comprehending the Codicils and all the Documents annexed to it, copied verbatim from the Original Will, in his own Hand-Writing, now lying at Doctors' Commons. In French and English. 2s. 6d.

A Descriptive History of the Steam

partial research into facts and circumstances was not necessary for the purpose; an active imagination was more serviceable, and Dr. S. appears to me to have been greatly indebted to it, for the supply of his materials, as his representations bear little resemblance to the past or present state of Geneva. I am glad, however, that Dr. S. has directed the attention of your readers to the history of the Church of Geneva during the golden age of its orthodoxy: few persons in England, nor does Dr. S. himself, possess any correct knowledge of the spirit of that Church, at least he did not before he wrote the postscript to his two letters, otherwise it would never have entered his mind to cite the case of Servetus, as the last instance of cruel intolerance in that city. For nearly a century after the murder of Servetus, the most bitter spirit of persecution inspired the orthodox clergy of Geneva; many persons were sentenced to death for dissenting from the creed of Calvin; and banishment, fine and imprisonment, were lavishly dealt out to minor heretics. Indeed, it would be difficult to name a place, where excessive intolerance and cruel persecution were so incessantly active as at Geneva, in the blessed times that preceded the death of the venerable Benedict Pictet. Cruelty seems to have been here a prominent feature of the Calvinistic church; and lest the victims to orthodoxy should not be sufficiently numerous, sorcery was made a capital crime, punishable by death, and in the short space of sixty years, so many persons were burned for this supposed offence, that if we compare the whole population of Geneva with that of England only, and suppose a proportional number of sorcerers to have been executed here in the reign of George the Third, it would amount to one hundred and twenty-five thousand! * The case of Ni-

Christian virtue; but candour obliges me to notice the polite forbearance of the Doctor, in not associating the adjective ruthless with its almost inseparable adjuncts (monster or villain): these he left to be supplied by the reader.

* The population of Geneva amounted to about 12,000, and the executions for sorcery in sixt years were one hundred and fifty.

colas Antoine is very imperfectly stated by Dr. Smith: he tells us he was a poor man evidently deranged, who was strangled and burned for apostatizing to Judaism. There is much reason to believe that Nicolas Antoine was a sincere but timid Unitarian, who became delirious from the extreme agitation of mind excited by the struggle between a sense of duty and a dread of punishment. I shall quote what I have stated respecting him in the second volume of my *Travels*: it is extracted principally from Picot's *Histoire de Genève*. The writers of the time when the execution took place were too much prejudiced to give a fair statement, but sufficient is shewn to prove the diabolical spirit of the orthodox clergy, by whom the persecution was instigated. "Nicolas Antoine embraced the Protestant religion at the age of twenty: he is described as possessing very amiable manners and correct morals: he was appointed pastor in a Genevese church near Gex, a few miles north of Geneva. He was much addicted to the study of the Hebrew Scripture, and was said to be inclined to Judaism, taking all his texts from the Old Testament and repeating the Apostles' Creed with a faint voice. His congregation was much attached to him, and did not notice his peculiarities, till preaching one day on the second Psalm, he declared that the prophecy did not relate to Christ but to David. The next day he was seized with a brain fever, and exclaimed against the Trinity. During his frenzy, he escaped from his keepers, and was taken to the hospital at Geneva to be cured, but the pastors of Geneva desired that he might be put in prison. In this state of mental derangement he was examined and declared to be a heretic who deserved death; he was strangled and burned under the walls of Geneva in 1632, at the age of thirty."

Granting that a sincere conversion to the religion of Moses were a crime, yet how slight is the evidence of that crime in this case! Indeed the annals of the Church of Rome present few instances of intolerant cruelty, to compare with the execution of Nicolas Antoine. There were at that time some of the Genevese pastors who did not approve of the act, and a few

years afterwards, many of them became convinced that the dogmas for which they and their ancestors had been so cruelly tenacious, were unfounded in scripture and opposite to the mild spirit of the gospel; they therefore made an effort to be relieved from subscription to the creed of Calvin, but they did not succeed till after the year 1700.

Dr. Smith seems very desirous to have it believed, that after this, the morals of the Genevese became very lepraved, in consequence of their departure from the rigid principles of Calvin. "Scarcely" (says he) "was the venerable Benedict Pictet cold in his grave, when a general lukewarmness and a manifest departure took place, with regard to the great doctrine of the Reformation, salvation and holiness by grace, through faith in a Divine Redeemer. I appeal to all who inquire into the history of Geneva, whether it is not an undeniable fact, that the relaxation of manners among all ranks of his fellow-citizens was increased and spread, in proportion to the departure from the old theology. Is it not a fact that open *infidels* and *immoral persons* have exceedingly multiplied, that such characters, perfectly notorious for infidelity and vice, come regularly to the holy communion whenever the routine requires it, without remonstrance and the smallest impediment, and that blasphemy and profligacy have increased at a fearful rate, without any counterbalancing increase of pious, humble, sober, and virtuous Christians?"

From this confident appeal of Dr. Smith, and from the whole tenor of his letters, a person unacquainted with Geneva, might conclude that the inhabitants of this little Republic were notoriously irreligious and immoral, and on the other hand, that Geneva in the days of its orthodoxy was indeed a city set upon a hill, filled with holy men and sincere Christians. Now I boldly challenge Dr. Smith to name any city of equal size where Calvinism is the dominant religion, or indeed any city containing twenty thousand people, either in Protestant or Catholic Europe, equally advanced in civilization, where, among all classes, public or private morals are more correct, where there is less vice of any kind, or where

so large a portion of the population has received a religious education, and is so well instructed in the evidences and leading principles of Christianity. I have been in almost every large town and city in England and Scotland, and in several cities on the Continent, but I know none that can compare with Geneva in these respects.

It should also be borne in mind, that a large number of the lower class in Geneva, both domestic servants, porters and labourers, are either Catholic-savoyards or natives of the more orthodox Cantons, for whose religious principles the Pastors of Geneva cannot be considered as responsible. By the partition of Europe in 1815, Geneva received a considerable increase of Catholic population, whereas in the orthodox days of the Republic, the number of Catholics within its walls were few, and the whole population scarcely exceeded half its present amount: yet if the evidence of contemporary writers may be believed, there is much reason to conclude that, even in the halcyon days of the Republic, when its faith shone so bright, the morals of the inhabitants were not so good as at present. At that period, avarice, selfishness, deceit and sensuality greatly prevailed, though often cloaked under the semblance of piety; there were abundance of long prayers and many outward religious observances; but the evidence of Bishop Burnet cannot be doubted; his faith was in perfect accordance with that of the Church of Geneva; and he says the orthodox Genevese were notorious for cheating and insincerity. He visited Geneva in 1685, and tells us, "The public justice is quick and good, and more commended than the private justice (honesty) of those who deal in trade. *A want of sincerity is much lamented by those who know the town well. There is no public lewdness tolerated, and the disorders of that sort are managed with great address.*" The religious sensualists of those days seem to have adopted the sentiment of Milton's Comus,

"—'Tis only daylight that makes sin."

Again and again did the avaricious spirit of the Genevese render them the dupes of charlatans, who pre-

tended to possess the art of making gold, and offered to enrich the citizens; some said that they desired the gold to enable them to serve the Lord, by supporting the hospital, but the governor of that establishment told them, they could not serve God with money of the Devil's making. In these orthodox times, when, according to Dr. Smith, the morals were so much purer than at present, it is true the sabbath was most sanctimoniously observed; the shepherds were forbidden to sound their horns on that day to collect their flocks; no public worship of any other church was tolerated; even the Prince of Brandenburg, in 1671, was not permitted to have the Lutheran service performed in his own house. *None could receive the Lord's Supper without a licence from their pastors, and those who did not receive it, were subject to heavy fines or banishment.* Any person who kept his bed for three whole days without sending for a pastor, was subject to fine; the nurses and relations were also fined. The soldier who kept guard fell upon his knees in the street, and repeated prayers before opening and shutting the gates. No wig was allowed to descend more than six inches below the chin, and the head-dresses of the women were not allowed to rise higher than six inches above the forehead.

What would have been the language of Christ had he visited the Pharisees of Geneva at this period, when the fires, lighted by cruelty and intolerance, were scarcely extinct beneath their walls? "Ye hypocrites, ye pay tythes of mint and anise and cummin, and neglect justice and mercy and honesty, and the weightier matters of the law."

I have little doubt, however, that there were in Geneva at that time, as well as at the present, many sincere Christians and virtuous men; but I do not believe that the inhabitants generally, were more virtuous than the modern Genevese, notwithstanding the confident assertions of Dr. Smith to the contrary; and, what is still more to the purpose, notwithstanding the efforts made by the French Government to demoralize the citizens when Geneva was united to France.

I trust I shall be excused for dwelling some time on the charge of immo-

rality brought by Dr. S. against the Genevese, as he plainly infers that this increase of vice is a direct consequence of their departure from the orthodox theology of their forefathers. Similar charges have been often made against Unitarians by a certain class of Christians, but frequently in so vague a manner, as not to admit of an answer. Here, however, we have a bill of accusation against the people and pastors of a whole state, of which the majority are Unitarians, or hold the doctrine of the Trinity to be unscriptural and of human invention. "Is it not a fact," (says Dr. S.,) "that open infidels and immoral persons have exceedingly multiplied in Geneva?" I reply directly, No; but even were it so in some degree, after many years of war, and consequent demoralization in countries that were the seat of war, (of which Dr. S. takes no account,) it would not be fair to attribute it, as Dr. S. does, to the change of faith or the want of religious care in the pastors. Several Englishmen, heads of families, who had resided some years in Geneva, and who were by no means partial to the Genevese Church, expressed to me, when I was there, their admiration of the correct state of morals in that city. It is true, an Englishman, a partisan of M. Malan, published a paper, in which he said the religious principles of the English youth were exposed to much danger in Geneva; but I believe the charge was generally felt by the English parents there, to be most unjust. W. C. Marsh, Esq., a respectable member of the English Church, thought it his duty publicly to refute the calumny. "Being myself" (says he) "the father of a family, I have had occasion to ascertain, that there is not any place of education, in which the morals of young people are less exposed to danger, or their religious principles less likely to be injured." This I believe to be strictly true. There may be irreligious or immoral men in Geneva: can Dr. S. name any town or religious community of which the same may not be predicated? Yet I may safely repeat here, what I have stated in my Travels—"There is a correct tone of moral feeling at Geneva, which would occasion any one to be coolly received in society, and even shunned, whatever were his wealth.

who was guilty of any great breach of moral duty." M. Malan, I believe, knew little of the state of society in other places, or of mankind generally, but from books, when he began to declaim against the Genevese. If we could estimate fairly the moral character of a people, we ought not to compare them with an imaginary community of saints, but with other people of the same period, and in the same state of civilization, and we ought to reside with both nations that we compare together.

When Dr. S. represents the increase of vice and profligacy and the relaxation of manners to be notoriously great in Geneva, I am compelled, from my knowledge of the contrary, to remind him "*that he writes from his own resources only*," and that he would have done better, not to have relied on those resources, but to have made himself more certain of the facts. I repeat again, that until Dr. S. can name a single city in Europe of equal size and equally civilized, where there is less relaxation of manners, less vice and profligacy, less irreligion or blasphemy, than in Geneva, I must maintain that he has either written under great ignorance of the subject, or that he has brought forward an accusation against the Genevese, which is both unmerited and unjust, and this for no better reason, than that their religious creed does not agree with his own.

An anonymous writer in a review, trusting to his own resources, may, with a single dash of his pen, make what assertions he pleases, without fear of being responsible for their truth; thus the author of an article in the Eclectic Review, has boldly stated that what I have said in my Travels, of the persecuting spirit of Calvin and the Genevese Church, is false; he well knew that assertion was easier than proof, and he knew also that with a certain class of readers his assertion would pass current without examination. When a writer comes forward in his own name, to accuse or defend others, the case is different; he ought to be less confident in his accusations, unless he be prepared with his proofs; for some regard to truth is expected even from religious controversialists, if they fight under their own banners.

I believe the charge of irreligion is sometimes made against the Genevese by certain young Englishmen who visit that city soon after their arrival on the Continent, and who, from neglect in their education, have no idea of religion as an internal principle forming the rule of life, but consider the whole religious duty of man to consist in going to church at stated times, and in abstaining from cards and fox-hunting on a Sunday. Now, such persons seeing public and private amusements going on upon the Sunday evenings, conclude that the Genevese have no religion whatever. Sunday is regarded by the Genevese, as it is generally both by Catholics and Protestants on the Continent, as a day for religious worship and instruction, and for rest and relaxation also; and after the public services are over, tea parties, and public and private amusements commence. Without entering upon the question, whether the sabbatical observance of Sunday is commanded in the New Testament, I shall proceed to state, that in few cities on the Continent is Sunday so decently and religiously observed as at Geneva; the gates are closed during the hours of public worship, no carriages are allowed to pass, nor is it considered respectable to be seen in the streets at that time, except in cases of urgent necessity: after ten o'clock at night, profound silence generally prevails within the walls.

I shall not repeat what I have stated at some length in my Travels, respecting the great care taken of the religious education of the young persons of both sexes in Geneva, nor the interesting ceremony of their admission as members of the church, when they make a public profession of their faith, and partake of the Lord's Supper; but shall here quit this part of my reply to Dr. Smith's accusation. Should any of your readers think I have been too prolix, let them bear in mind the serious nature of the charge I am repelling. According to Dr. Smith, a departure from what he deems orthodoxy, is attended with a notorious increase of vice and infidelity, or, in other words, Unitarianism is the parent of demoralization and impiety. This is the plain inference from Dr. Smith's letters; but I deny

altogether the fact on which the inference is founded, and I challenge him to the proof. I deny, also, that the Genevese in the golden age of their orthodoxy, were the righteous people Dr. S. would have us to believe; but on the evidence of Bishop Burnet and contemporary writers, I have no hesitation in expressing my firm conviction, that they were greatly inferior in moral virtue to the Genevese of the present day.

The other parts of Dr. Smith's accusation respecting the conduct of the Genevese Pastors to M. Malan, I intend to form the subject of a second letter, in which I hope to shew that Dr. S. has written from very imperfect data, and has hence greatly misrepresented their case. The principal cause of blame rests not in the conduct of the Pastors, but in the ancient constitution and combination of Church and State. From the establishment of the Reformation in Geneva to the present day, the principles of religious toleration have never been fully adopted in that city; indeed, for more than a century after the Dictatorship of Calvin, Geneva was the very sink of intolerance: no religious worship but that of the Genevese Church was allowed to be performed even in private houses! So deeply and permanently did the intolerant spirit of Calvinism pervade the civil as well as the religious institutions, that if the permission to worship publicly has afterwards been granted by the Republic to some other sects, it has always been conceded not as a right, but as a special favour, revocable at the option of the government. I except the Catholic population recently united to Geneva by treaty, to which the liberty of worship would be of course guaranteed. We may pity the Genevese for not having emancipated themselves entirely from the remaining chains of orthodox intolerance: it is but justice, however, to say, that few places on the Continent can boast of possessing more religious freedom than this little Republic. Excessive caution has always been the character of the Genevese Government; and surrounded as it nearly is, by powerful and not friendly states, we need not wonder that the dread of internal divisions has made the magistrates jealous of the introduction

of religious opinions, at variance with those of their Established Church.

I cannot blame the Genevese Pastors for removing M. Malan from their community; it was scarcely possible for them to do otherwise; but if they have in any way since obstructed him in the free exercise of public worship according to the dictates of his own conscience, I am willing they should receive all the blame they may merit. That the Genevese Pastors were not blamable for removing M. Malan from their community, and that they exercised towards him great patience and forbearance, I think even Dr. Smith must admit, when he impartially reflects upon all the circumstances. Every religious society has the right to make by general consent such regulations as may be deemed necessary for its own government, to which all who continue in the society are bound to adhere. The Church of Geneva thought proper to prohibit the introduction of certain disputed doctrines into discourses from the pulpit; or, if the introduction were unavoidable, it required that the preacher should confine himself to scripture language. M. Malan, disregarding these regulations, not only made those doctrines the principal subject of his discourses, but represented all who did not believe therein in his own manner, as unworthy the name of Christians. What would Dr. Smith say, were a preacher among the Independents or Methodists to declare in his discourses that all his brethren in the ministry were in a state of deplorable and damnable error; that the doctrine of the Trinity was false, and all who believed in it were idolaters and had no hope of salvation? Surely Dr. S. must admit, that if after being remonstrated with mildly again and again, the minister still persisted in preaching against the Trinity, and in calling his brethren idolaters and enemies of the gospel, they would be imperiously obliged to expel him—"A house divided against itself cannot stand."—Now, *mutato nomine*, this is exactly the case of M. Malan and the Church of Geneva.

Dr. Smith says that "M. Chenevière and his *ruthless associates*," the Pastors of Geneva, have done all in their power to plunge M. Malan, that good

man, and his family, into a state of the deepest poverty, into utter destitution, and he is very angry at M. C. for saying the gates of fortune are thrown open to M. Malan;—the assertion is nevertheless true. I am far from believing that M. Malan was influenced by mercenary motives to dissent from the Church of Geneva; but there is much reason to conclude, from his vacillating conduct, that we should have heard nothing of his dissent, had he not been strongly urged on by a zealous and opulent party in this country. This party has not only made him liberal presents, but has induced many British parents to send their sons to be educated by him on very high terms. He had, when I was at Geneva, eight or nine pupils, who paid, as I was informed, each 200 Napoleons per annum, or about £160 sterling; now, with these terms, and the Genevese style of living, he could scarcely gain less than £900 clear profit each year, a sum which he could hardly have realized in thirty years, from the small salary of which he was deprived, as a minister of the Genevese Church. That the pupils were sent to M. Malan on account of his religious opinions, I offer his own testimony in proof. I was one morning seated with Mr. Rooke, the respectable clergyman of the English Church at Geneva, when M. Malan opened the door; he retired on seeing Mr. R. engaged, but the next day he waited upon him again, when the following dialogue took place:—M. Malan—"I come, Mr. Rooke, to inquire what are your religious opinions as a minister of the Church of England, on certain doctrinal subjects; a Scotch lady, Mrs. M—t—d, has placed her son under my care, but she is not willing that he should attend the English Church, unless she is certain that your religious belief is the same as my own."—Mr. R. "I have no objection to answer your inquiries as far as I am able."—M. M. "Well, then, to save time, I will first ask you, Mr. Rooke, whether you are fully assured of your own salvation?"—Mr. R. "No, indeed, I am not, and I should deem it presumptuous to believe that I was. I consider the Christian life as a state of trial and warfare, and that we cannot be assured of our

own safety till the trial is over." M. M. "I see we differ essentially; I am quite certain of my own salvation, and I believe every true Christian ought to be so."—From this difference M. Malan said the young gentleman could not, conformably to his mother's instructions, attend the services of Mr. Rooke in the English Church; and they parted with much civility to each other, M. M. concluding with, "I dare say, Mr. Rooke, you may think me over zealous, *trop exalté*, and I may think that you are deficient in zeal." The conversation took place in the French language, but was substantially as I have given it; and as it was intended to be a protest of M. Malan's difference from the faith of the English Church, there can be no impropriety in making it public. I have not the slightest unfriendly feeling to M. Malan, and I am sincerely glad that he has found what he conceives to be the path of duty leads to a handsome competency; his opposition to the regular clergy may do much good, for the energies of public bodies, as well as of individuals, (to use an expression of Dr. Johnson's,) grow stagnant, without external ventilation. M. Malan would, however, do well to preach what he believes to be the truth firmly, without stopping by the way to anathematize those who differ from him. I confess M. Malan's doctrine of Final Perseverance, or, that "*when a man is become a chosen vessel, one of the elect, he cannot afterwards fall from salvation, whatever crimes he may commit*," appears to me more likely to encourage presumption and spiritual pride, than the Christian virtue of humility; nor can I see how the moral conduct of the Genevese would be improved by adopting it. I trust they are too enlightened to return to the intolerant principles of Calvin; they may, however, derive consolation and benefit from looking back on the gloomy and galling superstition from which they have escaped. In my next, I purpose to examine Dr. J. P. Smith's charges more particularly.

ROBERT BAKEWELL.

[To be continued.]

Dr. J. Pge Smith in Reply to Professor Chenevière, on the late Theological Controversies at Geneva.

(Concluded from p. 474.)

Homerton,
Sept. 10, 1824.

SIR,
TO trespass a fourth time on your indulgence and the patience of your readers, is an unwelcome task. That I may not exceed proper limits, I fear that I must use more of assertion, and introduce less of evidence, than will be agreeable to me: but necessity is laid upon me; and, if any of your correspondents should require the proofs of any part of my statements not already so fortified, I shall be happy to answer the call.

VII. *M. Curtat*, one of the clergy of Lausanne. *M. Chenevière* styles him Dean (*Doyen*), an academical title, as I believe, and not ecclesiastical. From *M. C.*'s declamatory paragraph it appears that this gentleman plumes himself upon something which he calls orthodoxy, and that he has, in some way, denounced or protested against his Genevese neighbours.—What he has done I know not, nor am I concerned to vindicate him or his measures. I have been informed that he and his associates hold the Deity of Christ, while, in other respects, they are at different degrees on the scale of doctrinal Pelagianism and practical formalism: but we cannot forget that truth is despoiled of its excellency, if it be "held in unrighteousness," if it be degraded to be the badge of a party, if it be maintained in the spirit of rivalry and hostility. A century ago, *M. de Crousaz* (who died in 1748, a man certainly of great literary merit) did that for lowering the standard of religion in the Pays de Vand, which *Ostervald* did in the west of Switzerland, *Werenfels* in the north, and *Alphonsus Turretin* at Geneva. *Mr. Gibbon* says of him, "His divinity had been formed in the school of *Limborch* and *Leclerc*; in a long and laborious life, several generations of pupils were taught to think, and even to write; his lessons rescued the Academy of Lausanne from Calvinistic prejudices." (*Miscellaneous Works*, published by *Lord Sheffield*; I. 58, 4to ed.) *Mr. Gibbon* knew well how

to appreciate such services. Of one of the ministers of the following generation, *M. Allamand*, Pastor of Bex, he writes, "He is one of the finest geniuses that I know.—Philosophy is the subject which he has the most deeply studied.—Unknown to fame, and discontented with mankind.—He is a country-person, who gulls the clowns.—He had some measures to keep: and I much suspect that he never shewed me the true colours of his secret scepticism." (II. 266, and I. 71.) This language cannot be mistaken. We know what was the historian's philosophy; how he had learned to keep measures; and what example he set, in his own works, of literary integrity. The tendency of such a state of things as here met his encomiums, is easily perceived: nor is it difficult to calculate what must have been the effect, in sixty or eighty years, upon the religion of the Church and the Academy. Of late, however, piety has begun to revive in the Pays de Vand. A respectable number of the suffragan ministers, (who hold a rank resembling that of curates in the Church of England,) some of the parochial clergy, and not a few of pious and intelligent people in different parts of the Canton, have manifested a zeal and attention to religion similar to that at Geneva: and this has been accompanied with a return to the old theology. *M. Curtat* and a powerful majority of the clergy have first vilified these good people, by gross misrepresentation of their doctrines and attacks upon their character; and then have prevailed with the Government of their Republic to commence against them a persecution which, if I had space to detail the particulars, your enlightened readers would say was worthy of Madrid or Lisbon. Here the Council of State of Geneva appears in a very honourable contrast with that of Lausanne. The former, after having proceeded with apparently extreme jealousy, caution and reserve, has ended by nobly protecting the Dissenters under its jurisdiction. The latter has unhesitatingly lent itself to the mad intolerance of the ruling party of Pastors and Professors. On Jan. 15th last, it published a decree prohibiting, under the penalty of severe fines and imprison-

ment, all meetings for religious worship or instruction other than those of the Established Church. On the following day, a circular letter was issued to the officers of government throughout the Canton, enjoining a rigorous enforcement of the cruel and detestable decree. This document, in the true style of Jesuitical hypocrisy, declares, that the Council does not at all pretend to enter into theological discussions, or to disturb men's consciences, or to meddle with the religious opinions of individuals, or "to restrain the liberty of THINKING" (*ni de gêner la liberté de la pensée*). This has been followed by another decree, in May, which denounces fines, imprisonment, or banishment, upon the most private kind of religious assembly, or even the admission of a single visitor to family worship. Dean Curtat is known to be a primary mover in these almost incredible measures. I feel no disinclination to commend him to the tender mercies of Professor Chenevière.

VIII. *M. Pierre Mijanel*. I esteem it an honour to call this Christian minister my friend. He is a native of the South of France, where his father is the pastor of a Protestant church. He was educated in the Colleges of Montauban and Lausanne, and was, in due time, appointed either assistant minister or copastor in the church at the former place. Upon the second restoration of Louis XVIII. he was ejected (*destitué*) from his station. I never thought it advisable to inquire into the reason of this act of the royal and paternal government, not doubting but that both the act and the motive were *worthy of a son of St. Louis*. Some other Protestant ministers in France, at the same time, received similar kind messages. It was sufficient for my satisfaction, that I could not perceive that this circumstance, though it deprived my friend of his means of temporal subsistence, at all diminished the apparent esteem and cordiality of the most respectable Protestants, in Paris and other places. Neither, I am still more happy to say, has this part of his history prevented his officiating very frequently, as an occasional minister, in many parts of France. But he has been appointed to no other pastoral charge. In the Protestant churches, the people elect,

or the consistory nominate; but the confirmation of the appointment lies with the king.

M. M. spent half a year at Geneva, in 1817 and 1818, discharging the public and private duties of a Christian minister, in connexion with the Dissenting congregation to be mentioned in the next article. In January 1818, he was verbally directed by the Lieutenant of Police to quit the Canton, after a few days which would be granted him for his personal convenience. He requested to know the reasons of this mandate, and the law upon which it was founded. This was refused him, and the same evening he received a written and formal order to quit the territory of the Republic in twenty-four hours. Imprudently, as I humbly think, he wrote a letter of remonstrance to the Lieutenant of Police, and declaring that he would yield only to a forcible expulsion. Yet I cannot but admire the simplicity and integrity of his mind, in this proceeding. He said, in his letter, "Ever since I came to Geneva, my occupation has been to preach the word of God; to exhort children to obedience, grown men to temperance, righteousness and piety, the aged to patience, the dying to the hope of heaven, and all to faith in Christ." Notwithstanding this rather irritating conduct, the Government shewed more forbearance than could have been reasonably expected. They suffered three or four days to elapse, and then sent M. M. to the frontier, under an escort of *gensd'armes*.

M. C. makes no allusion to these facts: a pretty strong proof that M. M.'s conduct, during the few months of his residence at Geneva, was both morally and legally irreproachable. The general opinion was that the clergy were besieging the government with complaints and solicitations; and that it was judged advisable to gratify them by expelling an alien, while it was determined, but not yet clearly avowed, to protect their own citizens in the measures of peaceable dissent. M. C.'s charges against M. M. are three. (*Mon Repos*. p 8.)

1. That "in 1818 he wrote against the Pastors."—M. M., with his characteristic openness, very soon after his arrival at Geneva, printed and sent round to the Pastors a letter of five

quarto pages, dated August 18, 1817. It is elegantly drawn up, and devoted almost solely to the inculcating of tolerance, charity and good temper towards persons who differ in religious opinions. It is an absolute misrepresentation to say that it is "*against* the pastors." It is *against* no one: it is merely a pleading against the *principle* of persecution, and in defence of universal religious freedom: and it is throughout in the most respectful style of address. I venture to say that, were the whole of it to be inserted, it would give universal pleasure to your readers, and would do honour to the pages of the Monthly Repository: but I will request admittance for only a few paragraphs.

"—To write or speak against differing opinions is not hostility. Such contests, when conducted with honour and integrity, are innocent: yea, more, they are noble and highly to be commended; and their issue, sooner or later, must be the triumph of truth.—I would expose myself to be smitten by both parties,—[in protesting against]—encroachments of any kind committed against liberty of conscience, the right of judging for one's self of the truths contained in the word of God, the right of expressing to others the sincere opinions which we form.—The oppression which aims to shut the mouth of an adversary, in order to get a cheap and worthless victory, is nothing else than tyranny; it is a criminal war against both God and man; it is the very ravaging of the church of Christ; it is the greatest obstacle that can possibly be opposed to the progress of Christians towards those days of knowledge, peace and prosperity, which shall certainly be at last enjoyed.—Each party ought to say to its opposite, We want not to be your judges, any more than we admit you to be ours: preach your doctrine; we will preach that which is agreeable to our judgment and conscience; and God will prosper what he approves.—You are divided in opinion, but be united in charity.—This harmony of hearts—will bring on happy times."

2. That M. M. "has gone from place to place doing mischief." Such general charges certainly are out of the reach of reply. Let M. C. say what he means, and I have no doubt

but that M. M. will meet him in a manly and candid manner.

3. That "he was condemned, some months ago, to fine and imprisonment by a French tribunal, for having in various places set parishioners against their pastors, and turned them to Methodism." Any of your readers, Sir, from Cornwall to Caithness, will in a moment see how to translate this into plain English. But it might appear a disregard to impartiality, if I were to withhold the facts alluded to. Few need to be informed that the enjoyment of religious *freedom* by Protestants in France is, in practice, far inferior to the *toleration* of our country. My esteemed friend Méjanel is pious, amiable, upright, well-informed, and an engaging preacher, and he is not habitually imprudent: but I do not believe that he regards extreme caution, which, perhaps, some of the best of men would call worldly wisdom, as a cardinal virtue. In the spring of 1823, at a village in the department of the Aisne, he conducted some religious services without observing the restrictions of the law as to place and the number of hearers. In so doing he gave offence to a neighbouring Protestant pastor. For this he was prosecuted, and condemned by the first tribunal to three months' imprisonment and a fine of 200 francs. He appealed to the next higher court, which was held at Laon; and this repealed the sentence of imprisonment, but confirmed the fine. The barristers, almost if not quite unanimously, maintained that the lower court was in error, and that the law had not been violated: and the Judges and the King's Attorney treated M. M. with marked respect. The whole proceedings made a remarkably favourable impression, through a very extensive and populous district; and the Protestant minister who had taken a part in the prosecution, very shortly after manifested a friendly disposition.

Now, I request the reader to judge of the integrity and candour of M. Chenevière's insinuations.

IX. *The New Church*, as it is called; or the Society formed in 1817, upon the simple principle of the New Testament, a voluntary and congregational union for celebrating the ordinances of Christian worship and instruction. M. C. admits that these

Dissenters have "given an example of integrity" by their open secession : but he also affirms that their "heads have put out several pieces with the same intention," of depreciating the established Church, and that their conduct has been "indecorous and lameable."

To the account already given of this Congregational Church, (pp. 405-407,) I need not add much. It has no pastors, M. *Æmilius* Guers and I. *Empaytaz*. M. *Gonthier*, one of a first pastors, finished a short, but only and useful, course in January 1823. From personal knowledge of him and M. Guers, I feel myself really honoured in having an opportunity of bearing testimony to their intellectual and moral characters, their requirements in literature and theology, their scriptural piety and zeal, their noble disinterestedness, and their arduous and painful sacrifices which they made to their honest convictions. The members of this church are partly *Adobaptist* and partly of the opposite persuasion ; but they can maintain purity and harmony, without rigid uniformity. They make no terms of communion but the evidence of sincere religion, and acknowledge no ecclesiastical regulations but those of the New Testament. Their place of worship is a part of a private building, fitted up as they have been able, and much too small for their congregation. I have been assured by persons worthy of credit, that, had they a sufficient place of meeting, they would probably have a thousand attendants. But, in a walled and densely built city it is scarcely possible to obtain building-rooms, and only at a tremendous price. It would be worthy of the liberality and munificence of the Council of State to grant them the use of one of the churches, at hours when it is not used by the old congregation. Such a boon would injure no one ; it would be only similar to the joint use of the same church which, in some parts of Switzerland, (as I have read,) is enjoyed by Protestants and Catholics ; and it is well merited by a moral and exemplary body of Christians whom a wise and generous government will soon learn to appreciate.

I know of no publications from the members of this church which can fall under M. C.'s censure. Perhaps

M. Bost may be one of their number ; of his pamphlet I have given some information before. (P. 473.) Nothing could be more cruelly unjust than to represent, as in any way disrespectful, the *Address* of this church, cited in p. 406. That would be, indeed, to realize the fable of the wolf and the lamb. Neither can I say any thing about the charge of "indecorous and blameable conduct," except, that it is contrary to all my conceptions of probability, and that, in the absence of all evidence, I cannot believe it.

X. M. *Cæsar* Malan. I must content myself with a most imperfect notice of this excellent man ; or I should transgress all reasonable limits. M. Chenevière has occupied twenty-two columns in aspersing him : but, to any serious person who will impartially reflect, I think that the tenor of those pages will furnish its own antidote. I must also request the candid reader to turn to pp. 323, 324, 405-409, of this volume.

In the Established Church of Geneva there are about 25 *pastors*, who serve the five churches of the city, according to a system of rotation. These, with the country pastors of the Canton, constitute the *Venerable Company* ; and, with the addition of some *Lay-Elders* and *Government-Officers*, they form the *Consistory*. (I request the reader thus to make correct a clause in page 324.) There is also a class, whether limited in number or not I do not know, called *Ministers*. These are young men who have gone through the eight or nine years of study in the Academy, have received the honourable testimonials of the Professors, and have been approved and *ordained* by the Company. These are called upon to preach as circumstances require ; and are promoted to vacancies in the pastorate, as they occur. Of this class was M. Malan. He was also one of the *Regents*, or Tutors, of the College. Till 1815 or 1816 his religious views resembled those of the majority of his clerical brethren ; his eloquence procured him admiration in the pulpit ; and his high order of accomplishments made him a favourite in the literary and polished circles. Serious reflection, the conversation of Dr. Mason of New York, and of Mr. Haldane, and the devout study of the New Testament, were the

means which operated a gradual, but at length very decided, change in his religious sentiments and affections, and in his entire character. This change, of necessity, was indicated by his preaching; and the impression, favourable and unfavourable, which it made upon the public mind was very great. Other events coincided to increase that impression. The declining of MM. Gonthier and Guers to continue in the Establishment, when they had finished most honourably their academical course; the formation of the Dissenting Church; the various other circumstances detailed in these papers; and the rekindled vigour of a respectable minority in the pastorate, in preaching the doctrines of the New Testament; all concurred to stimulate the feelings of all classes. The citizens of Geneva may be called one family. They almost universally know, and take a lively interest in, the affairs of each other. Neutrality is difficult and hardly possible. It scarcely needs to be said that opponents were far more numerous than favourites and friends. The lowest vulgar shewed their propensities by assaults and horrid outcries. The paragraph-writers for the Paris newspapers sent flippant statements, full of that misrepresentation which is produced by ignorance when coupled with malevolence. The majority of the clergy acted as Lord Clarendon says that description of persons usually do act, when thrown into critical and delicate conjunctures of affairs; with great bustle, but with very little moderation or wisdom. The Supreme Authorities of the Republic, during this difficult and anxious period, appear to have conducted themselves in a manner which entitles them to much praise. If, in two or three instances, they yielded too much to the importunities of the powerful and vindictive party, great consideration is due to the perplexing and untried circumstances in which they were placed. But, all things considered, they acted with prudence and some liberality.

The Company then published their *Regulation* of May 3, 1817, (see p. 5, of this vol.) in one point of view an artful snare; in another, a flagrant invasion of natural right, of common sense, of justice, and of religion. M. Malan long declined to submit to this

preposterous requirement. At last, by importunities and softening explanations, he was prevailed upon to sign it; for which he afterwards severely blamed himself. M. C. charges him with insincerity in this action. (P. 66.) The facts of the case, even according to M. C.'s own representation, do not appear to me to sustain this accusation. Had M. Malan acted from such a motive, the probability is, that he would have quietly sat down and enjoyed the fruits of duplicity. Abundant examples and venerable sanction for such conduct were not far for him to seek. But I believe, upon satisfactory grounds, that, unnerfed in the first place by parental and by still more tender pleadings, he was induced by persons who, perhaps, felt more for his temporal interests than he himself did, to confide in the Company's admitting such an explication of the *Règlement* as would only prohibit discussions on abstruse points, which he had never any inclination to bring into the pulpit; and that his characteristic style of awakening addresses, on the necessity of faith, repentance and holiness, would not be construed into a violation of the engagement. I think this the more probable, as the copy of the *Règlement* which I received about that time differs from that given by M. C. precisely in this very way. I could preach, fully and freely, my Calvinistic sentiments, without intrenching upon what *might seem* to be the sense of the first and third restrictions, as first published. M. C. tells us how this difference happened (Mon. Repos. pp. 5 and 6 of this vol.): and also says that the Regulation "did not oppose the publication of theological doctrines, either in writing, without reserve; or in the pulpit, if there explained *briefly and mildly*, and when the subject led to them." It does not appear, however, that the Venerable Company gave to those for whom they legislated, any instrument for measuring the quantity and quality of the said explications. M. Malan soon found, to his cost, that the allowance was subject to no definite rule, and that the whole was a trap which arbitrary power could use at its pleasure. In consequence of his subscription, he was allowed to preach. He delivered, I think, two sermons: and then the

Company issued their order to forbid him the use of any pulpit. It is impossible for me to give any information upon the character of these sermons. If I might judge of them by the analogy of those discourses of M. Malan which I have read, I should say that they were luminous, tender, awakening, discriminating, evangelical and practical, in a high degree: but to say that his sermons (so far as I have read or heard any of them) contain arrogant denunciations, discussions on the subject of Predestination, or assertions of "the inutility of good works," would be grossly untrue. But this is not the ground which I take. I must repeat the position laid down in my first letter, that M. Malan had the same right to preach his religious sentiments that his opponents had to preach theirs. I may even go farther, and assert that, upon their principles as a Church-Establishment, he had a much greater right; for his doctrines are no other than those of their own original Confessions, which, if the regulation of J. A. Turretin, of 1706, be still in force, (see p. 409 of this vol.,) they have engaged *not to oppose*. But, even if that regulation has been abolished, surely M. Malan might, with good reason, have pleaded, that the doctrines of all the Reformers, the doctrines on which the Church of Geneva was founded, and which were its solemn profession till a comparatively recent period, should not be the *only ones* proscribed; while, in all other respects, the most free-thinking excursions are encouraged.

The next step of these indefatigable persecutors was to eject M. Malan from his situation as one of the Tutors in the College, which was effected in November 1818. M. C. passes this over in a few lines, full of inequitable representation. (P. 65 of this vol.) He makes two accusations.

I. That M. M. "had given disturbance to the Inspectors of the College, by the nature of his religious instructions, and on that account they had withdrawn from him the confidence he no longer merited."—The complaints against M. M. were the following:

1. That he had published a small volume of Latin Poetry, for the use of his pupils, without Academical authority. M. M. replied that he had

submitted the manuscript to the Principal, who kept it three weeks, and then gave express permission that it might be printed.

2. That he had introduced THE BIBLE into the religious instruction of his class. He replied that he had not done this without what he believed to be sufficient permission from a superior in the College; that he adapted the use of the Scriptures to the standing and capacity of his pupils; and that he had received various testimonies of satisfaction with his plan.

3. That he made changes in the Catechism. He answered that the allegation was untrue, that he taught the Catechism wholly and without alteration, but that he felt it an indispensable duty to supply its defects and fill up its generalities, in his lectures, by more ample developments of religious truths and duties from the Scriptures; and that, in all this, he acted according to the rules of the College, and the practice of the other Regents.

4. That he introduced into his lectures the most abstruse, difficult and controvertible points in theology, altogether above the capacities of his pupils. This he positively denied. He affirmed that he never endeavoured to make his scholars disputants, to load their minds with scholastic subtleties, or to harass their consciences with superstitious scruples and vain terrors; but, in the midst of their intellectual labours, never to neglect the one thing needful, the education of their souls, their eternal salvation. He said that he had taught his pupils, to the best of his judgment, nothing unsuitable to their capacities and attainments; that he had laid before them, in scriptural simplicity, the ruin of man by sin, salvation by the grace of God through Jesus Christ, and the indispensable necessity of gratitude and universal obedience; and that, with respect to the particular accusation of introducing the doctrine of Predestination, he had carefully avoided it, conceiving it to be a doctrine proper to be delivered only to persons who had made considerable progress in the knowledge of Christianity, and in a devout submission to the authority and grace of God.

This is a bare outline of M. Malan's

replies, but I have endeavoured to preserve his own expressions. The Venerable Company was inexorable. It required of him an engagement to confine his religious instructions to the servile repetition of the words of the Catechism, and gave him fifteen days for consideration. He appealed, by a respectful memorial, to the Council of State; but in vain. During this distressing fortnight, he had to sustain the remonstrances of his superiors in rank and office, the pressing intreaties of his friends, and the heart-rending pleadings of those most dear to him. The fortnight elapsed; and on Nov. 6, 1818, the Council of State declared his place vacant.

I have derived these particulars from the *Pièces relatives à la Destitution du Ministre Malan*, containing the correspondence on both sides, without any comment. But, with regard to this publication,

II. M. Chenevière charges M. Malan with "concealing that which was most to the purpose, the Extract from the Records of the Council of State, declaring that he had been deprived of his office for insubordination to his superiors." So far as I can judge of this matter, it appears that M. C. takes advantage of a mere inadvertency, to advance a very harsh, not to say cruel, accusation. I find at p. 52, M. Malan's request to the President of the Company, for a copy of the charge (*Préavis*) submitted to the Council, and of the definitive sentence. Then follows the answer of the Secretary, informing him that the Company would permit him to read the Extract from the Registers, but that it belonged to the Council alone to grant a copy; and that the charge presented to the Council was part of the correspondence between the two bodies, and not allowed to be communicated to any individual. To these two letters the following note is annexed by M. M.: "I have also requested of the Secretary of State an extract from the Registers of the Noble Council, concerning my dismissal; and it was soon sent me." Now to me it appears probable that this extract was an official document of two or three lines, not essential to the narrative; though I think it ought to have been inserted. But I can

reasonably imagine no dishonourable motive for the omission; and as for the alleged crime of insubordination, it would be absurd to charge him with an inclination to suppress it, for it is plentifully made in other papers of the same pamphlet.

M. Chenevière occupies nine pages more (pp. 67—75) in his vituperation of M. Malan. But I cannot allow myself to trespass upon your kindness, by offering detailed remarks upon them. At p. 68, are eight formal charges. The 6th I know to be false, both in letter and spirit: and besides, how inaccurate, to say the least, is it to represent M. M. as "distinguishing persons by the name of *Misiers*," when that is the offensive and insulting appellation which his enemies have invented or revived, for the purpose of vilifying him and other pious people! The 8th is merely a constructive offence, and which might be laid against the most innocent person in the world. The remaining six describe acts and proceedings which every Dissenting Minister in Great Britain does, and feels it to be his duty and honour to do, so far as the circumstances are analogous. With regard to all the rest of M. C.'s statements, I desire no other justification of my friend than that opinion which you, Sir, and all your dispassionate readers must pronounce, *upon the accuser's own shewing*. I appeal to any man who has but a moderate acquaintance with the rights of human nature, whether the treatment of M. Malan by the Ecclesiastical power has been any other than a constant course of INJUSTICE, CRUELTY, and TYRANNY.

I feel deeply indebted to you for having allowed me to occupy so many pages of the Repository; far indeed beyond what I at first intended, yet much less than I should have to write if I were to pursue into all their turns and windings, the subterfuge, perversion, oppression, and persecution which have been resorted to by those whom I have very reluctantly felt myself compelled, from a sense of duty to the cause of integrity and liberty, thus to hold up in their proper colours.

J. PYE SMITH.

Notes on Passages of Scripture.

Sept. 2, 1824.

— quemadmodum Vina quæ sub primam calcationem molliter defluunt, sunt suaviora quam quæ a torculari exprimuntur (quoniam hæc ex acino et cute uvæ aliquid sapiant), similiter salubres admodum ac suaves sunt doctrinæ quæ ex Scripturis leniter expressis emanant, nec ad controversias aut locos communes trahuntur.

BACON.

1 Chron. xvi. 16. "BE ye mindful always," &c. In Ps. cv. 8, "He hath remembered his covenant," &c. Long before I met with a note in Hallett's Discourses, &c. (II. 69), I had conjectured, that the passage in the Chronicles should be corrected to that in the Psalms. The emendation may be made with the greatest ease. But then there is an entire absence of external testimony in its favour. On the other hand, it appears (Kennicott and De Rossi, in loc.), that the clause in the Psalms has, in some few MSS., been corrected from the text of the historian.

A most ingenious conjecture of Hallett's, on Neh. ix. 17, (Vol. II. 9, 10,) where, for the words in *their rebellion*, he proposes to read, in *Egypt*, has received subsequently a sanction additional to that of the LXX. See Kennicott, De Rossi, and Houbigant, in loc.

Job vii. 1, (xiv. 14,) "Is there not an appointed time (in the margin, a *soarfare*) to man?" &c. Dathe translates the word by *statio admodum molesta*, and refers specifically to Num. iv. 3, 43. But I cannot be of opinion that the original term necessarily conveys the idea of any thing harassing and vexatious. I would render it "a [regular and prescribed] service." The expression was perhaps in the first instance *military*, and was afterwards transferred to ecclesiastical and civil life.

It must be admitted, however, that Dathe is by no means singular in his interpretation. Scott, whose paraphrase, "an appointed time of affliction," clearly indicates his view of the Hebrew noun, cites Dan. x. 1; though the passage is nothing to his purpose. See Dan. xii. 4. The rendering in Cranmer's Great Bible, is curious; partly accurate, but in part grossly

erroneous, "Hath man ANY CERTAIN TIME upon earth?" In Num. iv. 3, 23, &c., Mr. Wellbeloved, with his accustomed care and judgment, has "the service."

Ps. lxxxiv. 9. "Behold, O God, our shield," &c. Translators and Commentators are divided in respect of the rendering and import of this clause. According to some, Jehovah is here styled the Shield, or Guardian, of the Jewish people; an interpretation countenanced, at least, if not required and suggested, by the eleventh verse. Others are of opinion, that David is now spoken of as the shield of his subjects; that "our shield" and "thine anointed" are one and the same individual. This is a very plausible exposition; if it be not indeed quite correct. Dathe objects to it, that David (assuming him to be the author of the Psalm) employs throughout the singular number: "At enim vero obstat videtur numerus pluralis, cum in toto Psalmo David de se in numero singulari loquatur." What, nevertheless, if the Psalm were written, and actually used, in parts; if some portions of it were put into the mouth of a chief singer, or leader, while the others proceeded from a *chorus*? There is nothing improbable, but the reverse,* in such a view of the poem before us: and if we can with justness adopt this opinion, Dathe's reasoning will fall instantly to the ground. Mendelssohn, who divides the Psalm in the manner which I have represented, translates the words in question,

"Schau auf unser Schild, Gott!
Sieh' auf deinen Gesalbten."

Matt. ii. 1. "When Jesus was born in Bethlehem, of Judea, in the days of Herod the King," &c. The highly respectable author of "An Introduction to the Geography of the New Testament," says (5th edit. 33), that "Herod died three or four years before the commencement of the Christian æra." I presume he means, that, according to Lardner's accurate statement, (Works, 1788, Vol. I. 428,) "if Herod died in 750, he died three years and nine months before the vulgar Christian æra, which com-

* See Street's arrangement and note, in loc.

mences January 1, A. U. 754." This distinction is essential.

By the authors of "L' Art de vérifier les Dates" the birth of Christ is placed in the year of Rome 748 (3d ed., Vol. I. 98): and Mr. Mann,* who wrote a Dissertation expressly on the subject, assigns Herod's death to 750, and our Saviour's birth to 748. Such a coincidence of opinion between the Master of the Charterhouse and the learned Benedictines to whom I have just referred, is extremely memorable.

I shall not conclude this note, without remarking on a passage in Tertullian, (adv. Marcion. IV. Ch. iv.) which has frequently been cited by the opposers of the authenticity of the introductory chapters in the several gospels of Luke and Matthew. "Finis ergo ducendus est contentiois, pari hinc inde nisu fluctuante. Ego meum dico verum, Marcion suum. Ego Marcionis adfirmo adulteratum, Marcion meum. Quis inter nos determinabit, &c.?" Thus much, and no more, has generally been transcribed, from this chapter in Tertullian, by the writers to whom I have alluded. But they should not have stopped here. The African father expressly claims to have antiquity and current reception in his favour; nor was the question, whose copy of Luke was genuine—Marcion's or Tertullian's—a simply personal question. "Quis inter nos determinabit, nisi temporis ratio, ei præscribens auctoritatem, quod antiquius reperiatur, et ei præjudicans vitiationem, quod posterius revincetur? In quantum enim falsum corruptio est veri, in tantum præcedat necesse est veritas falsum." Afterwards he says, "that his [Ter-

tullian's] own copy was the more ancient, because Marcion himself did for some time receive it."*

So far as Tertullian and Marcion were concerned *individually*, the matter in dispute could not with readiness be settled. Their respective *assertions* determined nothing. Tertullian proceeds, accordingly, to employ *arguments*, of the force of which his readers will form a judgment.

John xx. 31. "These are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." Such was the object of all the evangelists, and not of John only, in drawing up memoirs of their Master. Their design, however, and their manner of accomplishing it, have been mistaken. *Less* represents Eusebius as giving the following information, from a work of Clement of Alexandria, in respect to John, "that he had written πνευματικὸν εὐαγγέλιον, a gospel which treated especially of the divine nature of Christ, the others being principally employed on his human." Τὸν * Ἰωάννην ἐσχάτω συνιδόντα, ὅτι τὰ σωματικά ἐν τῷ εὐαγγελίῳ διεδόχεται, προτραπέντα ὑπὸ τῶν γνωρίμων, πνευματικῶν διεισφορηθέντα, πνευματικὸν ποιῆσαι εὐαγγέλιον.

What is there concerning the divine or even the human nature of Christ in the words thus quoted? It is not Clement, it is not Eusebius, but *Less*, who introduces these topics, and makes this unwarrantable distinction between John and the rest of the evangelists. Take Lardner's † more faithful, though not faultless, rendering of the passage—"John, observing that in the other gospels those things were related that concerned the body [of Christ], and, being persuaded by his friends, and also moved by the spirit of God, wrote a spiritual gospel."

By σωματικά are intended *things corporeal, things falling under the report of the senses, and connected with the senses*: a spiritual gospel, πνευματικὸν εὐαγγέλιον, is a gospel

* Of Nicholas Mann some account is given in the Literary Anecdotes of the Eighteenth Century, (Vol. II. 165, 705, &c.): and we would gladly have known more. On looking into the Catalogue of Cambridge Graduates, I find "Nic. Mann," of King's College, who took his Bachelor of Arts' degree in 1703, and his Master's, in 1707. The two Dissertations before me—the one, on the true year of the birth, the other, on that of the death of Christ—appeared, together, in English, in 1733; in Latin, in 1742. Mr. Mann was no slave to human systems of literature, science and theology.

* Priestley's Hist. of Early Opinions, &c. IV. 104.

† Authenticity of the New Testament, &c. 147.

‡ Works, (1788,) II. 212.

which treats largely of things invisible and abstract. The distinction corresponds with what our Saviour himself takes (John iii. 12) between earthly and heavenly things. Accordingly, the gospel written by the beloved disciple records more of the discourses than of the actions of Christ—and discourses that were purposely and highly figurative. In this signification it is, exactly what Clement of Alexandria terms it, “a spiritual gospel.”

Acts ii. 23. “Him being DELIVERED by the determinate counsel and foreknowledge of God,” &c. Bishop Pearce’s Commentary here is, “Greek, *having been given forth*; i. e. sent into the world, and manifested by being *made flesh, and duelling among you*, as it is said in John i. 14. See also Acts iv. 28.” Now this translation and paraphrase are inadmissible. The word *εδωκεν* bears no such sense as the learned prelate affixes to it; and Peter is now speaking exclusively of his Master’s having been delivered up to the Jews; of which measure Judas Iscariot was the instrument. Schleusner (in verb.) renders the clause exceedingly well: “hunc, vobis traditum et proditum a Juda, comprehendistis.”

Acts ii. 41. “Then they that gladly received his word were baptized.” In the received text of the Greek Testament it is, *οι μαν εν ασμενωσ αποδεξαμενοι*, κ. τ. λ. But Griesbach marks the adverb *ασμενωσ* with the sign of probable omission: and we may well suspect that it was added by some transcriber, to whom the force of the participle *αποδεξαμενοι* was not fully known. *Δεχομαι* is simply to receive: *αποδεχομαι*, to receive gladly. Compare, accordingly, the clause which has been cited with Acts xxi. 17, xv. 4, &c. &c. In a few instances the simple and the compound verb appear to be interchanged.

Rom. viii. 23. “—not only they, but ourselves also, who have the first-fruits of the spirit,” &c. Dr. Taylor’s paraphrase is, “Not only is the bulk of mankind subject to many sorrows, but even we *Apostles*, who are of all men,” &c.; and in his notes he assigns some reasons for understanding the statement as descriptive exclusively of the apostles.

In the first place, he says, that the

expressions *αλλα και αυτοι*,—*και ημεις αυτοι* “are very emphatical.” This is admitted: but when he adds, “and direct our thoughts to some persons of distinction and eminence,” I cannot subscribe to his opinion; since he takes for granted what he ought to prove. Do such expressions always, or generally or necessarily, denote a few individuals of eminence and distinction? Paul here speaks of himself and his fellow-apostles in common with the bulk of Christians: and the emphasis of his language *αλλα και αυτοι*, κ. τ. λ. consists in its marking out *even* believers in our Saviour as not exempted from certain natural evils. He who glances at Griesbach’s outer margin, in loc., will perceive that ancient translators and paraphrasts were, like Dr. Taylor, embarrassed by the introductory words of ver. 23.

Further; This most valuable writer observes, that the clause “who have received the first-fruits of the spirit,” is strictly true of the apostles only. However, “the first-fruits of the spirit” are not so much its choicest, richest gifts, as those of which the *earliest* disciples of Christ were the subjects. The term will be sufficiently explained by James i. 18: and in this sense it was perfectly applicable to such members of the church at Rome as had partaken in spiritual gifts; to the converts of the apostles, as well as to the apostles themselves.

In fine, I cannot agree with Dr. Taylor, that “there will be little or no argument in this verse, if it is understood of the whole body of *Christians*.” Were only the apostles exposed to sufferings for their religion? Is it to *them alone* that the assurance in ver. 28 belongs? Surely, not. It follows then that Paul’s reasoning and inferences call upon us for no very restricted explanation of the verse before us.

Mr. Belsham, in loc., speaks of Dr. Taylor as offering “some good reasons to prove, that Paul here alludes to the apostles and the earliest converts to the Christian faith.” Had Dr. Taylor so modified his paraphrase, I would not have animadverted on it. The fact is, that by *ourselves*—*we ourselves*, &c., he understands the apostles, and none besides.

It is true, Mr. Belsham himself

inclines to that more extensive interpretation for which I am pleading: in his paraphrase he employs less hesitating language than in his note.

Eph. iv. 26, "Be ye *ANGRY*, and sin not. iv. 31, Let all *ANGER* be put away from you."—How are these passages to be reconciled to each other? I conceive, that the apostle when he says, "Be ye *angry* and sin not," has the *act* in his view—when he says, "Let all *anger* be put away from you,"—the *habit*. That anger is not essentially and absolutely unlawful, appears from Mark iii. 5; where we read that our Lord looked round, on his accusers, "with anger, being grieved for the hardness of their hearts."

"Anger," remarks Hallett, (Notes, &c. I. 130,) "in the New Testament, is never spoken of with allowance, but in superiors towards their inferiors." This point he at great length endeavours to illustrate and establish (I. 129, &c., II. 358): and such is the principle on which he aims at explaining both the prohibition and the concession which I have quoted.

The observations of the very able Annotator, are ingenious, without being conclusive. For Luke xv. 28, is a proof that anger can, in fact, be indulged by an inferior towards his elders. The older of the two brothers, in the parable of the prodigal son, "was angry (*ωργισθη*), and would not go in: therefore came his father out and entreated him." We know, besides, that children, youth, and even adults, often feel anger, and sometimes not unreasonably, at those who, nevertheless, are of the same rank and standing with themselves.

Paley's excellent definition of *anger* and his masterly observations upon the *act* and *habit*,* make it unnecessary for me to pursue the subject.

N.

Brief Notes on the Bible.

No. XXIV.

God is Love! 1 John iv. 8, 16.

THIS declaration, one of the most heart-encouraging in the Scriptures, comes in the very teeth of Calvinism, which teaches that "God

is wrath," unappeasable except by an infinite atonement; although nothing can be clearer than that man, being a finite creature, incapable of any thing infinite, cannot commit an infinite offence.

We are required, in devout and cordial sympathy with this text, to *love God*.

Dr. Young has well observed, "Love and love only is the loan for love."

And our Apostle has very appositely said, (ver. 19,) "We love him because he first *loved* us."

No impossibilities are enjoined upon mortals.

But, it is impossible to love an invisible being, without a fixed, unhesitating persuasion that he loveth us.

Who, and what description of persons, are thus required to love God?

All and every to whose knowledge, through the medium of the gospel, the requisition may extend: in other words, and in the course of ages, all mankind.

Then the injunction implies his universal love, co-extensive with the love that he requires.

Not his love for a class, impiously denominated *the elect*.

If there exist a man in the slightest degree *doubtful* of God's love to him, individually, who yet professes to love God, I pronounce him an *unimposing*, indeed, because an *uncredited*, hypocrite; his profession being *contrary* to nature, to that immutable nature implanted in him by his *Creator*. In that man observe the inseparable union of cant with insincerity.

It has been imputed to Unitarianism—as a beacon, I presume, to hapless mortals tending thitherward—that it is a cold and heartless profession, that its meagre faith supplies no cheering hopes, no consolation upon a death-bed.

What! no consolation in the firm assurance that "God is Love;" that our voucher for it is *unimpeachable*: that his tender mercies prevail over and pervade all his works; and in no instance so eminently, as in the paternal mission of Jesus, to certify a resurrection from the death impending?

No consolation, that we are passing into the hands of "*our Father* who is in heaven;" into his hands, who:

* M. Philos. B. iii. Pt. ii. Ch. vi. vii.

high pleasure it was to create us frail, and whose characteristic *love* must necessarily incline him to treat our frailties leniently; whose nature can be disinclined to none but the stubborn, unreluctant sinner; nor to him but for a season, and with the gracious purpose of reclaiming him?

Can he be void of a death-bed consolation, who has been accustomed to regard and look up to his Creator as *visions* (if the expression be consistent with his attributes) for the happiness of all his rational offspring, loving them universally and impartially, and because he has created them; who has a thousand times announced his placability to sinners, exacting no other *atonement* for offences than a sincere repentance, exemplified in purified morals and corresponding habits of life?

Say rather, that the Unitarian, under the influence of his habitual trust in such declarations, might in his extremity sing a song of triumph, when the devoutest professor of Orthodoxy—*ceteris paribus* in respect to the purity of their lives—might be weighed down with oppressive forebodings, the result of his lower estimate of the Divine character!

The inconsistent charge has also been brought against Unitarians that they respect too lightly the threatenings of divine vengeance, fritter away their literal import, and repose too loosely, and even presumptuously, on the assurances of divine love, abundant as they confessedly are.

But, is that an argument against Unitarianism "supplying consolation upon a death-bed"? The assumption is a *non sequitur*, so palpable as to induce a smile. The converse might fairly be argued; leaving the question open as to the correctness of Unitarian apprehensions on the subject.

No, Sir! let us receive our Apostle's repeated axiom—with the humblest and the warmest gratitude receive and cherish it—in its genuine sense, that God's love to mankind is a feeling, which his power enables him to gratify; that, as the declaration of it is absolute, his love must be unlimited; and, whatever presuming mortals (men who would *appropriate* the Divine mercy) may suggest

to the contrary, let us rest in the conviction that the God who is Love, views, in his boundless survey of the universe, the shrinking Calvinist, the confiding Unitarian, and the whole human race with undisturbed complacency, and with an equal regard to their eternal welfare.

Considering the stress laid in the Scriptures upon the article of *faith*, and the saving merit ascribed to it, of which these examples may suffice,

"As thou hast *believed*, so be it done unto thee"—

"Thy *faith* hath made thee whole"—

"Thy *faith* hath saved thee"—

And, considering that the Unitarian's faith in the Divine benignity, even were it overweening, appears so consonant to the spirit of the gospel, it would be difficult to conceive how it can ever be imputed to him for unrighteousness.

Ill betide—I could almost breathe the imprecation—ill betide the sainted bigot, who would divest him of this faith on the verge of eternity! It may be more charitable to add—Enlighten, O God! the mind so clouded as to question its efficacy in our departing moments!

BREVIS.

P. S. All sects and denominations concur in speaking of the Almighty as the Father of the human race. Contemplating him in this endearing character, let us retire from it to one of ourselves, upon the supposition of his being even morally certain that some or one of any children he might have, would, maugre all his endeavours to make them virtuous, so act as to "perish everlastingly." Should we hesitate, if that man took a wife, or approached a woman, to pronounce him the worst and wickedest of all bad men? Would the man who volunteered himself the instrument of such perdition, deserve from us a more respectful mention? I leave the Calvinists to make the application.

B.

SIR,
LATELY, when I was on a visit in the country, I laid my hands on the Evangelical Magazine, and noticed the passage on which your correspondent R. B. has animadverted with just

severity, p. 409. When I read the passage I said, This is in course, and gives me no concern. But I am sorry to find that a learned and estimable man, the Bishop of St. David's, should have chosen to pronounce in the House of Lords that Unitarians are not Christians. Whether the Bishop means that they are unbelievers in disguise, or that, though they fancy themselves Christians, they are not really such, I neither know nor wish to be informed. But as I would willingly suppose that the Bishop does not profess to search the secrets of the heart, I shall consider his declaration as meaning, that though Unitarians believe what they profess to believe, still they are not entitled to the appellation of Christians. What then is the definition of the term Christian? I should propose the following; a Christian is one who admits the divine mission of Christ, and consequently acknowledges his religion as the rule of faith and practice. And I should add, that he who successfully endeavours to act up to the moral precepts of this religion, in the expectation of a life to come, is a real and a good Christian. This definition would not satisfy the Bishop of St. David's. Nor, I presume, would the Bishop's definition satisfy the Catholic. But the Bishop, no doubt, would say that the Unitarian rejects the *essential doctrines* of Christianity. But who is authorized to determine what are and what are not its essential doctrines? Until this question is settled, it may seem reasonable to conclude that those doctrines constitute the essence of Christianity which are inculcated in the New Testament with such perspicuity and force, that they have been admitted, in every age, though with various combinations of error, by all who have borne the Christian name. The doctrines for which the Bishop is so zealous are doubtless essential to the system which he considers as Christianity, but I should marvel if his Lordship, with the aid of all who think with him, could prove them to be essential to the great practical object of the Christian faith, that is to living soberly, righteously and godly in this present world, in the expectation of "that blessed hope, and the glorious appearing of the great God, and of our Saviour Jesus Christ." Not awed by

the Bishop's skill in Greek, I repeat the words, "and of our Saviour Jesus Christ;" which version is not inconsistent with the terms of the original, as the Greeks not unfrequently pass from one subject to another without repeating the article before the second. Of this some curious examples may be found in Thucydides. I know the canon by which it has been attempted to prove the divinity of Christ from the passage now cited. But in the application of the canon it is assumed, that the expression, "the great God," can be an attributive of the subject, Jesus Christ. But if this can be, how comes it to pass that we never meet with the simple expression *our God Jesus Christ* in the New Testament? an expression which was used when the divinity of our Lord was at length believed. Jesus Christ is sometimes called our Saviour, but his usual designation is that of "our Lord;" a designation which occurs about 100 times in the epistolary part of the New Testament. But in no one instance is he simply called *our God*. But, perhaps, some one may say, is not the passage in question rendered ambiguous by the omission of the article? Ambiguous to whom? I will venture to say that it was ambiguous to no one who read the epistle in the age in which it was penned. But granting it to be ambiguous, which version has a just right to be preferred, that which makes Jesus Christ the same with the great Supreme, or that which distinguishes him from his Father and our Father, his God and our God; that which makes the passage speak a language consistent with the *tenor* of the sacred volume from beginning to end, or that which imports into it an inexplicable mystery which has no support whatever except from two or three passages of dubious construction? Yet for explaining these passages in such a manner as to render them conformable to *innumerable clear and express declarations of scripture*, Unitarians are reproached as unlearned, and pronounced not to be Christians!

I believe the Bishop of St. David's to be a Christian, and though in my judgment a mistaken, yet a conscientious Christian. But allow me to define the *essentials* of the Christian faith, and let me imbibe a little of his

Lordship's spirit, and borrow his Lordship's mode of reasoning, and I shall be able to shew that he has no just claim to this appellation. Christianity, I should say, teaches that God is *one undivided essence or person*; but this *fundamental* doctrine the Bishop does not believe; therefore the Bishop is no Christian.

Quam temere in nosmet legem sancimus
Iniquam!

E. COGAN.

SIR,

Sept. 14, 1824.

AS those of your correspondents who are more accustomed to discussions of this nature, do not appear disposed to examine the papers of "*Philadelphus*," (pp. 15, 283,) I feel compelled to resume the subject.

It has been shewn, to the satisfaction, I should imagine, of *Philadelphus* himself, [p. 389,] that he is mistaken in ascribing to Dr. Priestley the opinion that future suffering will not (or may not) be necessary for the reformation of those who have passed through life in vicious courses. The readers of the *Monthly Repository*, however, although they may entertain a high veneration for Dr. Priestley's talents and excellences, will not be satisfied that an opinion is unfounded merely because it was not held by him. The question must after all be tried on its own merits; and lest any should suppose that it is easier to take away from this opinion the sanction of Dr. Priestley's authority, than to shew its intrinsic erroneousness, I venture once more to solicit your notice.

No one, I would hope, will be so unjust as to impute a want of benevolent feeling to him who, from a serious conviction that those who die in impenitence must undergo grievous suffering in order to their purification, endeavours to impress his own belief on the minds of others. This persuasion respecting the future destiny of the wicked, is not to be confounded with a malignant wish for the misery of our fellow-creatures. If, indeed, it be false, let its fallacy be pointed out, and whatever may be the immediate effects of its rejection among mankind, every rational person would in that case acknowledge its untruth. But if it be a true persuasion, does not benevolence itself require that,

having impressed it deeply on our own minds, we should labour to give it a due influence on the character of our fellow-creatures?

This course was adopted by the Apostle Paul. "Knowing," says he, "the terrors of the Lord, we persuade men." Can any one justly charge him with a want of philanthropy? Was not this conduct the best evidence of a generous concern for the welfare of mankind?

Philadelphus acknowledges, and not without reason, that his "thoughts are thrown out with little regard to logical precision;" he might have added, I apprehend, with little regard to coherence or consistency. Near the beginning of his first letter he declares himself "A believer in the doctrine of Philosophical Necessity and an Optimist," adding, "I will candidly confess that this view of the system of the universe, although, upon the whole, highly calculated to inspire confidence in the great Power that rules over us, has nevertheless, at some seasons, suggested uncomfortable reflections." He goes on to state the nature of these reflections, and then adds, "From such thoughts as these I have gladly fled for consolation to the exhilarating declarations of the sacred writers, that a period shall arrive when pain and death and every description of evil will be abolished, and God shall be all in all." Who would have expected to find this writer intimating in the same paragraph, that the prospect of future sufferings which is exhibited in scripture, even as interpreted on the scheme of Universal Restoration ("sufferings such as even Dr. Southwood Smith supposes may be endured by some human beings") cannot be contemplated with composure; and who would expect to find him endeavouring by a train of reasoning to prove, what he thinks to have been the opinion of Dr. Priestley, that this prospect may not be realized, and concluding with a candid confession, p. 286, "The Scriptures do appear to me to contradict the theory of the Divine Government which I have framed out of the scanty stores of my analogical gleanings;" evidently meaning by this confession, that analogical reasoning on the future condition of man, justifies hopes which the Scriptures appear at least to discourage?

It will be difficult I think to make out the consistency of these statements. They indicate a mind vacillating between philosophy and revelation, sensible at times of the insufficiency of the former, and disposed to rest with confidence in the latter; but at other times pursuing analogical reasonings, (or rather, perhaps, indulging benevolent conjectures,) till conclusions are formed at variance with the Scriptures as generally understood; and hence, not indeed inclined to reject Revelation (for it is expressly said, "I hold myself bound to give up any speculation which stands opposed to clear and positive scriptural doctrines"); but anxious to interpret the passages of scripture "which appear to teach that men will be punished after the resurrection for the sins committed in the body," so that they may "be consistent with the hypothesis that the pains of this life may suffice for the whole of our future existence."

Philadelphus, as we have seen, thinks that Dr. Priestley, and in consequence of his statements Dr. Hartley, had been led to hope for the reformation, without punishment or suffering, of those who have passed through life in vicious courses; and, endeavouring "to discover the train of reasoning which they pursued," he thinks that he has adduced at least plausible reasons in favour of the conclusion to which they had arrived; and his great solicitude is derived from the circumstance that there are "several passages of scripture which appear to teach that men will be punished after the resurrection for the sins committed in the body," and which, of course, appear to be inconsistent with his speculations as to the termination of pain with the present life. This is all in itself very perplexing, but it becomes doubly so when contrasted with the language of the writer, p. 284, in commenting on Dr. Hartley's assertion that reason "approves of the pure and indefinite happiness of the good," and "acquiesces in the indefinite punishment of the wicked." "As God is no respecter of persons, it would seem to follow," says *Philadelphus*, "not that there should be such an immense disparity in the future condition of such mixed characters, but that rewards and punishments will be dealt out with

perfect impartiality in exact proportion to the degree of virtue or of vice which belongs to each individual character." How can this passage be reconciled with the denial in toto of future punishment? And further, as if to form a climax of inconsistency, while "reasoning from analogy" for the purpose of shewing that future suffering may not be necessary to change the views and reform the habits of sinners, this benevolent, but too hasty, writer actually admits and reasons upon the existence of that very suffering.

Adverting to the hypothesis which supposes a continuance of consciousness and activity after death, he expressly says of the virtuous, "It is reasonable to suppose that, actuated by the same feelings which distinguish good men in this world, their efforts have been unceasingly directed to relieving the miserable, enlightening the ignorant, and reclaiming the vicious." In noticing the hypothesis which assumes a suspension of consciousness between death and resurrection, he does not, indeed, explicitly advance the same idea; but there is nothing in his argument which tends to establish a distinction between the two hypotheses as to this point. We have here then a distinct admission of vice and misery as existing in the future state. *Philadelphus* does not indeed say that the one will be the effect or the punishment of the other; but when he sets out (p. 284) with supposing "the invisible world and the invisible dispensations of Providence to be analogous to what appears; or that both together make up one uniform scheme, the two parts of which,—the part we see, and that which is beyond our observation are analogous to each other;" he warrants the inference that, as in this world vice naturally tends to produce misery, so in the world to come the vicious will be exposed to suffering as the consequence of their evil character and conduct.

From what has appeared under the signature of *Philadelphus*, in "The Monthly Repository," I am induced to anticipate with confidence that his candour will prompt him, on a careful review of his papers, to acknowledge the justice of these remarks. If this be admitted, if it appear, after all, that we cannot reason fairly from

analogy without anticipating the existence of suffering in the future life as the effect of unrepented guilt,—the bestowment of rewards, and the infliction of punishments, with perfect impartiality, in exact proportion to the degree of virtue or of vice which belongs to each individual character,—I do not see that the theory of the Divine Government which we are led by reason to form is opposed to that unfolded in the Scriptures: "Say ye to the righteous, that it shall be well with him; for they shall eat of the fruit of their doings. Woe to the wicked! it shall be ill with him: for the reward of his hands shall be given him." Isa. iil. 10, 11. God "will judge the world in righteousness." Acts xvii. 31. God "will render to every man according to his deeds," &c. Rom. ii. 6, et seq. The dictates of sound philosophy and the plain declarations of Holy Writ concur to assure us that "it is an evil and a bitter thing to sin against God." Even on the most favourable supposition, admitting that the sufferings of the wicked will have a purifying tendency and effect, (and, I frankly confess, that I know not how, on any other theory, we can both

ference, according to previous circumstances, in the future condition of those who leave this world unprepared for the pure happiness of heaven. "He who knew not his Master's will," and therefore did it not, "will be beaten with few stripes," will need a comparatively gentle course of discipline. The communication of that knowledge which in this life was withheld, would be likely to exercise on his mind an immediate, powerful, and happy influence. But alas for him, "who knew his Master's will, and yet did things worthy of stripes," him to whom the majesty and the loveliness of the Divine character as exhibited in the works of God and in the gospel of Christ have been displayed, and who, notwithstanding, lived and died without cultivating the fear and love of God. Can we be surprised that such men should incur a dreadful condemnation, be beaten with many stripes, and having resisted in vain the grand motives presented to their minds, be subjected to "tribulation and anguish," to a discipline of tremendous severity, and be placed in a situation of eternal disadvantage? These are, indeed, prospects painful to the pious and benevolent mind; but it is of little use to close our eyes to them. We cannot by this means even avoid the uncomfortable reflections to which the existence of evil gives rise. Suppose it could be *proved* that there will be no future suffering, suppose that the language of the New Testament were shewn to be consistent with this hypothesis, the object aimed at would not be attained. He who thinks that future suffering, although corrective, is inconsistent with the superintendence "of a truly benevolent Being," and hence persuades himself that it will not be inflicted, will still be dissatisfied. When he notices "the miseries which" in an infinite variety "flesh is heir to," (and the existence of which can neither be denied nor doubted,) he will be sometimes tempted to doubt whether such things could happen under the government of a truly benevolent Being, and will continue to experience uncomfortable reflections. For these doubts and painful emotions, whether suggested by the existence of evil at present or by the anticipation of future evil, there is

"assert Eternal Providence,
And *justify* the ways of God to man,")

the prospect disclosed to us should excite alarm in the sinner, and rouse the righteous to zealous exertion.

When the awful language of the New Testament denouncing bodily endurance on the impenitent is softened down as much as possible, granting that it is but a figurative mode of representing the realities of the spiritual world to our imperfect apprehension, there are still the tortures of the mind, the raging fire of evil passion, the overwhelming force of sinful habits, the goadings of an accusing conscience, the horrors of remorse, and the pangs of repentance to be endured. He who has felt in any degree the wretchedness which sin produces in this world, he who has witnessed with a feeling heart the misery which it brings on the sinner, will not be inclined (unless he denies a future state altogether) to entertain doubt as to its baneful operation in the world to come.

There will, no doubt, be great dif-

but one remedy. "I grant," says your correspondent, "that these doubts subside when on taking a more enlarged and dispassionate survey of the world, we are enabled to discern the tendency of all events to produce a progressive amelioration of the state of society."

Reason and scripture agree in assuring us that under the government of a just and holy God, vice must produce misery; a full conviction of this grand principle is essential to our improvement and usefulness, and even the painful feelings which at times arise out of this state of things, are adapted to be useful in establishing within us a horror of vice, and prompting us to efforts for its banishment from the world.

Reason and scripture (reasonably understood) encourage us also to believe that under the government of a wise and good Being, all the evil which exists will be ultimately overruled and rendered conducive to universal good. A full conviction of *this* grand principle is essential, and is sufficient to our peace and joy.

A *practical* persuasion that the Divine Being is carrying on a vast scheme which will issue in the welfare of all his creatures, and that this scheme is to be accomplished by the diffusion of holiness and the destruction of sin, will make us at present

"Secure to be as blest as we can bear," and will prepare us for a felicity which "eye hath not seen, nor ear heard," and which it hath not entered into the mind of man to conceive.

G. B. W.

SIR,

Gray's Inn.

IN the explanations given of the various passages in the New Testament, where worship is said to have been addressed to Jesus Christ, or any other than the One God the Father, it has been usual to shew not only that the expressions in the original were applicable to those acts of respect and reverence which the custom of eastern countries rendered to persons of superior rank or acquirements, but also that there is no reason to conclude from our translators having adopted the word "worship," that they understood the terms in a more limited sense as referring to that

high species of adoration which is due to the Deity alone. Various instances have accordingly been brought forward establishing the latitude of signification borne by the word "worship," about the period when those translators lived. I have, however, lately met with what appears to me an excellent illustration of the ancient use of the English word, and which, as I do not recollect ever to have seen it noticed as illustrative of the passages in question, may, perhaps, be considered not unworthy a place in your Miscellany. It occurs in Lord Coke's Commentary on Littleton, a work nearly contemporary with our authorized translation of the Scriptures, and in the hands of every lawyer.

In the text of Littleton, Sect. lxxxv. the mode of performing the feudal service of *homage* is thus described in Norman French:—"Car quant le tenant ferra homage a son seignior, il serra discinct, et son test discover, et son seignior seera, et le tenant genulera devant luy sur ambideux genues, et tiendra ses maines extendes et joyntes ensemble enter les maines le seignior, et issint dirra: Jeo deveigne vostre home de cest jour en avant de vie et de member, et de *terrene honor*," &c.; which Lord Coke translates, "For when the tenant shall make homage to his lord, he shall be ungirt, and his head uncovered, and his lord shall sit, and the tenant shal kneele before him on both his knees, and hold his hands joyntly together betwene the hands of his lord, and shall say thus: I become your man from this day forward of life and limbe, and of *earthly worship*," &c.: and his comment is simply this "*De terrene honor*." "Expressed by kneeling at the feet of his lord." An example more in point can hardly be desired.

E.

SIR,

Aug. 18, 1824.

IN reading the pages of the Monthly Repository, I have often been compelled to think that great misconception, erroneous statement, and of course inconsequential arguing are found in the productions of some of your correspondents, when they assail the system of religion usually called Evangelical, Orthodox, or Calvinistic.

Often have I wished that some equitable censor would interpose on such occasions, to repress wrong representations, not only in your work, but in all other religious publications. Surely it would be no great degree of moral heroism, for men to lay upon their consciences the obligation of making the requisite pains to understand, before they rebuke; and to describe fairly the doctrines held by others, however much they may disapprove them. I should dread, indeed, to set my foot on this thorny ground; not knowing how far I might be drawn into the thicket of replies and rejoinders, and having neither the love of controversy nor the leisure for it. But I cannot pass by two passages in the last Number of the Repository, which appear to me to call loudly, the one for severe reprehension, and the other for respectful remonstrance. I am not presuming to determine who is right and who is wrong, upon the points of doctrine referred to. Every man should examine for himself these great questions, with a *serious* mind, and availing himself of all the light that he can procure. I only plead for fair treatment.

I think, Sir, you could not feel pleasure in admitting to a place in your pages the "Satiric Fragment" on the doctrine of the Trinity (p. 421). I trust that many who reject that doctrine, feel the duty of discussing it with seriousness. The inquiry, What has God revealed concerning his own nature and manner of existence? is, on every point of view, a solemn and awful subject; and which never, I humbly think, should be entered upon without a serious and devotional state of mind. The broad jesting and buffoonery of that Fragment are unworthy of any rational and candid enemy of the doctrine thus ridiculed. The author ought to have reflected that many have been and are conscientious believers of that doctrine, who have not taken it upon trust, who do not build their faith on prepossessions, who have carefully exercised their best reasoning powers upon the question, and who would not believe without what appeared to them rational and sufficient proof. The wit and ingenuity of the writer have, I fear, debriated his judgment. He could scarcely, otherwise, suppose that his

representations stood upon an honest basis. Whoever opposes the Trinitarian doctrine should do it the justice to recollect, that those who maintain it carefully guard us against imagining that they hold the Divine Essence to be One and Three, in the same sense, or under the same relations. Whether their interpretations of scripture, on which alone they rest their belief, be correct or not, it ought not to be forgotten that, in their own conceptions, they fully believe and strenuously assert the Unity of God.

My other objection is to the strain of representation in page 417, which identifies Calvinism with the gross and revolting notions of Antinomianism. It is peculiarly painful to see this unjust and confused manner of representation come from so respectable a person as Mr. Worsley. He exults in his *truly* illustrious ancestry: but has he forgotten that George and Obadiah Hughes were Calvinists? He justly celebrates "the purity of their principles," and he can scarcely fail to know that they, with the great body of the Puritans and Nonconformists, held the doctrine of Divine Influence in the conversion and sanctification of souls; while they perceived not the least inconsistency in exhortations and invitations, arguments and persuasions, addressed to the unconverted, urging them to make a sincere application to the Saviour, and "to pray for pardon," and for all other spiritual blessings.

Be Mr. Worsley's own religious opinions what they may, I cannot but be astonished that he should be so little acquainted with the faith of his revered ancestors and of all consistent Calvinists, as to say concerning such a style of exhortation, that it "is a needless and must be an absurd thing, if none can pray as they ought, but they who are already renewed by the Holy Ghost, and that number is exceedingly small. As well might men pray to a picture or a statue; as well talk to the wind." Upon the ground of this assumption, he applauds as "consistency" and "integrity," that which to my perceptions appears to be no other than *horrid impiety*. Is it possible that Mr. Worsley's theological reading should be so scanty, or that his investigations of religious doctrines have been so crude and

hasty, as that he should not be aware of the distinction which all consistent Calvinists make between *natural* and *moral* ability or inability? Is it possible that he never studied, or that he has forgotten, a distinction of such prime importance in theological disquisition? It might reasonably be supposed that Mr. Edwards's *Enquiry into the Freedom of the Will*, (said by Dr. Priestley to have "obviated every shadow of objection," and to be "unanswerable;" and so often referred to in Mr. Belsham's *Elements of the Philosophy of the Mind*;) is a work not unknown to a man of liberal education and a Necessarian. Every consistent Calvinist maintains that the *inability* [but Mr. Edwards clearly shews that the term is improper: we ought to say *INDISPOSITION*] of an unconverted sinner to comply with the calls of the gospel, and to perform religious duties in a spiritual and acceptable manner, is not a *natural* inability, but is altogether *moral*; that is, it consists not in any absence of mental faculties and physical powers, but solely in the *WANT OF INCLINATION*. It would seem superfluous to cite so well-known a book as this of Mr. Edwards's; but I may request the serious reader to study Part I. Sect. iv. for the brief, but satisfactory elucidation of this most important and vital distinction. I would also intreat attention to a few sentences from an admirable paper, first published in a periodical work in 1786, by a gentleman whose eminence in theological knowledge, equalled only by his exalted character for piety and benevolence, has long invested him with the love and veneration of those who have the happiness to know him.

"The distinction between *natural* and *moral* *INABILITY* illustrated.

"*Natural inability* arises from some object without the will.

"*Natural inability* is neither praise-worthy nor blame-worthy.

"*Natural inability* is a sufficient excuse, for not doing any thing required.

"*Moral inability* consists in the opposition or disinclination of the will itself.

"*Moral inability* is sometimes blameable, and sometimes commendable.

"*Moral inability* is no excuse at all, for any neglect of duty.

"Paul was no more under a *natural*

inability to do a great deal against the truth, than Joseph's brethren were under a *natural inability* to speak peaceably to him. He had a natural ability to invent lies, or to oppose the truth; and they had a natural ability to speak the language of peace and brotherly-kindness. But grace was the cause of Paul's *moral inability* to do any thing against the truth; and envy and spite were the cause of their *moral inability* to speak friendly to Joseph.

"When we say of a man destitute of an honest principle, that he *cannot* refrain from cheating, when he has an opportunity of doing it secretly, is not this inability far from affording him any excuse? If some men are so addicted to uncleanness, that they *cannot* look on a beautiful female, without lusting after her in their hearts; if some are so addicted to profaneness, that they that know them are ready to say, they *cannot* open their mouths without an oath; if some are so given to lying, that they *cannot* speak the truth; some so revengeful, that they *cannot* forgive an injury; and many so easily provoked, that they *cannot* keep their temper if you contradict them; surely such a kind of inability will not be admitted as an excuse, either by God or man. Nor will it avail a sinner, to plead before his future Judge, that his mind was too carnal to bear subjection to the divine law, or his heart so proud that he *could not* stoop to salvation by grace." Dr. RYLAND'S *Remarks on the Different Representations of Evangelical Doctrine*, Part II. pp. 19, 23, 24.

I cannot but hope that, upon reconsideration, Mr. Worsley will perceive the justice of revoking his declarations on the tendency and practical application of true Calvinism, as if it superseded the use of commands, exhortations, arguments, or any methods of rational persuasion, to induce "the wicked to forsake his way, and the unrighteous man his thoughts." All that is wanted is a sincere inclination: but *WHENCE must a revolution of will, disposition, or inclination come?* "The thing wanting is, not a being *able*, but a being *willing*. There are faculties of mind, and a capacity of nature, and every thing else sufficient, but a *DISPOSITION*

Nothing is wanting but a WILL." *Edwards, as ref.*) Nature and experience, reason and revelation, combine to say, "It is GOD that worketh in you, both to will and to do, of his good pleasure."

A CALVINIST.

SIR,

Is it permitted to an anxious and (I trust) sincere inquirer after religious truth, to submit to the advocates of Unitarianism a few difficulties which embarrass him in their explication of the Christian doctrine of Atonement; a solution of which he should be much gratified to obtain through the medium of your highly respectable publication?

Unitarians (I believe) reject the Orthodox doctrine of the Atonement, because they conceive that it is totally inconsistent with the justice and equity of the Supreme Being to "punish sin in a surety; and appoint such a way of salvation as requires an innocent person to suffer in order that the guilty may go unpunished." And it must be allowed that such conduct is directly opposed to all our ideas of justice. Yet they allow that Christ did actually suffer for our benefit:—that by his death, "not as the suffering of a substitute but as the seal and ratification of a better covenant," (vide Improved Ver. Matt. xx. 28,) we are ransomed or delivered from the power of sin, and consequently from final perdition. Now,

1. Is it not as inconsistent with the justice and equity of God to permit that an innocent person should suffer for the benefit of a criminal, as that he should suffer in his stead? Or, if he injustice in the former case be not so great (in degree) as in the latter, is it not equally an injustice?

2. Does not the moral government of the world present similar instances of seeming injustice,—nay, even of vicarious sufferings? "Men by their follies" (says Bishop Butler) "run themselves into extreme distress, which would be fatal to them were it not for the assistance of others. God commands by the law of nature that we should afford them this assistance in many cases where we cannot do it without very great pains, and labour and sufferings to ourselves: and we

see in what a variety of ways the personal sufferings of one contribute to the relief of another . . . so that vicarious punishment is a providential employment of every day's experience." (Analogy of Nat. and Rev. Religion, Pt. II. 2.) Are not children often punished (and that before they have done either good or evil) for the sins of their parents?

3. Is not the whole animal creation, though innocent of moral guilt, made subject to pain and death?

If, then, Unitarians admit that the world is under the moral government of a holy and just Being, notwithstanding those seeming anomalies in its administration, why should they reject the Orthodox doctrine of Atonement (certainly the most agreeable to the language of Scripture) on account of similar anomalies, which we find it impossible to reconcile with our notions of the justice and equity of the Almighty?

As these objections, which I have endeavoured to state as briefly as possible, have been often urged, it is not impossible but that they have been satisfactorily answered by some of the able defenders of Unitarian sentiments; in which case it would answer every object which the writer of this has in view, if some of your contributors would point out in what publications they are to be met with, and where they are to be procured.

Note. Would it not be advantageous to the cause of truth, (on which ever side it may rest,) if the principal works in defence of Unitarianism were presented to the National Library at the British Museum? At present only a few of them are to be found in its catalogue, while all that has been written against it are mustered on its shelves.

ΕΞΙΣΤΑΥΕ.

SIR,

Pensance.

THE occasional, and in some circumstances, even the habitual attendance of Unitarians on the religious services of the Establishment would be a matter of more doubtful propriety than it now is, if that Establishment were more consistently Trinitarian. But, for a just view of the Liturgy of the Church of England in

this respect, we may say it presents a Unitarian ground with Trinitarian patches.

Purpureus, late qui splendeat, unus et alter
Assultur paucis.

Unitarianism is the rule, Trinitarianism the exception. This consideration does not appear to have been sufficiently attended to by my neighbour Mr. Le Grice, who, in the papers which he has communicated to you, charges with inconsistency, and even insincerity, Unitarians who attend what he calls Trinitarian worship. For my part, I call that Trinitarian worship which is addressed to the Trinity, or to the Father, the Son and the Holy Ghost: that which is addressed to the Father only, in the name of Christ, I call *Unitarian* worship; and I appeal to all who are familiar with the Church ritual, to say which of these two modes of worship is the more prevalent there. They must needs answer in favour of the latter, as, indeed, a mere glance at the Prayer-book is sufficient to evince. To whom does the Church lead us in the confession of our sins? From whom does she declare that the penitent receive absolution? Is it not the Father of our Lord Jesus Christ? And is not the far greater part of all the prayers and thanksgivings addressed to the same Almighty Being, mentioning the name of Christ only as that of the Mediator, through whom we approach his throne? If we pass from the prayers to the praises, and consider the devotional hymns which the Church in general uses, these too will be found to be almost exclusively Unitarian, being plain and scriptural versions of the Psalms, savouring nothing of the dogmas of the creeds and articles. But we may boldly say, that even the creeds themselves are not consistently Trinitarian. The principal creed, the most ancient, and that which alone is required to be believed by lay communicants, is *positively Unitarian*, and such as no consistent Trinitarian can subscribe. The Apostles' Creed, (as it is called,) runs thus: *I believe in God, the Father Almighty, maker of heaven and earth.* How can such a declaration consist with the opinions of those who might as

well say that they believe in God the Son, maker of heaven and earth? The plain sense of the Creed identifies God with the Almighty Father, and with him exclusively. The Creed proceeds: *And in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, &c.* Here we see such an account of our faith in Christ as no honest Trinitarian would ever give: it begins and ends with his humanity: of the stupendous doctrines of his deity and pre-existence it says nothing: this, in the mouth of a Trinitarian, would afford a striking instance of that sort of prevarication which, though it tells the truth, does not tell the whole truth. But let us pass to those symbols which were made in later ages, when the glory of the Christian church was already waxing dim, when her miserable divines were groping in the darkness which their own sophistry had produced, and when the arrogance of childish folly conceived the vain attempt of hindering the faith of all future generations, by the decisions of a noisy and intriguing council. The faith which was carried by vote in this manner stands recorded in what we call the Nicene Creed; but, according to more modern notions, even this Creed is not orthodox, for as it declares the Son to be only a derived and secondary God, it does not represent him to be equal to the Father, but manifestly inferior to him. And what shall I say more? To the eternal confusion of all those who presumptuously endeavour to forge shackles for the understandings and consciences of others, it is undeniably true that not even the Athanasian Creed itself is consistently Trinitarian; nay, there is a clause in it which is irretrievably Unitarian. It warns us that we must believe in the Trinity, *neither confounding the persons nor dividing the substance.* The word here translated *substance*, is in the original Greek *οὐσία*, that is, *being* or *essence*. According to this Creed, therefore, the three persons form but one *being*, whence it most plainly follows that the word person, (*πρόσωπον*) as here used, signifies not what it does in common acceptation, a distinct, intelligent agent, but merely a character or mode of existence; so that the

three persons, according to this Creed, are no more than three modes or characters, according to which God is revealed to us. Now, this is equivalent to Unitarianism: the Church, therefore, binds us under the direct anathemas to be Unitarians. I fear that I may be thought to trifle with serious things; but let me assure your readers that I am quite in earnest, and do declare that it appears to me that a Trinitarian, if he be consistent, cannot approve of the Church services with any better conscience than a Unitarian can. How should it be otherwise, if the framers of her Liturgy were cramped and embarrassed with a Unitarian Bible, and other remains of Unitarian antiquity?

But, perhaps, it will be said, that if these representations of the public services are just, there remains no sufficient reason for Unitarians to disapprove of them, or to frequent a separate worship. This, however, is not my opinion. The Ritual of the Establishment appears to me to be inconsistent with itself, and not calculated to give satisfaction to either party; and although the tenor of the worship acknowledges the *one God the Father*, yet there is too much of a contrary description to produce that rational and harmonious service which the worship of God ought pre-eminently to be. Important errors, as we conceive, are inculcated in the most solemn and authoritative manner, tending not only to mislead the judgment and overawe the conscience of the weak, but to trouble and distract the mind even of the most established. In this there is a sufficient, yea, an imperative reason for the Unitarian to desire a simpler and purer worship; neither, if he be serious, will he be able to rest contented till he enjoy this privilege, as far as circumstances permit. My design, in the remarks which I have made, has not been to depreciate the importance of proper Unitarian worship, but merely to plead for indulgence towards those whose circumstances forbidding them that advantage, induce them to attend the public devotions of the Establishment rather than none, or who, even while they do more steadily frequent the Unitarian chapel, nevertheless see no improp-

priety in being also found more or less frequently among the attendants at the Church. "*Let not him that eateth despise him that eateth not, and let not him that eateth not judge him that eateth: for God hath received him.*"

A FRIEND TO INQUIRY.

Account of the Establishment of Presbyterianism in Manchester.

No. VII.

Manchester,
August 7, 1824.

SIR,
I NOW send you additional extracts from the Register of the Presbyterian Classis, in the district of Manchester, kept in the time of the Commonwealth. After the extracts which have been already made, in pretty full detail, I do not conceive it necessary any longer to insert matters merely in the course of business and order, such as ordaining ministers, certificates of removal, delegations to the Provincial Meeting, &c., though some particulars introduced in connexion with some of these things might appear interesting to the antiquarian; but I shall confine myself to those particulars which relate to the genius and operation of the Presbyterian system, which throw light upon the opinions and spirit of those times, or to which local or personal considerations may impart a more lasting interest.

Wm. JOHNS.

The Register of several Meetings of the Classis subsequent to the 59th,* are unaccountably uninteresting, considering the measures before in agitation, particularly the several compulsory mandates issued for complying with the orders of the Classis, relative to the admission of the Presbyterian system. For which reason, the Meetings from No. 60—65 are entirely passed over.

"The 66th Meeting at Manchester, April 13th, 1662.

"5. An exercise to be at Ringley, Wednesday y^e 28th of Aprill instant, Mr. Walton and Mr. Francis to preach."

* See Vol. XVIII. p. 690.

A little prior to this date, this order of the Classis began to be issued for different places, and is now become frequent.

"6. Mr. Meeke is desired to speake to Mr. Jones, senior, that he would not (in administring the Supper) walke contrary to the rules held by this association, accordinge to an Ordinance of Parliament.

"9. A summons sent out, to the end Edward Tetlow, of Houghton, and William Birch, of Redish, should appear before this Classe the seconde Tuesday in May next.

"The 67th Meeteinge at Manchester, May 11^o, 1652.

"4. Mr. Harrison, in the name of the Delegates appointed for the Provinciall Assemblie, gave an account what they did there: viz. that they met in Preston church, and Mr. Gee preached; but in regard of the absence of six Ruleing Elders, the Assemblie was adjourned till the first Tuesday, which is the fifth day of October next; and the Provinciall still to bee kept at Preston.

"12. It is ordered that the Classis sermon bee deferred to the next day, and that is to bee kept as a fast, not onely for the Ordination, but also in behalf of Liverpool, which is visited with the plague of pestilence. Mr. Heyricke and Mr. Rathband, or Mr. Meeke, to preach, and those to pray which are formerly appointed at the ordination.

"The 69th Meeteinge at Manchester, July 13^o, Anno Dni, 1652.

"4. An account to bee given what hath been done in reference to those Ruleinge Elders that have withdrawn from acting as formerly.

"5. A summons to be sent out to require Raphe Grundie, of Houghton, et uxor ejus, and John Taylor, of Denton, to appeare before the Classis at Manchester, upon Tuesday the tenth day of August next.

"The 70th Meeteinge at Manchester, August 10th, 1652.

"3. Thomas Walker, one of the Elders of Ashton, underlyne, hath withdrawne from acteinge with y^e Elderships as formerly.

"4. Mr. Angier is desired to give

a further account of this business the next Classe.

"The 71st Meeteinge at Manchester, 14^{mo} September, 1652.

"5. Ordered, That before any Minister in the Classe go away from his place, the Classe shall send twoe Ministers to the people there to see if competent provision can bee by them made for him.

"6. Mr. Heyricke Moderator y^e next Classe, and to continue soe three Classicall days together, which same course is to be houlden by all the Ministers in the Classe."

The 72d Meeting was adjourned—no cause is assigned.

"The 73d Meeteinge at Manchester, the 9th November, 1652.

"5. A summons put forth to require Elizabeth Bardsley and Jane Heape, both of Ashton under-lyne to appeare before the Classis at Manchester the second Tuesday in December next.

"A COFFEE OF A SUMMONS.

"Forasmuch as complaint hath beene made to this Classe that you whose name (or names) are hereunder written, have committed the sin of —, and not given satisfaction for the same, These are therefore to require you to appeare before this Classe y^e 2d Tuesday in — next, to give an account in the premisses.

"The 74th Meeteinge at Manchester, December 14th, 1652.

"4th. Richard Pendleton, of Bradford," (in consequence of a summons from the last Classis) "appeared before this Classe, and there did declare himselfe to be very sorrowfull for what hee (at any time) had spoken against Ann, the widowe of John Booth, of Blakeley.

"5. It is ordered that the Elderships of Ashton underline shall give an account concerninge the state of Elizabeth Bardsley's business the next Classe.

"12. Hughe Taylor and Edmund Heywood summoned Elizabeth Bardsley to appeare before the Classis, and shee refused to come in.

"The 75th Meeteinge at Manchester, 11th January, 1652.

"6. Mr. Harrison brought in the

case of Elizabeth Bardsley, George Morland, alias Eyres, and Ann Chadwicke, all of Ashton underlyne, in order to excommunication.

"Ordered, that summons be sent them to appeare the next Classis.

"11. Mr. Rathband, according to the desire of the Classis, appeared this day, declareing his willingnes to act with y^e Classe.

" The 76th Meeteinge at Manchester, February 8, 1652.

"5. George Morland, alias Eyres, appeared before the Classe, and did confesse his committing the foule and scandalouse sins of adultery and fornication with Ann Chadwicke, to whom since he is married, pretending thereby to excuse her appearance.

"6. Ordered by this Classis that the Eldershippe of Ashton underlyne shall proceed to the excommunication of George Morland, alias Eyres, and Ann his wife.

"7. Ordered that an exercise shall be holden at Ashton underlyne upon Wednesday y^e 23d Feb. instant, in order to the busines of the excommunication of the parties before mentioned.

" The 78th Meeteinge at Manchester, March 8^o, 1652.

"A bene decessit granted by this Classe to Mr. Tayler.

"11. Agreed that upon the request of the Minister and severall of y^e inhabitants of the parish of Ouldham, a monthly exercise shall bee kept at Ouldham every last Wednesday in the moneth.

" The 79th Meeteinge at Manchester, June 14th, 1653.

N. B. Thee Meeteinge for May was adjourned.

"5. The Classis is unsatisfied concerneinge Mr. Luke, his sitinge amongst them, untill hee shall give satisfaction concerneinge the things dependings betweene the Classis and him, which satisfaction the Classis is readie to receive soe sone as hee shall please to give it.

"9. NEXT PROVINCIALLE Assembly to bee at Wigan, the seacond Tuesday of November next.

" The 80th Meeteinge at Manchester, 12^o July, 1653.

"3. Ringioy—Mr. Holland (though

ordered by the last Classis to preach at this Classis) failed without giveinge any account.

"11. An admonition to bee sent by Mr. Walker to Mr. Holland concerneinge his present default, and that hee bee at y^e next Classis to give account of it.

" The 82d Meeteinge at Manchester, September 13^o, 1653.

"5. That every particular Eldershippe within the Classis come provided ag^t the next Classis to give account of theire Meeteings and other things to bee enquired of, and especially of these three things; first, whether they keep up theire constant Meeteinges; secondly, whether they Register theire most materiall Actes; thirdly, whether they have given, or do give in their delegations to the Classis under their minister's hand, and that the Classis proceed in this worke, till all the Eldershipps be gone over.

" The 83d Meeteinge at Manchester, October 11^o, 1653.

"6. Ordered, that y^e business concerneinge the severall Eldershipps belonging to this Classe bee proceeded in the next Classe.

" The 84th Meeteinge at Manchester, December 13^o, 1653.

5. Next Provinciall Assemblie to bee at Boulton, the first Tuesday of May next.

"6. Mr. Scoles"—a candidate for ordination—"hath beene examined in Divinitie, but neither in that nor in humane learning, gave any competent satisfaction; was advised for the present to forbear preaching, and to apply himself diligently to his private studies.

"7. A day of thanksgiving to be at Manchester the 4th day of December instant, for the great mercy of God in removinge that general sickness, wherewith the town was afflicted.

" The 86th Meeteinge at Manchester, February 14^o, 1653.

"5. George Morland, of Ashton underlyne, appeared, manifesting great sorrow for his sins of adultery and fornication; the Eldershippe certifieing with him and his wife of their publick and satisfactory acknowledgment, it is ordered by the Classis that the sen-

tence of excommunication against them been reversed, and publication thereof made by the said Eldershippe.

"*The 87th Meetinge at Manchester, March 14^o, 1653.*

"5. Upon report to the Classis that Mr. Scoales continued to officiate in the Ministry and to Baptize, it is ordered that a letter be sent to Mr. Luke Firth and John Marsden, that he was not ordained by this Classis, but was desired (being found insufficient) to forbear publick officiating, and to apply himself to his private studies, which was sent accordingly.

"6. A testimoniall was given to Mr. Nathaniel Rathband, in these words:

"These may certifie whosoever it may concerne, that Mr. Nathaniel Rathband is very well known to us to bee orthodoxe in doctrine, painfull in his ministeriall function, and of pious and blameless conversation, and hath with good approbation for these twoe years last past exercised his ministry at Prestwich, within this Classe.

"*The 92d Meetinge at Manchester, Septembre 12^o, 1654.*

"5. It is agreed that these Ministers, whose names are subscribed, bee desired to attend the Classe at Manchester, y^e seacond Tuesday in November next.

"Mr. Woolmer, of Flixton; Mr. Bradshaw, of Elliabrooke; Mr. Clarkson, of Chorlton; Mr. Leadsome, of Didsbury; and Mr. Nuttall, of Stretford."

Homerton,

September 20, 1824.

SIR
THIS day I have received a letter from Mr. Haldane, which puts me under an obligation to request insertion for a few sentences from it; otherwise one of my former communications (p. 476) will be likely to produce an impression, which I am most happy to find would be erroneous, with regard to the Council of State of the Republic of Geneva, and the Honourable Functionaries of that Government.

J. PYE SMITH.

—"I trouble you with this letter, to notice a mistake in your statement, which it will be well to rectify; because it contains an accusation

against the Government there, for which there is no ground. During all the time I resided at Geneva, the Government never, in the smallest degree, offered any interference with me, either public or private.—You are perfectly correct in asserting that there was no previously-concerted plan of attack on the clergy of Geneva, as M. Chenevière has affirmed.—When I went abroad, I knew of no one who was going to travel with the same intention. For many years before, I had felt a strong desire to visit France, with the design of being of some use there, if possible, in the diffusion of the gospel. When peace came, I in consequence went to the Continent, having no other object in view; for I had formerly travelled there as much as I was inclined, to satisfy curiosity.—So far was my journey from being undertaken in consequence of a plan concerted with others, that, when I undertook it, I knew not where I should go. I had met with no one who could give me any information respecting the religious state of France. I was not acquainted with a single person on the Continent; nor had I an introduction to any one.—The openings for usefulness, that presented themselves in various quarters, were truly remarkable, and entirely unforeseen by me."

SIR,

July 30, 1824.

A CURIOUS pamphlet of 56 pages in 8vo., lately printed in Philadelphia, being now in my possession, I send you an epitome of its contents, with some observations thereon. It is entitled, "The Cabinet, or Works of Darkness brought to Light: being a Retrospect of the Antichristian Conduct of some of the leading Characters in the Society called Friends, towards that eminent and devoted Servant of the Lord, ELIAS HICKS, when on his last Visit of Gospel Love to the Inhabitants of the City of Philadelphia."

It principally relates to the events briefly noticed in your Journal (XVIII. 229), and also contains a copy of the proposed American Quaker Creed, the nine last Articles of which are inserted in your last Number, (pp. 340—342.) with a plain and full exposure of the circumstances which led to the abortive attempt of a junta of elders to impose it upon their brethren. In

apt. 1822, Jonathan Evans, whose name was afterwards intended to sanction the said Creed, at the close of a meeting for Sufferings, informed a select party of its members, that he expected they had "heard that Elias Hicks had obtained from his Monthly Meeting a certificate to visit Friends in this city" (Philadelphia): and as it was "well known that he holds doctrines that are not the doctrines of Friends," it was "necessary some steps should be taken to prevent him from disseminating them among us." That he was "full of words," and that it would "*answer no purpose to argue with him.*"

Having thus disclaimed reasoning as inexpedient and dangerous, in which opinion all his privately-collected audience appear to have concurred, he requested two of them to state what they had "heard from himself." On which they rose, "one after the other," and stated to this secret conclave "what they said" were the doctrines held by Elias Hicks." On such evidence, this self-constituted Assembly proceeded to appoint several persons of their own body "to wait upon him as soon as he might reach the city;" two of whom called on him "very early after his arrival." At first, Elias denied their authority to question him, but upon their telling him they came in love, as brethren, he said he was willing to answer them; and after an interview of about fifty minutes, they went away, "*apparently well satisfied.*"* A deputation from a meeting

of certain "elders of the city" waited on Elias Hicks on the 9th, and requested him to meet them at Arch-Street House, at 3 o'clock, on the 11th. Elias declined meeting them, saying that "he did not acknowledge their authority to call him before them:" but at the request of a friend of his, "who thought it might be most satisfactory to Friends generally," Elias consented to meet them at Green-Street House, on the 12th of the same month, which he did with five of his friends, and about thirteen or fourteen of the members of Green-Street Monthly Meeting. "*All the elders of the city*, except Jonathan Evans, who was indisposed, and two others who declined meeting with them," appear to have been present. After sitting some time in silence, one of them said, "a serious concern had arisen among the elders, and they had requested a *select opportunity* with Elias Hicks;" instead of which, "he thought it very extraordinary that so many Friends should be present who had no concern in the case." He concluded by observing, "that if those Friends thought proper to keep their seats, that they (*the Elders*) had better withdraw." Elias Hicks then rose and observed, that "he thought it a very extraordinary proceeding that they should summon him before them to give an account of himself, in reply to flying reports against him, and not be willing to have those Friends present who were to be witnesses that those reports were false. He thought he had been cruelly treated since he came to the city. Friends had listened to reports, and judged him upon those reports." This manly and reasonable appeal seems to have produced no perceptible effect on these elders, for after Elias sat down, "a hint was again given that the elders might as well withdraw, if other Friends chose to stay." And one of them said, "Friends had better keep to one point, whether Elias would give them *the private opportunity they desired.*" After some few remarks, "Elias ob-

* Soon after this interview, the insidious plot, intended to obstruct Elias Hicks in his visit, by the aforesaid elders, having transpired,—in order to counteract its design, the following notice was inserted in several of the Gazettes:

"Philadelphia, Dec. 9th, 1823.

"Arrived in this city, on the 7th inst., ELIAS HICKS, a distinguished Minister of the Gospel, the benign doctrines of which he, as a faithful ambassador, has for many years past practically endeavoured (both by precept and example) to promulgate in its primeval beauty and simplicity, without money and without price. Those who are Friends to plain truth and evangelical preaching, that have heretofore been edified and comforted under his ministry, will doubtless be pleased to learn of his arrival, and avail themselves of the present opportunity of attending

such appointments as he, under the direction of Divine influence, may see proper to make in this tour of gospel love to the inhabitants of this city and its vicinity.

"A CITIZEN."

served, he was not free to meet them *alone*," but "ready to hear any charge they had to bring in the presence of these Friends."

This candid offer and the defeat of their plan to hold a secret conclave appear to have produced "some confusion and evident irritation on the part of some of the elders, several of them rising to go out; and one of them said, '*The ministers are answerable to the elders*,' in a tone of voice evincing some excitement." To which Elias mildly replied, "I am answerable to my Friends at home. I have their certificate. *God makes ministers, but man elders*"—and some few words more, which the narrator says, "I did not hear, owing to the noise."

He adds, "The elders now all left the house, except Isaac Lloyd and Samuel Noble. Isaac Lloyd had, while all were together, expressed his disapprobation of the whole proceeding, in thus calling Elias before the elders: he did not understand what authority or right they had to act thus."

"After the others retired, there was a short pause, when Elias said, if those Friends who had just retired were to have the whole rule and government of ministers, and others were to be bound to submit to them in all things, it was time for Friends to take care of their rights, and not suffer themselves to be imposed upon." The persons present expressed "great unity and sympathy with Elias Hicks, as a Gospel Minister, and a desire that he might be encouraged;" and also, "that no resentment or hardness might be suffered to get in towards those Friends who had retired."

Before they separated, "Elias observed, that he felt thankful in saying he felt as much love for those Friends who had left us as he ever had done; and that if they had been actuated by any improper motives, (which he did not charge them with,) his prayer for them was, that they might be forgiven."

About two months before this, a MS., which nearly fills fourteen pages of "The Cabinet," intended privately to prejudice the leading Friends and elders of Philadelphia against Elias Hicks, was annexed to a letter addressed by Thomas Eddy to John Warner, of Philadelphia, dated "New York, 10 Mo. (Oct.) 18, 1822."

"My dear Friend,

"I send the annexed to thee in hopes it may be useful for such Friends as *thou* thinks proper to offer it, for their perusal; if approved by thee, it may be handed to any other Friends. Please see William Evans; shew it to him; and if he or any others wish to copy it, please permit them. If it would be more extensively useful, I have no objection *that ten copies be printed*. It was done in a hurry, and might have been improved, if I had time to copy it; however, it can be corrected with you. It may be of more use if it should not be known to be written by me, or that it came from New York. Elias gave large notice to have a public meeting at Newark, but the people knew his sentiments, and would not attend, except about a dozen of the *lower class*. Please see William Evans or Thomas Evans soon. I wish thee to write me soon. Thy son Benjamin will perhaps copy the annexed, so as it may not be read in my hand-writing. Letters addressed to me, as usual, at New York, will be handed me next day."

"Thy affectionate Friend,

"THOMAS EDDY."

The MS. annexed to the above letter was entitled by its author, "Facts and Observations illustrative of the present State [of the] Society in New York." The writer first attempts to shew, that, from the time of George Fox, the Society in Europe and America were uniformly preserved in a wonderful manner in love and amity. "This happy state of things lasted," says he, "till the time of Hannah Barnard's going to England, in the year [1799]. During her visit to Ireland, she introduced sentiments of unbelief as to some parts of the Holy Scriptures, on the weak ground that we are not obliged to believe what we cannot understand or comprehend; and finding a disposition in many to unite with her, she very soon manifested that she did not unite with the Society respecting a belief in the divinity of Christ." How, then, did it happen that no such accusation was taken up by any of the Committees or Meetings to whom her case was referred? It is true an elder, a supposed convert from the Wesleyan Methodists, openly accused her before the Morning Meeting of Ministers and Elders in London

n the year 1800, with holding Unitarian sentiments; but his proposal, not being seconded, fell to the ground.

Hannah Barnard was silenced in England, as a minister, for her testimony against war, with the aid of several supplementary charges, irregularly and improperly introduced, none of which had any connexion with Unitarianism. Nor was she disowned as a member of the Society in America on any such ground. Thomas Eddy next refers to the cases of 'William Rathbone and Thomas Foster,' each of whom he incorrectly asserts "published a book, taking part with Hannah Barnard, and advocating Unitarian doctrines, on which account they were both disowned."

He should have said the latter only, as no charge of the kind was alleged against William Rathbone, though he was well known to have been a member of the same Unitarian Book Society, eight or nine years before Thomas Foster became one of its members. It is not clear what Thomas Eddy means by his next accusation against Thomas Foster, whether it refers to his sober and serious remarks on the Yearly Meeting Epistle of 1810; or to his "Tract," entitled 'Doctrinal and Devotional Extracts' from each of those Epistles from 1675 to 1810. The deputies of Ratcliff Monthly Meeting, as well as those of the Quarterly and Yearly Meetings, to whom his case was referred, alike declined to examine the conclusive evidence these Extracts contained of the collective sense of the Church, from the uniform manner in which it had annually expressed itself for so long a series of years. Nor has any direct attempt been yet made, that I am aware of, to weaken or overturn this evidence. Erroneously as Thomas Eddy has stated many circumstances relative to the case of Thomas Foster, when before the Yearly Meeting of 1814, which "he afterwards published," whether Thomas Eddy had ever seen the publication or not, he says, "It is allowed to be a tolerable candid and accurate statement of the whole proceedings," including "the whole that was said by himself, the respondents, and every friend that spoke on the subject before the Meeting." If there be any truth in this statement, Thomas Eddy's account of the matter is wholly inde-

fensible. But his overcharged picture of the Separatists in Ireland, and of the case of T. Foster, was drawn, "in order to shew how decidedly the Society have shewn their abhorrence of the doctrines advanced by them; and also" that it "may be compared with the present state of society, within the limits of the Quarterly Meeting of Westbury," where Elias Hicks resides and has long been well known, and highly esteemed as a distinguished member and approved minister of the Society. By Thomas Eddy's account of the members of this Quarterly Meeting, they are mostly heretical enough to say, "We are not bound to believe what our reason cannot comprehend—till at length they boldly denied the divinity of Christ, and openly declared that his death and sufferings were not to be considered as a propitiatory offering for the sins of mankind, &c. &c. It may be truly said that within the Yearly Meeting of New York, as well as the adjacent Yearly Meetings, Friends were remarkably preserved in love and unity, until Elias Hicks disturbed that harmony."

How did he do this? Thomas Eddy, under the mask he had assumed, says, "by lessening the divine authenticity of the Holy Scriptures"—the common but groundless aspersion against Unitarians. "And then," adds he, "when he (Elias Hicks) supposed he had sufficiently prepared the minds of the people, he came out with his Unitarian principles or doctrine, and shewed a wonderful fondness for speculation and reasoning." In proof of which, it seems, he "frequently asserted that he was not obliged to believe what our reason could not comprehend." The effect of his thus preaching the doctrines of the gospel in much plainness, as an intelligible revelation addressed to the reason of man, and not an unrevealed revelation, as some others represent it, is thus described by his accuser:

"The multitude always being fond of something new, run after him wherever it was known he was to be at Meeting, as they were confident he could not be silent, owing to his having a remarkable acute memory," well stored I presume with a knowledge of the Scriptures, "diligent in the exercise of his gift," and having "by nature or rather by the gift of

God, the advantage of a great flow of words, and [a] ready utterance—he acquired great popularity; and in a little time his influence,” says Thomas Eddy, “became *so extensive* that he dictated and completely directed all the business of the Yearly Meeting, and every other meeting of discipline he attended.” The next accusation is *much more credible*. Following closely the example of the four evangelists, of the apostles, and their great Master, “he began by speaking of Christ as a great prophet,” or *the greatest of the prophets*, “who had suffered martyrdom for his principles, as other prophets had done before his time.”

His accuser adds, “At this period his principles *were discovered* by a number of Friends, but there were *many* that were so closely attached to him, that any person who passed censure on him,” [for preaching the aforesaid scriptural doctrines,] “was sure to incur the frowns of his supporters. Some valuable Friends now regret that he was not checked at that period, but they are fearful *it is now too late*.” It is much to be lamented, says Thomas Eddy, “that this step was not *timely adopted*, as it would have prevented the present unhappy divisions in New York and other places. He went on—printing and speaking of Christ as a mere man, and lessening the Scriptures on every occasion.” After much irrelevant and not very credible matter, his accuser adds, “At length he ventured more openly to speak against *the divinity of Christ*, by stating, that he might have fallen as Adam did.” It appears that “some worthy Friends of New York,” and “other Yearly Meetings, and from Europe,” have stated to Elias Hicks their objections to “his sentiments *relative to the divinity of Christ*,” which, according to them, “went to the destruction of the Christian religion, and to produce divisions in [the] Society. But owing to his inordinate fondness for reasoning,” says Thomas Eddy, this has not “been of any use.” And that “although *many* Friends in New York, as well as *some* on Long Island, are convinced he is *unsound* in the Christian faith, yet *most of them are secretly afraid of him*.” Such is the account given, as illustrative of the present state of the Society of Friends

in New York and the adjacent Yearly Meetings. “We may tremble,” adds Thomas Eddy on behalf of himself and his confidential friends, “when we find such a man” as Elias Hicks “countenanced in advancing doctrines that go,” in their estimation, “to destroy the foundation of our Society, and lay waste its first principles; and that he should be permitted to go to other places,” where he is heard gladly by the multitude, and his doctrines generally approved and received as sound and scriptural, “to produce the same divisions that he has already produced at New York. The injury received through the conduct of this man has been very great. Highly respectable persons of other [reputedly Orthodox] denominations, charge our Society with being Unitarians: when they are told” by the comparatively few persons in the Society who oppose his ministry, that “this charge is untrue, they reply, they have heard Elias Hicks openly and publicly avow this doctrine, and as he is an acknowledged minister in the Society of Friends, and as they allow him to go about the country to hold meetings, of course the doctrines delivered by him must be considered as held by the Society.”

In order to shew that “it is not so very extraordinary as might at first appear, that a great proportion of the people so educated and so instructed should submit to be led, and be so entirely influenced by such a man as Elias Hicks,” and to account for “so many of the members of his Quarterly Meeting being so blind as not to discover the unsoundness of his principles,” Thomas Eddy does not hesitate to say, “the leading cause is the want of a proper or suitable education; the writings of early Friends (except some journals) are scarce, and *little read*, all kinds of school learning, except reading, writing, and the first rules of arithmetic, are *discouraged*, as well as *general history*, and books written by persons who are *not members*.” To read the Scriptures daily or at fixed hours, is declared to be “mere formality;” and he asserts, I hope also mistakenly, that in many families “*they are very little read*;” and with equal confidence declares, that “if Friends in Philadelphia,” of whose religious education and instruction he makes no

omplaint, "should allow this man" Elias Hicks) "to visit families," which he afterwards did to very general satisfaction, "and in this way to spread his poisonous principles, divisions among them *will assuredly be the consequence.*" The quotation from Pennington may possibly prove that he adopted the indwelling scheme, or the Sabellian system, but nothing more, in relation to the doctrine of the divinity of Christ.

Thomas Eddy says, lastly, that "during the time George Witby," a minister from this country, was "in New York, many of those who have uniformly appeared as zealous supporters of Elias Hicks, showed themselves highly displeased with George, and — charged him with preaching wrong [or unscriptural] doctrines." They "were exceedingly disturbed," says Thomas Eddy, "that George should have told Elias that his sentiments went to destroy the fundamental doctrines of the Christian religion. In order to support Elias, they published one thousand copies of William Penn's Sandy Foundation Shaken, as they said, to shew that the Unitarian doctrine held by Elias Hicks, agreed with what was advanced by Penn." That these persons so published this celebrated work of Penn's, may be safely credited on the testimony of Thomas Eddy. He disapproved its publication, yet bears witness to the fact, in a circular specially intended for his particular friends, and others holding similar sentiments, and alike intolerant.

Many of your readers are so well acquainted with the strong, clear, definite, and scriptural character of this work, as to enable them readily and decisively to judge what doctrines alone it is calculated to support. I may hereafter send you another paper relative to this controversy among the American Friends, their reception or rejection of those doctrines, for openly avowing which, Penn suffered imprisonment at the suit of the Bishop of London, but for promulgating which, he never was, that I can find, exposed even to a breath of censure from the Society of Friends, with whom he was then, and long after, in the nearest religious unity and fellowship.

BEREUS.

SIR, July 12, 1824.
I READ with equal pain and surprise, a letter in your Repository, (pp. 201, 202,) dated from Bristol, and signed *A Friend to Sunday-Schools*, in which the writer charges the Unitarian body with a manifest indifference, if not aversion, to the instruction of the poor—in other words, to Sunday-Schools. This he maintains to be a fact, and a lamentable fact. Many strange observations respecting the inconsistency of Unitarians are offered by him to the public, and particularly in connexion with the causes of what he is pleased to call the tardy progress of Unitarianism. This tardy progress he ascribes in a great measure to "negligence in the education and in the *purity* of the education of the youthful poor," amongst us. We are, then, accused of aversion to, and neglect in, the momentous duty of education as it relates to the poor, and an *impure method* besides, in the management of it.

This, Sir, is a heavy charge, and yet appears to carry inconsistency upon its face. But, the author proceeds to make the following appeal to the Unitarian public:—"How is it, I would ask, that so few of our magnificent and spacious places of worship can boast of having spacious school-rooms appended to them? How is it that our public donation lists teem with items in favour of ministers and chapels, and almost every other praiseworthy object, and not a solitary one applicable to that of Sunday-Schools? Does not this seem to indicate that the Unitarian grants, tacitly at least, to his Trinitarian brethren the pre-occupation of the vulgar minds of the lower classes of society to implant and cherish those very stamina which constitute his chief complaint, whose eradication is his greatest difficulty? Or, that he permits the most vigorous portion of their existence to run out in the debasing, unregenerative torpor of 'blessed ignorance,' until they are incapacitated for the reception of any thing opposed to that prevalent but pseudo-proverb, 'Vox populi vox Dei'? And is not the large expenditure in the erection of chapels, and the education and support of ministers, like the providing of hospitals

and physicians for the cure of a malady which timely exertions might have prevented?" The writer of the letter before me further considers, that an "odium is industriously levelled against Unitarians, that theirs is not the religion of those to whom the gospel is proclaimed to be peculiarly adapted, 'the poor of this world;'" and that it has "but a too solid foundation on the ground which he has taken;" and asks, "on what principles or reasoning, and from what motives can a Unitarian maintain an indifference to the education of the youthful poor?"

There is a Postscript added to the letter, in which the author admits, "that there are exceptions to the general application" of his remarks: and he cannot but name an honourable and exemplary one—"Birmingham." Now, Sir, I do most positively deny the correctness of his general statement as to the *facts*, and the conclusions which are drawn must consequently fall to the ground, and with them, I trust, the odium which they were fitted (I hope not designed) to fix upon the Unitarian body, or those Christians who maintain the Unity of God in one Person.

In the first place, I know of no Unitarians (and I have a pretty general acquaintance with them) who are "either averse or indifferent to the education of the youthful poor," and I never *heard* before I saw the letter from Bristol, of any who are of this description. 2dly. I know not of any large and populous town where they have places of worship, with which places of worship, Sunday-Schools are not connected. 3dly. I know but of very few of the country or smaller places of worship, and of none in my neighbourhood, in which Sunday-Schools are not established. I am a resident at Sheffield. In that town the Unitarians have supported a Sunday-School during the last fourteen years. Similar institutions are united with all their chapels in the vicinity.

With respect to *public donations* and their non-insertion in the lists of charity, "which teem with *items* for ministers and chapels," &c., they are not found amongst them for an obvious reason. They *need* them not; and their conductors would be ashamed

to apply for any foreign support. The young men and women of the respective congregations are the teachers, and in some cases, the old scholars themselves: and all this is done *gratuitously*; and, as far as practicable, on the *Lancasterian plan* of education. Annual sermons and collections supply what may be further wanted and required. I hope, Sir, your Bristol correspondent, if hereafter he should step forward as the advocate of any liberal institution, will be careful neither to commit himself nor injure others, by hasty or illiberal aspersions, and will connect his advocacy with a zeal that is *according to knowledge*. VERUS.

SIR,
WITH your approbation, I propose furnishing the Monthly Repository with a course of papers, containing desultory remarks on all the articles which it contains, beginning with the series of the present year. I have for some time been an eager and a constant reader of your Magazine, and have frequently wished that I could sit down and dispatch to you a few of my reflections on different subjects, as they occurred in my perusal of it. But the distance of time which must necessarily elapse between the writing of a communication on this side of the water and its publication on the other, has always appalled me. I have been discouraged at the thought, that my remarks on any particular article must come lagging in, several months after the appearance of the article itself, and thus lose perhaps the principal advantage they might generally possess, in the freshness of interest attached to the topics under discussion.

The plan, however, which I now propose to adopt, will gratify my own morbid desire of scribbling, and, if tolerably executed, may have the good fortune to co-operate in some of the excellent purposes of your interesting Journal. I may presume that your readers will have sufficient curiosity to peruse a regular synoptical review of your numbers, even at the distance of six months from their publication. Although most of my remarks, suggested by the discussions, and views, and style, of your correspondents, would be too insignificant to be sepa-

itely transmitted across the Atlantic, it, being accumulated and embodied by their connexion with an object of much importance as the Repository, they may possess sufficient respected interest and borrowed weight to deserve your notice. Perhaps yourself and contributors may not be destitute of curiosity to learn the continued judgment of a stranger respecting your intellectual efforts; in the supposition, I mean, that you and him endued with any of the qualifications requisite for his assumed office. How far it would conduce to the improvement and good regulation of any magazine to contain within its own pages a department of the kind proposed, I leave to your skill and experience, as an editor, to determine. Should you approve of the plan, and be dissatisfied with the execution of the specimens I now forward you, I hope you will engage some of your accomplished friends and fellow-subjects to fulfil my project to your better acceptance. In the mean time, I shall, for my own amusement and improvement, continue my pleasant task in the manner I have commenced it, and should I find that my advances have been received, I shall gladly submit my little labours in this way to your future disposal. Unless I am mistaken, the destiny of the Monthly Repository is yet to be loftier and happier by far than that of any other existing periodical. Its exact adaptation to the liberal and expanding spirit of the age, its freedom from party and sectarian pledges, the unwearied homage which it always and every where pays to TRUTH, and the unrivalled importance of the subjects to which it is generally devoted, will unquestionably cause it to remain a consecrated arena for the exercises and encounters of strong and thinking minds, and a favourite publication with all those readers who are anxious for satisfactory views in matters the most intimately connected with human happiness. With these prophetic expectations as to the splendid destination of your journal, you will not wonder that I have attempted to become one of its regular contributors, and sought some mode by which to "Pursue the triumph and partake the gale."

AN AMERICAN.

[Some of our readers may suspect a stratagem in this communication, but we assure them that it is the genuine production of an American correspondent, of which indeed the internal evidence will be abundant. The writer is known to us, and his name, were we at liberty to publish it, would give weight to his strictures. We cannot help feeling a little pleasure (the reader will pardon us!) in our Transatlantic correspondent's flattering estimate of our humble labours. He is a candid but not blind critic, and we and our coadjutors may read his animadversions with a better feeling than curiosity, and derive some improvement from the calm observations of a wise and friendly Looker-on. Ed.]

Monthly Repository for Jan. 1824.

Chenevière's Defence of the Genevan Church. This is perhaps drawn up with a little too much acerbity. There is no doubt that the liberal divines of Geneva have had enough to provoke them, but their apologist has scarcely performed his task with sufficient dignity. After all, it will be difficult for English and American Unitarians to enter with perfect sympathy into the feelings of their injured Genevan brethren. Our notions of church-government partake so much of independence, that we can scarcely help revolting at seeing even a fiery Calvinist dragged before a human tribunal for proclaiming his opinions in ever so offensive a form. However, in judging of the merits of this case, we must recollect the state of society at Geneva, and the notions and habits in which both parties have been educated. As far as we can trust this *ex parte* testimony, M. Chenevière has made out his case very clearly, and shewn that much moderation, forbearance, and propriety, have been exhibited by the Genevan Consistory.

Mr. Cogan on Revelation. Ingenious, powerful and comprehensive! I admire all this writer's communications.

Philadelphus on Future Suffering. A very candid, frank and decent expression of doubts and suggestions that occurred to the author's mind on a subject perhaps more interesting than any other to mankind. In some

of his thoughts quite ingenious, though eccentric.

Notice of Mr. Woods, very interesting.

Sir Isaac Newton's unpublished MSS. This paper filled me with new emotions of admiration at the character of the great philosopher.

Mr. Wallace on Isaiah ix. 6, 7. Very fine. The error respecting Heseekiah's age seems to be clearly pointed out, and ably corrected.

The Baptismal Text. I allow the strength of many of this writer's reasons against the text, but cannot enter with him into his extreme views of its incompatibility with Unitarianism.

Mr. Rutt—deserves sympathy. I know of one person who intends very soon sending for a copy of the new edition of Priestley's Works.

An Old Subscriber on Mr. Gorton's Work. I have never seen Mr. Gorton's book, and therefore cannot judge of this article.

Dr. Evans on Mr. Irving's Oration—Interesting.

Friendly Correspondence between an Unitarian and a Calvinist. Some beautiful specimens of amicable and humble feelings in this portion of it.

Dr. Carpenter's recommendation I approve, and shall take care to become a subscriber to, or procure two copies of Mr. Wright's Life.

Letter from a Muggletonian. Some orthodox doctrines carried to their legitimate results.

Hints to Unitarians. Excellent; as I have often thought in reading them before, where they first appeared;—but all out of the way in ascribing "self-complacency" to the Monthly Repository.

Poetry. First Article, rather a happy translation.

Second and third, of no ordinary excellence.

Hymn to the Holy Alliance, might have been left in the Daily paper where it first appeared.

Obituary Notices. Of Mrs. Hosmer, exquisite.

Intelligence. Indian Memorial.—Highly curious and interesting. The government of that country will one day repent of the oppressive measures to which this memorial relates. Remember how the American Revolution began.

Negro Slavery. Mr. Buxton is

aiming at impracticabilities. I have lived in a slave-country five years. If he had done so as many weeks, I think he would have modified many of his projects. Does even Mr. Cooper think think them all wise?

Monthly Repository for Feb. 1824.

Professor Chenevière's Defence.—The personal attack on M. Malan here is quite unnecessary and offensive. I must say that such a method of proceeding would have proved injurious to the Professor's cause in my own mind, had not the facts and documents which follow, set the conduct of the Consistory in a favourable light.

Notes on Scripture. Generally very good. I do not quite feel the propriety of the explanation given of "the clouds returning after rain."

Report of the Committee of Dis-senters. Worthy of the subject.

Mr. Jevans's recommendation to insert Jehovah in the English Bible, very laudable, but carries almost an air of irony with it, in consequence of the obstinate prejudices and indifference of the age with regard to this subject. It is somewhat like exhorting the Papists not to wave incense before their bit of bread.

Dr. Evans on Hall's Life of Teller, is a charming specimen of fair and good-natured criticism, and puts the eloquent Baptist entirely in the wrong.

Cornish Correspondence. Manifestly some misunderstanding, hastiness and personal exasperation, if not error, on both sides. But good, we must trust, will come out of evil.

Extract from Everett's Europe—Judicious.

Mr. Wallace on Isaiah ix. 6, 7. No. II. Strong and well-supported, if not absolutely convincing, criticism.

Mrs. Hughes on Philadelphia. Unnecessarily and unjustifiably severe, besides implying a censure on the general character of the Monthly Repository, which is scarcely ever destitute of some articles analogous to that here attacked.

Epitaphs. Rich.

Thoughts on the Connexion between Poetry and Religion. A most exquisite Essay, and evidently the production of a highly accomplished and philosophic mind. The author should be taxed, if possible, to contribute one

each article to every number of the Repository. If he is now young, (and here is at any rate a juvenile purity and elasticity in the spring of some of his thoughts,) how much promise does he hold forth!

Mr. Ratt's Remarks on anonymous signatures is very sensible and well-
 understood.

Correspondence between a Unitarian and a Calvinist. No. II. The style of this Unitarian is of a very high order. It displays rather a rare combination of power and ease. Sometimes his shafts are too cruelly pointed. But how can we help forgiving him when he is ready the next moment to confess, and ask pardon for his error? Besides, a little sarcasm, if ever, may be indulged to the opponent of a man, who seems inspired with a kind of morbid and horrible delight in taking the gloomiest views possible of the purposes of heaven. Is there a darker or deeper expression of sublime despair in any metaphysical romance of the Godwin school, than this—"I expect, that if I do not most faithfully and unreservedly make the confession [that God might justly condemn him for ever], *God will oblige me to do so by making me feel the deprecated evil?*" This is, indeed, the concentrated essence of Calvinism.

Mr. Friend's suggestions in reply to Mr. Wallace are generally just. In one of his remarks I do not entirely agree. He says, "I cannot apply the word superstition to any thing which our Saviour thought worthy to adopt." If the expression *adopt* were here exchanged for *originate*, I could join in the sentiment. But it appears to me quite compatible with the object of our Saviour's mission, that he should adopt forms of speech, of which the origin had been superstitious. We find that he made no attempts to alter the received phraseology respecting demoniacal possessions. In fact, the settlement of the right meaning of terms was too insignificant an object for him to dwell upon. All his instructions seemed to bear upon the most important and essential principles of ethics and religion. Other questions he left to the decision of critics and philosophers, since the natural reason of man is sufficient for

such purposes. On these accounts, I can easily conceive him falling in with the customary mode of designating the Supreme Being, in the country where he was himself born and educated, even though that mode might have been traced to a superstitious origin. If I may judge from my present impressions with regard to his errand and character, the prescription of new forms of speech would not a little have lowered his dignity, and thrown a shade or two of doubt on the divinity of his mission. His business was with things, not words. He came rather to remind us of such principles as these, that anger and lust are, at times when we little suspect it, equivalent to murder and adultery,—that the character of God is a combination of infinite moral perfections,—that the Jews were radically mistaken in their conceptions of the true Messiah,—and the like.

Mr. Sturch in Reply to Mr. Cogan appears to me to adduce some objections which are rather popular and superficial than profound. The controversy between these gentlemen I believe might be shewn to be principally of a verbal character, and I have no doubt that the interchange of a few good-natured arguments will bring them both to one goal.

I firmly believe, with Mr. Cogan, that modern Deists owe much of their boasted light to revelation; not entirely to Christianity, however. The Unity of God, I am persuaded, was revealed in some mode or other to the oriental world. It is a conclusion to which mere reason could never demonstratively arrive. I would rather allow that the belief of the doctrine is instinctive, or accidentally conjectural, than that it can be inferred from any premises within reach of our experience and reason. Paley's argument from *unity of design* has always struck me as deficient. It would go to prove that a whole city was built by one architect. A *diversity* of design is quite as apparent in the operations of nature and providence, as unity. On the other hand, I cannot allow to Mr. Sturch that Cicero possessed a conception of the Deity at all corresponding with the vast, and all-embracing idea of him which is taught us by Jesus Christ and his religion. Those

clear, philosophical and elevating views of the character and attributes of God, which are now spreading through the world, in despite of a thousand accompanying errors both of metaphysics and phraseology, can be traced, I believe, by no fair mind, to any other source, than the doctrines of the New Testament. It is true, their progress has been very much assisted by the speculations of John Locke, but his achievements consisted rather in shewing the correspondence existing between the religion of nature and that of the New Testament, and in exhibiting limitations and facilities for the right developement of truth, than in the discovery of divine truth itself.

Obituary. These notices must possess no little merit, since they interest a stranger at the distance of three or four thousand miles.

Intelligence. The Memoir of Werner furnishes some apt illustrations of the Essay on the Connexion between Poetry and Religion in this very number.—The allusion afterwards to American Jews causes me to observe, that persons of that denomination are found in some of the most responsible civil situations under our National and State Governments; they are also officers in the navy and army, editors of some of our most popular newspapers, and teachers of excellent schools, to which Christians send their children with as little repugnance as to those of their own creed.

SIR,

Plymouth,
September 6, 1824.

I AM obliged to your correspondent (p. 474) for pointing out an error in the Lectures on Nonconformity, as I shall be most truly obliged to any person who, either in this public manner, or by private communication, will inform me of any thing in which I have mistaken my subject. In all cases of historical statement we are under a necessity of using the autho-

rity of others, and the best we can do is to select what we believe to be the most correct. I have endeavoured to do so, but not without the fear, that I should err in many particulars; and although I did regret that the first edition of the Lectures went no farther than four hundred, yet I am now satisfied that it is better it should have been so; since it will be in my power, as it shall be my endeavour, to make the next edition more comprehensive, more correct, and, therefore, more complete than the first.

Let me beg your correspondent to state rather more particularly, which, if he pleases, he may do in a letter addressed to myself, wherein the great difference between my statement of the Bishop's election, and that which he has given, consists—to justify his saying that mine is *erroneous in every particular*. I may not have expressed myself in legal terms; but if the word *permission* were changed for *order* or *authority*, it seems to me that I have not erred; unless I have falsely stated, that a religious service is connected with the act, in which the assembled Bishops unite in asking the aid of the Almighty to make a proper choice—while they are compelled to follow the instructions of their earthly head. Do they, in a prayer appointed for the purpose, pray for the Divine assistance, or do they not; and do they, after they have obeyed the Monarch's command, thank God for having directed them in the choice of so worthy a person? I suppose it must be in this that I am *erroneous in every particular*, but I will correct myself if in this fact I have trusted to a false authority.* I solicit his reply.

I. WORSLEY.

* I have said, "not daring, at the peril of losing their preferment, to choose any other." It seems that it should be "at the peril of the penalties of a pro-munire."

REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*A Reply to Two Deistical Works, &c. &c.* By Ben David.

(Continued from p. 480.)

IN Chap. VI., Dr. Jones attempts to prove that Christianity is the religion of Moses and the Prophets refined and perfected by Jesus Christ, and that Philo and Josephus are historians and apologists of the Gospel under the name of Judaism.

To meet the objection to this latter hypothesis, that these two writers make no mention of Christianity, and pass over in silence the miracles, and even the name of Jesus, Dr. Jones not only contends that this was the most politic, and indeed the natural course for them to pursue, but also justifies them by the example of Christ himself:

"Our Lord seems to have discouraged his apostles from mentioning his name in circumstances which would render it prejudicial to his cause. The charge which he gave to his disciples, that they should tell no man that he was Jesus the Christ, Matt. xvi. 20, is thus recorded by Mark: 'And he charged them that they should speak to none about him,' viii. 30. According to this statement, our Lord's meaning may be thus interpreted: 'In as much as many will hate me, though without a cause, do not speak about me to such people. Cherish, indeed, a firm faith in my Gospel, and imitate my example; but do not make my name and character the subject of conversation and dispute on occasions where no good can be answered, but rather where prejudices will be riveted, and animosities kindled.'

"It is a remarkable fact, that our Lord has at least by his example discouraged his followers to mention his own name in our addresses to the Almighty; and if the beautiful and comprehensive model of prayer which he has prescribed, had been found in the works of Josephus, it would have been considered by modern divines as a proof that the author was not a believer in Christ. The name of Jesus is omitted also in the parable of the Prodigal Son; and if it had been found in Philo, and not in Luke, it would have been considered as an infallible proof that Philo was not a Christian. For it delineates the conversion of the Gentiles; and though that

conversion was effected by Christ, as the immediate instrument in the hands of God, yet his name is not mentioned therein. The leading object of that beautiful parable, is to set forth the placability of God, and his readiness to accept every returning sinner on the simple terms of repentance and reformation: and we shall see the propriety of its being related by Luke, when we consider that Luke published his Gospel in Egypt: for *there* principally the universal Father was blasphemed as arbitrary and cruel; *there* the men represented by the prodigal son were most debased by vice and superstition; and *there*, as we learn from Philo, multitudes of them were returning to God. From this, moreover, we see the reason why the Gentiles are called the *younger son*. In Gen. xxv. 23, Rebecca is said to have in her womb two sons, the one, namely, the elder, representing the Israelites, the other, or the younger, the Egyptians. See Rom. ix. 10."—P. 71, *Note*.

We are not disposed to raise a cry of presumption, and the like, against our author for his singularities, but really our candour is a little tried when we find the following preface (part of which we must put in italics) to the argument on behalf of the hypothesis that Philo and Josephus were Christians:

"In speaking of these two writers, *I am not forming an hypothetical or improbable case.* Philo and Josephus, contemporaries with Christ and his apostles, and men, as it is well known, of the first rank, integrity and talents, have, by their immortal writings, in fact realized the above hypothesis. *This is not a matter of supposition: it is not a question of mere curiosity supported only by probable evidence.* Their works are extant; and if we attend to them, and not to the authority of learned men, *we shall find that they are historians and apologists of the Gospel, with the same certainty as that the sun is in the firmament at noon-day.*" —P. 72.

The arguments for Philo being a Christian are, that both he and Josephus strip religion of rites and ceremonies, and make it consist in piety and virtue, which no Jew before the time of Christ thought of, and to which the apostles were brought with

difficulty; that he speaks, in common, with the sacred writers, of the Logos, the son and image of God; that he describes a society of apostles or missionaries, under the name of *Therapeutæ*, engaged in the reformation of the world; that persecution was raised in Egypt against these men, and that they were sold as slaves; that their character, tried and proved by their sufferings, could be no other than that of the primitive Christians; and that, according to Philo, they prevailed throughout the globe, sharing with Greeks and Barbarians their own consummate blessings.

The author maintains that Josephus was a Christian because he represents the law as consisting of moral principles; because under the denomination of Jews he speaks of the apostles, and describes their travels and labours; because he speaks of a future and better life, which Dr. Jones pronounces (we think unwarrantably) to have been wholly unknown to the Jews before Christ; because he relates in the tone of an advocate the death of James, the brother of Christ; and because his language explains the history of the apostles and primitive Christians, only hinted at by Luke in the Acts, at Antioch. The silence of both Josephus and Philo as to our Lord's miracles and those of his apostles, is explained by the prevalence of the belief in demons and consequently in prodigies, and the improper use which the Heathens, to whom Josephus addressed his writings, made of the Christian miracles; and the reserve of these supposed Christian apologists is pertinently observed by the Indian Christian Reformer, Rammohun Roy, who, judging his countrymen disqualified by their erroneous notions of God and the laws of nature, for drawing the proper inference from the miracles of Christ, compiled for their use and in order to their conversion, a work, which, passing by miracles, points out the Precepts of Jesus as the Guide to Peace and Happiness.

Dr. Jones vindicates of course the genuineness of the disputed passage in Josephus relating to Christ, and as this is a very important subject we shall quote the passage, with our author's remarks upon it: such read-

ers as wish to see the pro and con in this dispute may refer to Lardner and to the appendix to Kippis's Life of him prefixed to the octavo edition of his Works.

"The same prejudice at Rome and in other places induced Josephus to give an account of Christ, and to bear testimony to his virtue, his wisdom and his works. 'About this time existed Jesus, a wise man, if, indeed, he might be called a man; for he was the author of wonderful works, and the teacher of such men as receive the truth with delight. He attached to himself many of the Jews and also many of the Greeks. This was the Christ: and though at the instigation of our leading men Pilate condemned him to the cross, yet such as loved him at first did not cease to love him; for he appeared to them after three days again alive, the divine prophets having foretold this and innumerable other marvellous things concerning him: and the people who from him call themselves Christians have not fallen away.' A. J. Lib. xviii. C. 3, 3.

"During a whole century this famous passage has been the subject of much dispute in every country throughout Christendom, till at length those, who agree in nothing else, came to agree in this, that the paragraph is the forgery of some Christian in the third century: nor, perhaps, is there a man of any estimation in Europe who thinks it the production of Josephus. The arguments that led to this conclusion are principally the two following:

"'This is the work of a Christian, which Josephus was not.' The assumption is erroneous: Josephus was a believer in Christ, and his immortal works bear testimony to his being the historian and apologist of the Gospel. In his book against Apion he relates that a pure system of worship and morals, issuing from Judea, had in his days pervaded the world; that there was scarcely a family among Greeks or Barbarians into which this system had not forced its way; that those who received it equalled, if not excelled, in zeal and attachment to it, the very people who taught it; that the foundation of it was a future state foretold by Moses and afterwards confirmed by a mighty proof given by God himself; and, finally, that this doctrine supposed not the immortality of the human soul, but the renewal of being to mankind after a revolution of ages. But the author does not say what was the nature of the strong proof which God gave of a future state, but only that it was foretold by Moses. In the above paragraph, however, he supplies this omission, and tells

us that Christ, at the impeachment of the leading men, was condemned to the cross; and that notwithstanding he appeared to his followers after three days again alive; and that these, with other marvellous things concerning him, had been predicted by the divine prophets: and this is precisely the history of Christ and his religion, as far as we can gather them from the New Testament.

"But it is said that this testimony of Josephus was not quoted by any Christian writer before the days of Eusebius in the third century. True: but the more early Greek and Latin fathers had sufficient reason for not quoting it. Josephus was an apostolic believer; he received and embraced the religion of Jesus in its purity. And he not only excludes the doctrines of his divinity and miraculous birth from the history which he gives of our Lord,—and by this exclusion he shews them to be foreign to his Gospel,—but in the context he brings to light the origin of those doctrines, and brands the base authors of them with infamy to the end of time. Justin Martyr, Origen and others, knew this to be a fact, and they passed over the testimony of the Jewish historian in profound silence, lest in an age when the transactions were fresh in the memories of men, the secret should transpire, and the very foundations of the orthodox faith be blown up as with gunpowder by the illustrious historian of the Jews. Time, however, removed the events to which Josephus refers from the knowledge of men; and after three centuries ecclesiastical writers feel themselves safe to quote the authority of Josephus.

"The objections made against this disputed passage would never have been made, had these things been known: they originated in misconception; and the real character and views of Josephus being at length brought to light, they fall like a dead weight to the ground; and there they will remain, a monument of the temerity and mistaken views of those who urged them. Nor should I omit to mention that the style of the passage is in exact unison with the very peculiar style of Josephus; the same conciseness and comprehension, the same dry and unvarnished detail of facts, distinguish it, which distinguish all his other works. Nor can any suspicion arise against its genuineness, from the want of authentic evidence. The same historical testimony authenticates it which authenticates all the works of Josephus, no manuscript, no version, no copy being ever known to exist without this celebrated paragraph. When men talk of forging a passage in Josephus, they surely talk without due

consideration. A spurious paragraph might have been inserted in those copies which the Christians possessed; but could they do the same with those in the possession of the Jews? And what Jew ever possessed the works of Josephus which did not contain the testimony he bears to Jesus Christ?"—Pp. 87—90.

The object of Chapters VII. VIII. IX. and X., is to shew that the anti-christian system was introduced into the several churches established by the Apostle Paul. Some of the principal arguments here introduced have been already submitted by the author to the readers of the Monthly Repository, which renders it unnecessary for us to attempt an abridgment of them. They are besides critical and consecutive, and no epitome scarcely could be rendered intelligible.

Chap. XI. is designed to shew that the writings of Paul have been and are perverted in support of anti-christian doctrines, and is in our judgment a most important and valuable part of the work. It contains an examination of passages, in relation to the doctrines of the divine nature of Christ, of justification by faith and not by good works, of the effect of Christ's death as an atonement for sin, of election and predestination, of original sin and the natural depravity of man, and of the gospel being a mystery incomprehensible by human reason; all which the author contends the apostle so far from supporting, endeavours to set aside.

We must content ourselves with one extract:

"One of the principal features in the character of God, I repeat, is exemption from death or immortality; and the purest Greek writers often use *Θεός*, God, in this sense. Thus *Bion. Idyl. l. 53: και Θεός ημης, και ο δυναμεις ο διαβαιν, I am a God, and cannot follow thee.* It is the language of Venus to Adonis now dead, and means that being immortal she cannot die. See *Acts xxviii. 6.* Sophocles, (*Œd. Tyr. 871*), wishing to express that the laws of Jupiter are eternal, says, *μεγας εν τοις Θεοις, in thee there is a great God.* It is thus that we get at the real meaning of the following much-disputed passage: 'Without controversy great is the mystery of godliness: God was manifest in the flesh.' *1 Tim. iii. 16.* On this pas-

page I beg attention to the following remarks:—1. This paragraph, it is allowed, refers to Jesus Christ: but the Apostle cannot mean to hold him forth as a god, because in the context, and in all his epistles, he writes against men who taught his divinity.—2. His language implies that Christ was *flesh*, that is, he was a mortal being, or a being subject to death and corruption.—3. The Apostle asserts not the *nature*, but the *resurrection* of Christ: 'God was made manifest in the flesh—was justified by the spirit, attested by angels; that is, angels declared his resurrection to the women, and his own angels or heralds attested his resurrection to mankind—was preached to the Gentiles, believed on in the world, received in glory.'—4. That, as the writer alludes to the resurrection of Christ, he must mean to affirm the immortality of Christ; and this is what his language, agreeably to the strictest rules of criticism, implies. There is, says Sophocles, a great God in the laws of Jupiter:—and what does the poet mean? He means that the laws of Jupiter are incorruptible and eternal. 'A God,' says Paul, 'made himself manifest in the flesh.' And what again, I ask, does the Apostle mean? He means that Christ, who was a mortal being, by his resurrection proved himself immortal: and hence he brings to light the mystery contained in the language of Moses, that man, who is mortal, will prove immortal; that in Christ, beings who are corruptible, shall put on incorruption, and those that are mortal shall clothe themselves with immortality. In this passage, then, there is nothing said of Christ, but what will be verified in all mankind, when Christ shall return to raise the dead. Nor should it be omitted, that the Greek philosophers, alluding, it appears to me, to the enigmatical representation of Moses, or, as others may think it more probable, to the immortal nature of the soul, call man, by way of enigma, or mystery, *ὁ Θεὸς ὁ ὄντων*, a mortal God. This language is used by Heraclitus of Pontus, known for his affected obscurity or paradoxes, and after him by Hierocles; see Clement of Alexandria, *Pæd. Lib. iii. C. i.*, and the *Golden Verses* imputed to Pythagoras, vers. 63, 70."—Pp. 155—157.

We have now brought the reader to the end of the First Part of Ben David's work, and are obliged to defer to the next number the examination of Part II., which consists of a more direct reply to the *soi-disant* Gamaliel Smith.

ART. II.—On the recent Prosecutions of Persons vending Books against Christianity. An Address to Deists. 8vo. pp. 34. Offor. 1s.

WE regret that this judicious and valuable tract should have escaped our notice so long. The friends of genuine Christianity have always lamented, that coercion should ever have been employed in its defence, and we are extremely happy to meet with so able a writer who, however he may differ from us respecting particular tenets, has on this very important subject, the same views and feelings as ourselves. We deem the subject highly important, because we regard it as essential to true religion that its profession should be perfectly voluntary: that the mind should be under no bias whatever from external circumstances, but should be induced to make an avowal of its belief, if disposed to avow, solely from a conviction of the truth and importance of what is maintained.

The anonymous author of this pamphlet, while he readily acknowledges his persuasion that the writings of unbelievers have a tendency to effect incalculable mischief, clearly shews by a number of references to the Christian Scriptures, that those Sacred Writings altogether discountenance such a mode of defence as that of inflicting pains, penalties and imprisonment, for opposition to their authority. He shews that the support of the civil power, in any manner whatever, is inconsistent with the spirit and principles of the Christian religion; that it requires no adventitious aid, and admits of no defence but reason and argument; that any other assistance or protection is only calculated to injure its cause, to strengthen the hands of its adversaries, to multiply their converts, to increase and confirm the prejudices which the unreflecting may have imbibed against revealed religion, and to diminish the force of the strongest evidence which can be adduced of its truth.

We would earnestly recommend this pamphlet to the serious attention of every description of readers, whether believers in Christianity or unbelievers; whether advocates for unlimited freedom in religious discussion, or for the occasional interference of the civil magistrate. All will find in it

matter of serious reflection and worthy of more attention than they have probably ever been induced to give to the subject. Both unbelievers and the sincere but misguided advocates of intolerance may learn from it, that true religion, though it may suffer persecution, never persecutes; and that all attempts to suppress opinions by force, only tend to augment the evil which they are intended to remedy.

We have not space for more than a short extract. In the following passage, the most effectual means of counteracting the efforts of infidelity, are well though briefly described:

"If checked at all, it must be by the same means by which it will ultimately be vanquished: it must be by a decided, but unostentatious display of primitive religion. Let the spirit of Christ actuate his ministers; let the regulations of Christ govern his churches; let the doctrine and precepts of Christianity controul the hearts and lives of its professors; and Infidelity will soon hide its blank and gloomy countenance, ashamed of the contrast between itself and the genuine, uncorrupted religion of the Redeemer."

ART. III.—*A Funeral Discourse, delivered at Crediton, Devon, June 20, 1824, on Occasion of the Death of Mrs. Davy.* By J. John.

Job xiv. 14.

THIS is a discourse, short indeed, but of a very superior character: and if the gentleman who delivered it have as much eloquence on his tongue as he has shewn with his pen, in the composition of this tribute of respect to the pious dead, it cannot have been heard without the deepest feelings of sensibility mingled with Christian hope and joy; nor can we wonder that these pages have met the public eye, "at the particular request of the family." The subject of death is in every Christian pulpit of necessity a thread-worn subject; and where the congregation is numerous, it is not in every one's power to offer that which is new and striking upon these solemn occasions. We are usually indebted to the tender state of the feelings with which the society enter the church, on the occasion of a funeral discourse, far more than to the superior excellence of the address or

the novelty of the matter, for that favourable view which is generally taken of funeral discourses. They are then, in general, interesting when the character of the dead affords a peculiarly instructive lesson to the living. The present discourse shall shew its own merits, and relate the circumstances under which it was delivered:

"Although, my fellow-Christians and friends, the services of this morning have already spoken the solemn farewell of religion over the dust which we have so lately committed to the ground*—there are those present who may well claim from me, that I too should not pass over this dispensation in silence: and after what is passed, it would be doing violence alike to their feelings and my own, were I to touch this day upon a chord less solemn. I feel that I speak in the midst of friends, who will be gratified by this passing tribute to the memory of the dead; and who will hear me with their accustomed indulgence and attention, while I endeavour, however imperfectly, to speak to their hearts the voice of the grave."

After referring to the appeal which death, even in ordinary cases, makes to the living, he proceeds,

"But the present is no ordinary occasion, and it ought to be met with no ordinary feelings. The sepulchre is at all times expanding, before, around, and (let us never forget) *beneath* us too: but there is seldom laid low a tree so full of the good fruits of time, as that which has so recently felt the axe of the spoiler. Ninety long years of active, pious and honourable life, is not a sacrifice which is every day offered upon the funeral altar to the Searcher of hearts; and it was to make this mournful but majestic offering, that the gates of the tomb have again been opened, to enclose once for all the mortal relics of her, who now only lives to God."

Then stating some of the circumstances of her life, in which "she had supplied to her family a father's un-

* As this venerable lady had always conscientiously adhered to the principles of Calvinistic dissent, it became the office of her respected pastor to notice her loss to his congregation. But as it was expected that a greater number would attend than their place of worship would conveniently contain, application was made for the use of the Unitarian Chapel, in which the service was performed in the morning by Mr. Davies.

timely loss, and united the virtues of the other sex to those of her own."

"Many of you have seen her in the maturity of life, health and usefulness.—I have only known her in her years of decline. Of all that she was in brighter days, I have only looked on the venerable ruin; but that ruin was venerable indeed; and the winters of almost a century had left *that* behind them which, once beheld, could never be forgotten. Her heart was young, warm and pliant to the last; and they who beheld her will often remember the brow, so eloquent of the peace of virtue, and so prophetic of the rest of heaven. It was not my privilege to see her on the death-bed; but I have been told—and did not require to be told it—that the calm of death was beautiful there—of *death*, my friends, did I, or ought I to say? Oh! it is not to a transition blessed and gentle like hers, that we ought to attach the name of *dying*. Rather let us say, like our Lord over Lazarus, when we speak of her soft and hallowed repose,—‘Our friend sleepeth.’—She sleepeth, and her slumbers are long, dark and profound, but they are also sorrowless, and calm and holy. She sleepeth, and not a dream can break upon her repose,—but the sunshine of hope and the smile of heaven are bright upon the cold and narrow bed. Her aged lip had tasted the dregs of the cup, her trembling foot had reached the barriers of mortality, and who would call her back, *not to enjoy but to endure*, since she has *wasted all the days of her appointed time*? Oh! what, my friends, when the honey is exhausted, what is there to attract the bee to the flower?”—“In such a case who can regret that *her change is come*? Or, if it be not to *such* that the palm of eternity is given, ‘who then can be saved’?”

“Link after link is struck from the chain of life—flower after flower drops away from the wreath of love—and it is the lofty duty of the mourner to prove, that all these sorrowful but merciful admonitions have not been given and received in vain. They should teach us not to remit, if we have commenced—not to desist if we have neglected—the all-involving improvement of our appointed time. They should impress upon us, that mortality is not an insulated, but a relative state—that life should be the germ of an immortal flower, and time the pathway to the paradise of God. In the spirit of these sublime convictions, it should be our prayer, under every successive bereavement, so to be taught to number our days that we may apply our hearts to wisdom: and, with the relics of the departed, we should endeavor

to bury our frailties, as the holiest evidence of surviving love.”

“It is not *in life* only, my fellow-believers, that we are to ‘wait all the days of our appointed time, till our change come’—This must also be done *in the grave*. There the hallowed dust, which has so newly been remanded to its primal mould, reposes with the pious dead of all ages and climes till the magnificent system of Providence be accomplished, and the eventful consummation of prophecy shall arrive.”—“Centuries may pass over her narrow bed, the green trees beside her place of rest may mingle with the consecrated earth beneath them, and the stately pile in whose shadow she reposes may crumble, stone by stone, under the finger of time—all these may pass away, and fade from the face of the earth like a forgotten dream: but amid these prospects let us remember, with deep and thrilling emotion, that the word of our God shall stand for ever. Still, still, my brethren, over all the wreck of change and time, the Lord God Omnipotent reigneth; and the voice which said, ‘Let there be light,’ in the infancy of nature, will repeat the lofty fiat over the clouds of the tomb. He will not leave the souls of His children in the grave, nor suffer His holy ones to see corruption.”—“The pale cold brow will be radiant with life, the clouded eye will be bright with celestial smiles, the tremulous foot will be elastic with perpetual youth, and the soul, never more to be enervated by decay, will partake of happiness transcending its hopes, and of glory beyond its dreams. The burial-ground of the just and the pure, is, in the noblest sense, *the garden of God*. There reposes the seed which is destined to produce the future blossoms of heaven; those blossoms of the spirit, which will bloom under the bright shade of the tree of life, and render back again to the breezes of paradise the incense borrowed from the breath of heaven.”

After speaking of the duty and the use of grief, when it is excited by love and sanctified by religion, he adds,

“The great gulf which is fixed between life and the grave ought to make us cling more to the remembrance of the lost, since it is all of them that now in this world remains. The claims of past affection should never be less sacred, because the dead are unable to enforce them; and the bower which memory builds over the urn, though it may and must be dark with sorrow, yet oh! let it ever be green with love.”

“Return then, my friends, to the la-

hours and the duties, which the solemn rites of dissolution have broken. Return to exemplify resignation by obedience—and to prove your trust in the loving-kindness of God, by the use which you make of the blessings which remain. Return to lay to your hearts the warning lessons of mortality—to emulate the good deeds of those for whom you mourn—and to wait, as they have done, in faith, charity and hope, all the days of your appointed time. And let it be your prayer, that whenever your earthly change shall come, tears, as pure as those you have shed this day, may be wept by your families upon your own fresh graves."

ART. IV.—*Richmond, and its Vicinity. With a Glance at Twickenham, Strawberry Hill, and Hampton Court.* By John Evans, LL.D. 12mo. pp. 294. Printed for J. Darnill, Richmond; and sold by Simpkin and Marshall, London.

DR. EVANS'S active pen has here furnished us with another of those little volumes that make our walks and rides interesting. Such a *vade mecum* appears to have been wanted by the visitor of Richmond,

"Imperial seat of ancient grandeur—
Rich diamond sparkling in a golden vale:"

"Richmond that sees a hundred villas
rise

Rural or gay."

The author has omitted nothing that belongs to his pleasing subject, and has introduced many anecdotes and reflections that tend to put the reader in good humour and to excite candour and benevolence.

We have room for only one extract, but that will be allowed to be a rich one.

"The WAKEFIELDS, already mentioned as interred in Richmond church, are the Rev. *George Wakefield*, M. A. together with his sons, the Rev. *Gilbert Wakefield*, B. A., and the Rev. *Thomas Wakefield*, lately deceased.

"The Rev. *George Wakefield* was minister of this parish, as well as vicar of Kingston. The Rev. Mr. Bailey, of Langley, Derbyshire, gave him the livings, assigning this reason to his friend, who reproached him for not taking them himself, 'No,' says he, 'I am satisfied with my present situation. Now were I to go to Richmond, the KING would be my parishioner: I must consequently go to court. Then I shall be looking forward, of course, to a prebend or a

canonry. As soon as I am settled in a stall, I shall grow uneasy for a *bishopric*, and then eager for a translation to a better. In due time LAMBETH will be the fond object of my wishes, and when I am stationed there, I must be miserable because I can rise no higher! Had I not then better be quiet in my present condition, than be always wishing, always obtaining, but never satisfied?' This anecdote is perhaps not to be paralleled in the annals of clerical preferment. The worthy divine was a truly *Apostolic Bishop*, having learned the lesson of Christian contentment.

"The Rev. *George Wakefield* has a monument with this inscription:—'The REV. GEORGE WAKEFIELD, eighteen years rector of St. Nicholas, Northampton, and nine years vicar of Kingston and minister of this parish, died the 10th of February, 1776, aged fifty-six; and his wife in 1800.' It is a plain tablet, in the chancel, and the record is an appropriate tribute of respect to his memory, for he appears to have been esteemed by his parishioners. He was a man of plain good sense, benevolence, and piety.

"The Rev. *Gilbert Wakefield* was renowned in the republic of letters. The inscription on his monument is an epitome of the history of the deceased—

"In the adjoining churchyard, at the east end of the chancel, lie the remains of GILBERT WAKEFIELD, A. B., formerly Fellow of Jesus College, Cambridge, third son of *George Wakefield*, A. M., late vicar of Kingston and minister of this parish; he died September 9, 1801, aged forty-five. Simplicity of manners and benevolence of temper, united with eminent intellectual accomplishments, greatly endeared him in private life. To the public he was known by high attainments in *biblical* and *classical* literature, and the honesty and intrepidity of his endeavours to promote the cause of truth and liberty. Sustained by the affection of numerous and estimable friends, as well as by the testimony of conscience, he endured with fortitude a state prosecution, and two years' imprisonment, for his *REPLY to the Address of the Bishop of Landaff to the People of Great Britain*. Returning from the county prison of Dorchester, with an unbroken spirit but impaired strength, and resuming his accustomed exertions, he sunk under them fourteen weeks after his enlargement. The expectation of *immortality* by the Christian covenant, and the remembrance of his conscientious life, enabled him to meet *death* with complacency! His loss, irreparable to his wife and children, was deeply regretted by all his friends and relations.

" ' Thomas Wakefield, B. A., the minister of this parish, erects this memorial of his brother's desert and his own affection.'

" Miss AIKIN, niece to the celebrated Mrs. BARBAULD, and author of several popular historical productions, penned the following elegant lines to his memory—

" Friend of departed worth, whose pilgrim feet

Trace injured merit to its last retreat,
Oft will thy steps imprint the hallow'd shade,

Where WAKEFIELD's dust, embalm'd in tears, is laid.

' Here,' wilt thou say, ' a high undaunted soul

That spurn'd at palsied caution's weak controul,

A mind by learning stored, by genius fired,

In FREEDOM's cause with generous warmth inspired,

Moulders in earth—the fabric of his fame

Rests on the pillar of a spotless name!

For you who o'er the sacred marble bend
To weep the husband, father, brother,

friend,

And mutely eloquent in anguish raise

Of keen regrets his monument of praise,
May faith, may friendship, dry your

streaming tears,

And virtue mingle comfort with your sighs,

Till resignation, softly stealing on

With pensive smile, bid lingering grief be gone,

And tardy TIME veil o'er with gradual shade

All but the tender tints you would not wish to fade!

" I knew this excellent man, and he is deserving of the reverence of posterity.

" The Rev. *Thomas Wakefield* has also a neat monument, near the pulpit, with this appropriate inscription—

" Reader—THIS MARBLE is sacred to departed excellence, and was raised by the parishioners of Richmond to perpetuate the name of THOMAS WAKEFIELD, B. A., who for *thirty years* was their minister, their guide, and their friend! If aptly thou art conscious of congenial virtue; if, like him, thou art *pure, just, beneficent, liberal, and pious*, upright with man and humble with God—reflect and rejoice, that while thy recompense is certain in heaven, thy memory shall be cherished upon earth! THOMAS WAKEFIELD was born the 18th of December,

and died the 26th of November,
—Pp. 79—84.

ART. V.—*A Gazetteer of the most Remarkable Places in the World: with brief Notices of the principal Historical Events, and of the most celebrated Persons connected with them: to which are annexed, References to Books of History, Voyages, Travels, &c., intended to promote the Improvement of Youth in Geography, History, and Biography.* By Thomas Bourn, Teacher of Writing and Geography, Hackney. 3rd ed. 8vo. pp. 984.

TOO much importance cannot be ascribed to books of education. Insensibly, they form the national character. And in this view the aspect of the present times is peculiarly encouraging; a marked improvement having of late years taken place in the elementary books that are put into the hands of young persons.

To this pleasing change the late Mr. Butler (see Mon. Repos. XVII. 571) and his family, to which the present author belongs, have largely contributed. The works that have issued from this school, and they are numerous, are full of interesting information, and encourage a taste for literature, and inculcate the genuine feelings of humanity and just principles of morality and religion. There is scarcely a page in any one of these manuals that does not record some important fact, or relate some pleasing anecdote, or contain some "elegant extract."

Mr. Bourn's "Gazetteer" is not merely occupied with longitude and latitude, with the names of kings and queens and ministers of state, and with notices of antiquity: he has enriched his descriptions with every kind of literary and biographical reference—subjoining in most cases his authorities. We give a few specimens, taken at random:

" BIRMINGHAM, a large town in Warwickshire. It is noted for its hardware and japan manufactories, and for the steam-engines made by Boulton and Watt. The Birmingham goods are exported in great quantities to foreign countries, where, in point of cheapness and show united, they are unrivalled.—WAGNER'S *N. Tour.*—In 1791, a tumultuous rising of the populace, in consequence of several festive meetings taking place on the anniversary of the demolition of the Bastille to celebrate that event, destroyed

two meeting-houses, and the dwellings of Dr. Priestley and other Dissenters.—*AIKIN'S Annals*, I. 437; *Dr. COOTE'S Mod. Europe*, I. 315.—Boulton, a celebrated manufacturer and practical engineer, was born at Birmingham in 1728, and died there in 1809.—*Supp. Ency. Brit.*—Pratt, author of *Gleanings, &c. &c.*, died at Birmingham in 1814.—*Europ. Mag.* LXVI. 414.—Hutton, the venerable historian of Birmingham, died at Bennett's Hill, near that town, in 1815, at the age of 92.—*Mon. Mag.* XL. 280; *Gent. Mag.* Sept. and Oct. 1815."

"BOSTON, the capital of Massachusetts, North America. It is a flourishing town, containing about 3600 inhabitants,* and was the birth-place of Franklin, in 1706, a philosopher who explained the theory of lightning, and promoted with the utmost zeal the spirit of opposition in the Americans, to the government of Great Britain.—*Dr. COOTE'S Mod. Europe*, I. 118.—When Franklin, by means of a kite, identified lightning with the electric fluid, he confessed that the moment in which he did so was, of all others, the most exquisite he had ever experienced.

"Led by the phosphor light, with daring tread,
Immortal Franklin sought the fiery bed;
Where, murr'd in night, incumbent tempest shrouds;
The seeds of thunder in circumfluent clouds;

* Evidently an erratum. Morse (*Amer. Geog.* 2nd ed. Lond. 1792) stated the population of Boston at 14,640; and Tudor (*Letters on the Eastern States*, Boston, 1821) assigns reasons why the town now "contains only 43,000 people," adding, "If the population within a square of thirty miles, including Boston, be counted, all of which has its centre of business in that place, and with which a very active daily intercourse is kept up, it would probably be nearly equal to that of any similar extent in the United States."

Ed.

Besieged with iron points his airy cell,
And pierc'd the monster slumbering in his shell.

Amusements in Retirement, 240; *DARWIN*.

"In the American war, Boston was taken by the English, and retaken by the Americans. On the 1st of June, 1813, Captain Broke, in a frigate called the *Shannon*, captured an American frigate called the *Chesapeake*, after a short but bloody conflict, off the port of Boston.—*AIKIN'S Annals*, II. 410.—70. 33. W. 42. 25. N."

"WALTHAMSTOW, a pleasant village in Essex, about 4 miles N. E. from London. Dr. Cogau, who first directed the attention of his countrymen to the possibility of recovering persons apparently drowned, and, in conjunction with Dr. Hawes, founded the Humane Society, died here in 1818."

"WANTAGE, a town in Berkshire, about 11 miles W. from Wallingford. Here King Alfred was born in 849.

"Sure every Muse and every Grace will join
With votive hands the fairest wreath to twine—
Cull, with assiduous toil, the choicest flowers,
And hang the brightest garland on her towers:
While grateful Liberty shall love the shade,
Her guardian-chief, where fostering virtue laid;
And Britain's Genius bless the hallow'd earth,
Which gave her patriot king, her Alfred, birth.

PYE'S *Farringdon Hill*, B. II.

"Kimber, an eminent Dissenting Minister, and author of a valuable abridgment of the History of England; and Butler, the most profound thinker that ever sat on the episcopal bench, and author of "The Analogy of Religion," were born here in 1692.—*Beauties of England*."

POETRY.

ON THE DEATH OF MRS. GEORGE KENRICK.

+
And is it thus, and is it thus
We're doomed thy sainted form to see?
O desolating thought for us!
O sweet and blessed sleep for thee!
Thy heart is still—but ours are torn—
Thou art in heaven; and we forlorn.

Thy virtues like a crown of light,
 Beamed in full glory round thy head ;
 We never deemed a thing so bright
 Could die so soon—and thou art dead.
 Thou, dead ! and we are left alone
 'Neath overpowering grief to groan.
 And whither, whither shall we turn
 From sorrow that hath pierced us thro' ?
 We meet with none but those who mourn,
 And vainly ask for comfort too !
 We weep—they weep—but hearts that bleed
 Far other consolation need.
 Angel ! when from her throne above
 She looks upon our cell below,
 'Twould break her bliss, 'twould wound her love
 To see us thus desponding. No !
 We'll bear it all—as 'neath her eye,
 That now regards us from the sky.
 And if some bursting tear should stray
 Down our pale cheeks—some struggling sigh
 Break forth—we'll wipe that tear away,
 That sigh subdued, and smilingly
 Look up to heaven and feel we share
 Her bliss unutterable there.
 Thou gentle Spirit ! in thy course
 There were no rocks, no ruggedness—
 Nor strife, nor sorrow, nor remorse,
 But all was pleasantness and peace ;
 For all was calmest virtue. Thou
 Ne'er gav'st our hearts a grief, till now.
 Not long ago thy blue eyes met
 The fading sun, when evening spread
 Its hues of light—He never set
 More calmly, than upon thy bed
 Of death thou sinkedst, when thy even
 Waned, and thy spirit flew to heaven.
 The autumnal flowers look smiling on—
 There's life and joy in field and wood ;
 Yet she who waked their smiles is gone—
 We wander forth in solitude !
 Mock not our woes, sweet flowers—but hear
 And sympathize with our despair.
 Despair ? O no ! 'tis thoughtless,—vain—
 In every flower and field and tree
 We'll trace that lovely smile again,
 Which beamed upon them, Saint ! from thee.
 Yes ! stars and flowers and all that's fair
 Thy image holds, thy name shall bear.
 Some star that's brighter than the rest,
 Some flower whose fragrance never dies,
 Shall blend them with thy memory blest,
 Shall consecrate thy obsequies,
 And hourly as we think of thee
 These shall thy sweet memorial be.

Sept. 23, 1824.

B.

A PARAPHRASE OF THOMSON'S "HYMN."

The Seasons as they change, O Lord !
 Thy boundless power and love record,
 And speak thy skill divine !
 Thy presence dwells in all we see ;
 The rolling year is full of Thee ;
 And all the earth is thine.

Forth in the Spring Thy beauty goes
 And o'er the face of nature throws
 Thy tenderness and love ;
 Wide flush the fields, the softening air
 Breathes balm and fragrance everywhere,
 And lifts the soul above !

Then all the Summer's charms arise ;
 We see reflected from the skies
 Refulgent heat and light !
 Thy sun, from its exalted sphere,
 Shoots full perfection through the year,
 And charms the ruptured sight.

In Autumn, too, Thy bounty shines,
 In golden fields, and cluster'd vines,
 And all its produce gives :
 With plenty loads the fruitful ground,
 And spreads one common feast around
 For every thing that lives !

In Winter, awful dost Thou grow,
 And storms and tempests, as they blow,
 Majestic darkness cast !
 'Tis then we hear Thy whirlwinds roar,
 And see the humbled world adore,
 And feel Thy northern blast !

Mysterious round ! what force divine,
 What might and majesty are Thine !
 What vast, surprising skill !
 Such love and harmony appear,
 That, though we trace them every year,
 Thy wonders charm us still.

Yet, wandering oft with thoughtless gaze,
 Unconscious, man the scene surveys,
 Nor marks Thy mighty hand ;
 Nor sees Thee in the changing years,
 Nor deems that the still varying spheres
 Revolve at Thy command !

He sees profusion in the Spring ;
 Sees Summer all its ardour bring,
 And Autumn's produce given ;
 He hears the Winter's blast resound ;
 Sees Nature's glories strew the ground ;—
 Yet looks not up to Heaven !

Nature attend ! join every soul
 Beneath the sky, from pole to pole,
 In adoration join !—
 And ardent raise one general song
 Ye gales, which sweep the earth along,
 And breathe a strain divine !

O, talk of God in secret shades,
 Where silence every part pervades,—
 The pine scarce waves its head,—
 And sacred awe prevails around,
 And every step is holy ground
 Where Faith delights to tread.

And ye whose voice is heard afar,
 Say whence ye come, and whose ye are,
 And who has bid you roar !
 Lift high to Heaven the impetuous song,
 And in your boldest notes prolong
 His praise from shore to shore !

Nor brooks nor rills the strain refuse,
 And let me catch it as I muse
 Beside your banks so fair :
 Ye headlong torrents, dark and deep,
 Ye softer floods that silent sleep,
 Jehovah's praise declare.

And thou, majestic main, arise,
 And sound His praises to the skies
 Who swells thy rolling tide !
 Whose greater voice or bids thee roar,
 Or bids thee calmly kiss the shore,
 When winds and waves subside.

Soft roll your incense, herbs and fruits !
 While every flower its fragrance shoots,
 In mingled clouds to Heaven !
 Whose sun exalts, whose breath perfumes,
 Whose showers refresh, whose light illumines,
 By whom your tints were given.

Ye forests, bend ! ye harvests, wave
 To Him who all your produce gave,
 And ripen'd all your store !
 And let your silent praise impart
 A secret joy to man's glad heart,
 And bid his spirit soar !

Ye stars, effuse your mildest ray,
 As through the vault of Heaven ye stray,
 And glow with sacred fire !
 And, while ye speak your Maker's praise,
 Their sweetest songs let angels raise,
 And strike the silver lyre !

Great source of day ! as round the world
 We see thy glorious light unfur'd,
 Praise Him who bade thee shine !
 Let every beam His love declare,
 Who placed thy lamp of brightness there
 To speak His power divine !

Ye thunders, sing His praise aloud,
 And, echoing back from cloud to cloud,
 Inspire the swelling gale !
 Retain the sound, ye rocks and hills !
 Praise Him who all creation fills,—
 Whose kingdom shall prevail !

Ye groves and woodlands, all awake,
And at the strains of music break
 From your remotest shade!
Let every creature,—earth and air,—
That boundless power and love declare
 Which all his works pervade!

But chief, let reasoning man proclaim
With lofty songs his Maker's name!—
 Let crowded cities raise
One general, one harmonious song,
And through the extended earth prolong
 The great Jehovah's praise!

And ye who seek the rural shade,
And court the cool, sequester'd glade,
 There feed devotion's fire!
Unite, the tribute just to pay,
The shepherd's flute, the virgin's lay,
 And the poetic lyre!

For me,—if I forget to raise
The voice of prayer, the song of praise,
 And every change to greet,—
O let my fancy paint no more!
My tongue be mute, my joys be o'er!—
 Forget my heart to beat!

Should Fate compel my steps to stray,—
Bear me to distant climes away,—
 To regions wild and bare!
Where'er I dwell, where'er I roam,
I find a Father and a home,
 For God is everywhere!

E'en to the farthest verge of earth
He gives the vast creation birth,
 And boundless love declares!
In cities full, or barren wastes,
Man all his Maker's bounty tastes,
 And all His mercy shares!

And, at the last, the solemn hour,
When death, with irresistible power,
 Shall bear my soul away
To wing its long and mystic flight
Through realms of gloom, and shades of night,—
 I cheerful will obey!

I cannot go where Endless Love,—
Sustaining all yon orbs above,—
 Smiles not on all around;
Educing good from seeming ill,
And better thence, and better still,
 To time's remotest bound.

But let me cease my feeble song,
Nor thus th' unequal strain prolong,
 The fruitless anthem raise!
I lose myself in heavenly light!—
O let me curb my daring flight,
 And silent muse His praise.

WRITTEN AT SUNSET, JULY 30, 1824.

Lo, the sun's triumphal car
 Bears the victor from his war ;—
 Yet a moment he delays
 O'er the last of vanquish'd days,
 Rearing, on the west's blue shore,
 To his God one trophy more :
 Golden banners here are twining,
 There rich clouds, like arms, are roll'd—
 Fiery arms that burn in shining,
 Shield of light and sword of gold.
 Pause and view yon pile sublime
 On the field of conquer'd time.

Pause and look, with no vain gaze,
 Where goes down the last of days :
 Read the moral, writ in fire
 On the day's proud funeral pyre.
 Life is like the vanished sun ;
 Swift as that, its race is run.
 Like the clouds, which veil'd the azure
 Of the day for ever pass'd,
 Tears and trials dim the pleasure
 Of man's hours, until the last.
 Trace and learn the lore sublime
 On the scroll of parted time.

Enter, like the lord of day,
 On thy brief, but lofty way.
 Scorn, like him, each dusky cloud
 Weaving round a transient shroud :
 Pass, like him, serene and high,
 On the march that wins the sky.
 So shall every cloud surrender
 All its gloom at evening hour,
 Verging, in one pomp of splendour,
 Round the light that spurn'd its power.
 List, oh list, the voice sublime
 From the grave of buried time !

Crediton.

A BALIAD,

On the Irish Superstition of a Child changed by Fairies, by Mr. ANSTER.

[From "Researches in the South of Ireland." By T. C. Croker. 4to. pp. 86, 87.]

The summer sun was sinking
 With a mild light calm and mellow,
 It shone on my little boy's bonny cheeks,
 And his loose locks of yellow.
 The robin was singing sweetly,
 And his song was sad and tender ;
 And my little boy's eyes as he heard the song
 Smiled with a sweet soft splendour.
 My little boy lay on my bosom,
 While his soul the song was quaffing :
 The joy of his soul had ting'd his cheek,
 And his heart and his eye were laughing.

I sat alone in my cottage,
 The midnight needle plying;
 I feared for my child, for the rush's light
 In the socket now was dying.
 There came a hand to my lonely latch,
 Like the wind at midnight moaning,
 I knelt to pray—but rose again—
 For I heard my little boy groaning!
 I crossed my brow, and I crossed my breast,
 But that night my child departed!
 They left a weakling in his stead,
 And I am broken hearted!
 Oh! it cannot be my own sweet boy,
 For his eyes are dim and hollow;
 My little boy is gone to God,
 And his mother soon will follow.
 The dirge for the dead will be sung for me,
 And the mass be chaunted meely;
 And I will sleep with my little boy
 In the moonlight churchyard sweetly.

OBITUARY.

July 5, the Rev. Dr. JOHNSTON, minister during a long period of the Church and Parish of North Leith; respected and beloved as a pastor and revered as the patron and founder of the Asylum in Edinburgh for the Industrious Blind.

— 19, the Rev. THOMAS FLEMING, D.D., one of the ministers of Edinburgh; a zealous preacher of the old school, a man of varied talents, and a Christian of fervent piety and unquestioned virtue.

Aug. 2, in the 30th year of his age, and 5th of his ministry, the Rev. A. WAUGH, M.A., late Minister of the Presbyterian Church, Miles's Lane, and son of Dr. Waugh, of Wells-Street.

— 11, at Bristol, at an advanced age, ANNE, relict of Howell Wynne HUGHES, of London; optician. In the early part of her life, she suffered under unexpected trials and affliction, from the imprudence of one with whom she was nearly connected: but her mind was one of uncommon strength and steadiness, and Providence graciously tempered them to her feelings by a large over-balance of succeeding blessings and mercies. Though born and educated in the bosom of the Established Church, she became, while young, a convert to the doctrines of Unitarianism. Her father, a beneficed clergyman, died while his children were young, and the family continued, un-

doubtedly, to entertain the same opinions which he held, till the time when his son had nearly finished his studies at Cambridge, and was soon to be ordained. His widow, who had a mind equally serious, penetrating, humble and candid, was then led, with her daughters, by their intimacy with the Rev. Edward Harries, (for a memoir of whom, see Mon. Repos. Vol. VII. p. 118,) to doubt whether they had not hitherto, on some very material points, misapprehended the plain and obvious doctrines of Christ and his apostles. Their friend was then in possession of two livings, and performed the duty of the church in the village where they resided. He was still inquiring himself, but became daily more and more convinced that Unitarianism was the *doctrine of the gospel*, and from time to time gave up reading those parts of the Liturgy which he judged to be unscriptural; and so far were his hearers from objecting to this, that not only the people of his own parish regularly attended, but as many others as could be accommodated with places in the church.

This went on for several years, till an anonymous letter sent to the Bishop of the diocese brought a remonstrance from him, which caused Mr. Harris to resign his livings. But long before this happened, Mrs. Hughes, with her mother and sisters, were become convinced and zealous Unitarians. When her marriage caused her to remove to London, regularly attended the excellent philus Lindsey and Dr. Disney, I

Street, and esteemed it a high privilege and enjoyment so to do.

After her return into Shropshire, the death of her highly-valued friend Mr. Harris, and the removal of a most respectable family who had formed a part of his seceding congregation, Mrs. Hughes and her younger sister carried on a regular weekly service in their own house, which was highly satisfactory to the family, and to those of their neighbours who chose to attend; and the number of their hearers rather increasing than falling off, it was continued till their removal to Bristol in June 1819. Her state of health and apparent strength was such as led her family and friends to look forward to a continuance of her valuable life for years to come. But He who "doeth all things well," thought fit to order it otherwise. And her sorrowing relatives and friends feel that they have abundant reason for thankfulness, that the sufferings which necessarily attend a protracted illness were not deemed needful for her, and that at last she was released from the cares and toils of mortality by a momentary struggle, probably unfelt by herself.

Her family must ever cherish the most grateful feelings towards their friend, the Rev. J. Rowe, for the very eloquent and impressive service delivered at Lewin's Mead on the Sunday following the funeral. It was deeply affecting; yet it strengthened their best feelings, enabling them to rise above selfish sorrow, in the consideration of that bright and glorious hope which the Scriptures assure us the "righteous hath in his death."

M. H.

Aug. 25, at *Chichester*, Miss SHIPPAM, a member of the Unitarian Church in that city. The value of her views of Christian truth was vividly displayed, during a very long and severely painful illness, which she bore with the most perfect resignation to the will of her heavenly Father. The present and future world were connected in her mind as the evening and morning of a day: she looked forward, in consequence, with holy joy, to the period of the resurrection, when she hoped to be reunited to her Christian relatives and friends, before the throne of that Being to whom her prayers, evidently with increase of benefit and comfort to herself, were earnestly and frequently directed. Medicine was impotent, and parental anxiety vain, to arrest the progress of disease; but, blessed be God, revelation declares, "The maid is not dead, but sleepeth."

Aug. 25, at his residence, *Castle Hill*, aged 61, JOHN LEES, Esq. It would be a task attended with some difficulty to mention a character even in this enterprising neighbourhood who has united with great mental energy such industrious and persevering qualities as those the deceased possessed. Early in life and in the very infancy of the cotton business he became a spinner. With an ardour peculiar to his disposition and a strong disavowment of what machinery rendered practicable, he was one of the foremost to avail himself of its peculiar advantages. He had the good fortune to connect himself with three other partners, all of whom became exceedingly successful in the trade, and to whom altogether the village of Stayley Bridge owes the establishment of its eminence and prosperity.

Having married when quite a young man, the stimulus of an increasing family urged him to the nicest calculations in the economy of his time, and the regulations he introduced in this respect amongst a very numerous class of workmen have been attended with the best effects both to themselves and to their employers. As a master, he was strict in discipline, requiring regular attention and uniform obedience to the orders he prescribed. But it ought not to be omitted that when Sir Robert Peel's bill for limiting the hours of labour in cotton factories became a law, it had nothing to redress in those under his controul. With such a knowledge of his business, derived from its first principles, and enlarged by every new improvement with which that business has been connected, the accumulation of a large property ceases to be matter of surprise. To himself it was attended with no other advantage nor valued for any other purpose but that of increasing the comfort and promoting the welfare of his family and his friends.—As a father, he was ever kind and affectionate; as a husband, early attached and sincerely devoted to a most estimable wife. She along with a numerous family remain to derive that consolation under his irreparable loss which the remembrance of his virtues and his amiable qualities will always afford them. With his children he relaxed the authority of the parent to enjoy their more unrestrained intercourse as a friend. To them he was always communicative, and except the time necessarily occupied with his concerns abroad, he had all his enjoyments at home. With a mind so constituted and talents kept bright with action, and which continued to wear so well, it will be naturally inferred that he was a valuable companion. His table was ever one of the most hospitable, and himself never so happy as in the society of his

tends, when he could get a company of him to surround it. Ah, how transitory is all human felicity! He who gives this imperfect tribute to the memory of another of his valuable neighbours, may himself soon disappear, and "shall shortly quit the generous tear he pays." The inquiry after him will then be in similar language to that of a part of the text read on the mournful occasion of the funeral of the deceased—"Where is he?"

W. H.

Dukinfield, Sept. 14.

Sept. 13, at his house, near Chester, the Rev. JAMES LYONS, formerly minister of the Unitarian Congregation in that city. Some further particulars in our next.)

— 18, aged thirty, at her father's house, Lurkbeare, near Exeter, MARGARET, the eldest daughter of Charles Bowring, Esq., and wife of the Rev. Geo. KENRICK, of Maidstone. An obituary is so often the record of transient feelings—feelings excited by severe but passing sorrow—exaggerating the virtues and veiling (amiable delusion!) the defects of those who are insensible alike to praise and blame—that the writer scarcely dares to speak of her (for he must speak most unworthily!) whose life was one uniform course of virtue and happiness—serene and holy. She had many friends, for every body was her friend who knew her; and yet a being lives not who ever wished a word unuttered which had escaped her lips, or a deed undone which had marked her earthly pilgrimage. It was her privilege to pass a life—long in its enjoyments, though so short in its duration—unruffled by vicissitudes and tranquil as her own sweet spirit. Calamity seemed to respect her as it flitted by, and sympathy with the sufferings of others engrossed those sorrows which most of us have to give to our own. When gradually sinking under insidious and wasting disease, her mind lost none of its moral beauty: plagued by every act of kindness—complacent under every pain—cheerful—thoughtful—grateful—happy—she slumbered into death, as an infant slumbers—while at the moment of her exit the light of heaven seemed sparkling in her eye, the smile of eternal peace passed over her countenance—and the struggle was over. The spirit is in thy hands, O Lord!

— 19, at Chelms, HENRY COOPER, Esq., Barrister. He was taken off by a short illness in the prime of life. He had overcome the difficulties of his profession,

and was rising fast into eminence. He was already leader on the Norfolk Circuit. His death is a loss to the country. In him the oppressed were always sure of an undaunted, an ardent, an able advocate—one whom no considerations of expediency, no desire to gratify power, would ever have induced to compromise the cause of his client. He had been some time employed in procuring materials for a Life of Lord Erskine, with whom he was particularly intimate. It is feared that he had not made much progress in the work.

Sept. 23, at his house in Burton Crescent, JOHN CARTWRIGHT, (commonly known by the name of Major Cartwright,) the undeviating friend of civil and religious liberty. Had he lived to the 28th inst., he would have completed the 84th year of a consistent, virtuous life. He was the third son of William Cartwright, Esq., of Marnham, Notts; was a Commander in the Royal Navy; and formerly Major of the Nottinghamshire Militia.

— 24, at Torteth Park, near Liverpool, Mrs. ROSCOE, wife of Wm. Roscoe, Esq.

Lately, at Naples, in his 24th year, JOHN, youngest son of William Storch, Esq. of York Terrace, Regent's Park.

Additions.

CAPRI LOFFT, Esq. See p. 481.

He was born at Bury St. Edmunds in 1751. He derived his Christian name from his uncle Capel, the Commentator on Shakespeare. He was educated at Eton, whence he went to Peter-House, Cambridge, where he studied the law, and was in due course called to the Bar. The following list of his publications (not including his numerous contributions to periodical works) will shew the activity of his mind, and his zeal for reform, political and ecclesiastical.

The Praise of Poetry, a Poem, 8vo. 1775.—View of the Several Schemes respecting America, 8vo. 1775.—Dialogue on the Principles of the Constitution, 8vo. 1776.—Reports of Cases in the Court of King's Bench from Easter Term, 12 Geo. III. to Michaelmas Term 14 Geo. III. inclusive, folio, 1776.—Observations on Wesley's Second Calm Address and incidentally on other Writings on the American Question, 8vo., 1777.—Observations upon Mrs. Macaulay's Hist. of England, 4to., 1778.—Principia cum

juris universalis tum precipue Anglicani, 2 vols. 12mo., 1779.—Elements of Universal Law, being a Translation of the first volume of the Principia, 12mo., 1779.—An Argument on the Nature of Party and Faction, 8vo., 1780.—Eudokia, or a Poem on the Universe, 8vo., 1781.—Observations on a Dialogue on the Actual State of Parliament, 8vo., 1783.—Inquiry into the Legality and Expediency of increasing the Royal Navy by Subscription for building County Ships, 8vo., 1783.—Translation of the 1st and 2nd Georgics of Virgil, 8vo., 1784.—Essay on the Law of Libels, 8vo., 1785.—Three Letters on the Question of the Regency, 8vo., 1789.—Observations on the First Part of Dr. Knowles's Testimonies of the Divinity of Christ, from the first Four Centuries, 8vo., 1789.—History of the Corporation and Test Acts, 8vo., 1790.—Remarks on the Letter of Edmund Burke concerning the Revolution in France and on the Proceedings of certain Societies in London

relative to that Event, 8vo., 1790.—Essay on the Effects of a Dissolution of Parliament on an Impeachment of the House of Commons for High Crimes and Misdemeanours, 8vo., 1791.—Remarks on the Letter of Mr. Burke to a Member of the National Assembly, with several Papers in addition to the Remarks, on the Reflections of Mr. Burke on the Revolution in France, 8vo., 1791.—The First and Second Books of Milton's Paradise Lost, with Notes, 4to., 1792.—The Law of Evidence by Chief Baron Gilbert, considerably enlarged, to which is prefixed some Account of the Author, his Abstract of Locke's Essay, and his Argument on a Case of Homicide in Ireland, 2 vols. 8vo., 1791 and 1796.—On the Revival of the Cause of Reform in the Representation of the Commons in Parliament, 2nd ed., 8vo., 1810.—Aphorisms from Shakespeare, 18mo., 1812.—Laurana, or an Anthology of Sonnets and Elegiac Quatorzains, Original and Translated, 5 vols., 8vo., 1812.

INTELLIGENCE.

DOMESTIC.

Somersetshire, Gloucestershire, and Wiltshire Unitarian Missionary Society.

On Wednesday, the 8th of September, a Meeting was held at Trim-Street Chapel, Bath, to establish a Half-Yearly Association of Ministers and Members of Unitarian congregations in Somersetshire, Gloucestershire, and Wiltshire, for the purpose of raising a fund towards defraying the expenses of preaching Unitarianism in places where it is not at present known, and to assist in supporting and reviving congregations that are on the decline. The proceedings of the day commenced with divine service, when the Rev. Theophilus Browne opened with prayer and reading of the Scriptures, the Rev. R. Wright, of Trowbridge, offered up the prayer before sermon, and the Rev. M. Maurice, of Frenchay, delivered an excellent discourse from Isaiah lii. 7: "How beautiful upon the mountains," &c., in which he clearly shewed that Unitarianism is not that cold and cheerless system it is often represented to be, but by displaying Almighty God under the endearing character of our heavenly Father, it really brings "good tidings," proclaims "peace," and publishes "salvation." The Rev. Mr. Ketley (late pupil of Dr. Morell) concluded with prayer. The business of the meeting then com-

menced, and G. M. Davidson, Esq., of Warmley-House, near Bristol, being called to the chair, the several resolutions that were proposed were unanimously carried. The ministers and friends afterwards partook of a social, economical dinner together, and were much gratified and encouraged by several interesting observations from the Rev. Messrs. Maurice, Wright, Browne and Tagart (one of the students of the York College). It is to be regretted that, owing to the very unfavourable weather, the presence of many friends from the surrounding country, who had promised their attendance, was prevented.

Unitarians at Biddenden.

SIR,

You will much oblige me, and a small rising Society at Biddenden, in Kent, by giving a place in your valuable work to the following statement:

It is admitted, and I rejoice in the admission, that the applications to the Unitarian public, from small rising societies, and others under difficulties, are both numerous and urgent. Inquiring and reflecting minds, in these times of increasing light and knowledge, perceive more impressively than ever, the importance of offering a sincere and pure homage to the one only living and true God; and this according to the plain and

express directions of their Lord and Master Jesus Christ, himself a sincere and pure worshiper of this great and good Being.

Endowed with social affections, they are also impressed with a sense of the importance of uniting in this sacred duty, but have, in many instances, no convenient buildings in which to hold their meetings.

This is the situation of the above-mentioned Society at Biddenden, who have hitherto met in a small and very inconvenient dwelling-house, and this in two adjoining rooms. They venture, therefore, to solicit the aid of their Unitarian brethren, in erecting a small place of worship; which, as circumstances shall require, may be hereafter enlarged. The expense of this is estimated at £200; for they aim not at any thing but what is quite necessary. Mr. W. Cole, who most deservedly stands high in my esteem and is much valued by them, conducts gratuitously the services in the afternoon and evening. He has also offered them a piece of ground as his subscription, valued at fifteen pounds; which this infant society, consisting principally of poor, have carried up to nearly fifty pounds: a highly commendable effort this, in their circumstances.

They hope for the aid of their friends in this immediate neighbourhood, but are equally convinced of the necessity of this public application, respectfully referring their case to the attention of Fellowship Funds.

L. HOLDEN.

Tenterden, Sept. 11, 1824.

P. S. Donations may be sent to Mr. David Eaton, 187, High Holborn, or to Mr. W. Cole, Biddenden.

Formation of an Unitarian Association for Shropshire, Cheshire, and Staffordshire.

In giving an account of the formation of an Association in this district, it is unnecessary, I presume, to relate the particular circumstances which led to it. It being ascertained, that both the ministers and people of three or four of our congregations were desirous of such a union, the congregation at Whitchurch availed themselves of a measure which they thought likely to secure its accomplishment. They invited the Rev. W. Hincks, of Liverpool, to preach two sermons on Wednesday the 8th inst., and forwarded notice of his kind acceptance of this invitation to those who, it was hoped, would give support to the meeting. Amongst the gentlemen who favoured

us with their company and services, were the Rev. J. Hawkes, E. Hawkes, M. A., and J. Cooper, of Nantwich; and the Rev. T. Cooper, of Newcastle. Mr. J. Cooper introduced the morning service; Mr. J. Hawkes delivered the second prayer; and Mr. Hincks preached a discourse founded on the important question of Philip, contained in Acts viii. 30, "Understandest thou what thou readest?" The sermon contained, amongst other valuable matter, a fund of information relative to the different versions of the New-Testament Scriptures, which have not only obtained circulation, but also received the sanction of the English Government in different reigns. This was one argument used by the preacher, to shew the impropriety of placing implicit faith in any one translation, and the duty of availing ourselves of those versions which contain the most correct and approved translations, and also of the criticisms of those whose learning and integrity give the greatest weight to their testimony. The observance of this rule he considered indispensably necessary, if we would so read that we might *understand* what is contained in the Scriptures. We only wish that the worthy preacher had had a larger audience to benefit by his remarks; but he gave us ample proof that he did not "despise the day of small things."

After the morning service, thirty-seven friends to the cause, eight of whom were non-residents, dined and spent the afternoon together. Mr. Hincks was in the chair, and contributed much to the spirit and utility of the meeting. He gave a pleasing account of the progress Unitarianism is making both at home and abroad. We are also much indebted for the pleasure we received, to the gentlemen whose names are already mentioned.

At this meeting the following resolutions were carried unanimously:

1. That an Association be formed between the Unitarian Societies of the following places, or as many of them as may hereafter accede to the resolution, viz.: Whitchurch, Nantwich, Delamere Forest, Chester, Congleton, Newcastle, Hanley, and Lane End; and that half-yearly meetings be held in turn at each place on Whit-Tuesdays, and in September.

2. That this Association be called an Association of the adjacent Unitarian congregations in the counties of Shropshire, Cheshire, and Staffordshire.

3. That the Rev. J. Philip, of Whitchurch, be chosen Secretary and Treasurer.

4. That the next Meeting be held at Nantwich, on Whit-Tuesday, 1825.

5. That the Rev. J. Grundy, of Liverpool, be invited to preach on the occasion.

A meeting for religious worship in the evening closed the proceedings of the day. Mr. T. Cooper conducted the introductory parts of the service; and Mr. Hlocks delivered a sermon from Mark xii 29, "Hear, O Israel; the Lord our God is one Lord." It was an argumentative refutation of the passages commonly advanced in support of the doctrine of the Trinity. We think it must, at least, have lessened the confidence of our Orthodox brethren who were present, in many of their most favourite texts. And we hope that it may be the means of leading them to embrace the unsophisticated truths of the gospel.

It being unusual in this town, for persons of any religious denomination to have a public dinner, many unfavourable conjectures were raised by our adversaries in regard to the effects that would result from such a measure. But I am happy to state that there was so much decorum and prudence observed; as almost to put it beyond the power of calumny itself to raise an evil report.

A pleasing proof was also hereby given, that it is a misgrounded fear when individuals imagine that the conduct of labouring men cannot be trusted in public company. Let those who indulge this feeling, give them a fair opportunity, and they will prove themselves fit members of civilized and enlightened society, and shew that they appreciate wise and liberal sentiments. J. P.

Whitchurch, Salop, Sept. 15, 1824.

We have received Irish newspapers, giving an account of the Proceedings of the *Presbyterian Synod of ULSTER*, and of those of the *Irish Presbyterian Seceders*, which we shall hereafter lay before our readers. These documents are useful, as shewing the temper of ecclesiastical bodies, and the distance at which these corporations are from the liberality and improvement of many of the individuals who compose them. The Synod of Ulster disavows "Socinianism," and so does every *Unitarian*; but the Synod likewise forbids the ministers of their body to admit Unitarian preachers into their pulpits, and censures Dr. Bruce for representing, in the Preface to his Sermons, that Unitarianism is making progress within the Synod's limits! This is the time for the liberal part of the Presbyterians in the North of Ireland to assert the liberty wherewith Christ hath made them free, and we hope and trust the opportunity will not be lost. There are,

we know, certain secular considerations which require them to be prudent even in their opposition to bigotry; but we believe that there are amongst them men who are capable of conducting the defence of truth so as to shew to the world that its adversaries are in the wrong in a civil point of view.

Ecclesiastical Preferments.

The King has been pleased to appoint Dr. DAVID LAMONT to be one of his Majesty's Chaplains in Ordinary in Scotland, in the room of Dr. David Johnston, deceased; and the Rev. R. H. BARNAM to be one of the Priests in Ordinary of his Majesty's Chapels Royal.

MISCELLANEOUS.

Tribute of Respect to the Rev. J. Grundy.

It is known to most of our readers that Mr. Grundy, lately one of the ministers of Cross Street, Manchester, has been chosen to succeed Mr. Yates in the pastoral office in Paradise Street, Liverpool. On the 12th of August, a dinner of his friends was held at Manchester, for the purpose of presenting to him a handsome silver Tea Service, "as a testimony of their high regard for the zeal he has evinced in the cause of Unitarian Christianity." The company consisted of about 120 persons. Mr. Richard Potter presided. The speeches on the occasion, which have been reported in the newspapers, are extremely interesting, and have given rise, we understand, to a newspaper controversy. Mr. Robberds's address in reference to his late colleague is remarkable for its propriety and affectionate spirit. The Chairman was supported by Mr. Benjamin Naylor, as Vice-President; and the whole proceedings are creditable to the talents and zeal of our Manchester brethren, and present a pleasing example of congregational harmony and brotherly love.

W. EMERSON, Esq., M. A., of Trinity College, Barrister of the Inner Temple, has been appointed by the East-India Directors to succeed Sir James Mackintosh, Bart., as Law Professor at Haylebury.

Charitable Bequests.—The late Sir FENWICK BULMER, brother to the distinguished typographer of that name, has, by a codicil to his will, left the following sums to public charities, viz. 100*l.* to the Charity School of Saint Clement Dunes; 500*l.* to the Philanthropic Society; 500*l.* to the Refuge for the Desti-

ture; 500*l.* to the British and Foreign School Society; 21*l.* to the Westminster Infirmary; 500*l.* to the Magdalen Hospital; 500*l.* to Wilson's Charitable Fund; 250*l.* to the Society for the Relief of Persons Imprisoned for Small Debts; 250*l.* to the Society for relieving the Poor at their own Habitations.

The Duke of Sussex has the most stupendous collection of theological works extant, between 60 and 70,000 volumes; among which there are upwards of 150 different editions of the Bible. It is reported that his Royal Highness means to bequeath the entire collection to one of the Universities.—*Newspapers.*

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A Review of the Missionary Life and Labours of Richard Wright. Written by Himself. 12mo. 8*s.*

Unitarianism Philosophically and Theologically examined, comprising a Complete Refutation of the Leading Principles of the Unitarian System. By the Rev. A. Kohlman. 8vo. 12*s.*

An Account of the Life and Religious Opinions of John Bawn, of Frenchay. By Michael Maurice. Also, Answers to some Objections frequently advanced against Unitarians. 12mo. 6*d.*

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On the Death of Lord Byron. By a Layman. 1s.

The Religious Instruction of the Slaves in the West-India Colonies defended: before the Wesleyan Missionary Society, April 28. By Richard Watson, one of the Secretaries.

The Death of Judas: delivered at the Union Monthly Lecture. By David Stuart, Dublin. With Notes. 1s.

CORRESPONDENCE.

Communications have been received from Mr. T. C. Holland; Prosclytus; Apostolicus; Overtou; N. E.; and G. M. D.

A. B. shall hear from the Editor shortly.

F. of Birmingham, should have addressed his letter to the Editor as directed on the blue cover, and moreover have paid the postage.

The account of the "Ordination of the Rev. Franklin Baker," at Bolton, arrived too late for insertion in the present Number.

THE Monthly Repository.

No. CCXXVI.]

OCTOBER, 1824.

[Vol. XIX.

Original Letters from the Baxter MSS. in Dr. Williams's Library.

"Of Orignal Sinne."

[A Letter to Baxter, supposed to be from GILBERT CLERKE. See p. 452 and XVIII. 65.)

S^r,
I LIKE your words, p. 215, viz.,
"The word imputation as ambiguous I purposely avoid, unless when I may explaine it." I use to explaine it thus:

I. Imputation in a proper sense is, when there is *fundamentum in re*; thus the fault is justly imputed to the man who did not doe it, but advised, commended, imitated, &c., and so had a hand in it. I Sam. xxii. 25.

II. In an improper sense when there is *fundamentum in personâ* by reason of some relation: thus traytours' children may be accounted legally traytours and beggared for their parents' treason, when they are in heart and life really y^e most loyall persons of any what so ever.

Thus by virtue of our relation to Adam and God's decree, I hold y^t all Adam's posteritie fell with him, and were by his sinne made obnoxious to a necessary and eternal death; wch I take in a proper sense—*Dust thou art*, &c., although they were not guilty of transgression, i. e. of sinne or rebellion against an expresse or promulgate law, Rom. v. 12, &c., in whom, or rather, for as much as *all sinned*, i. e. quasi by this kind of imputation in an improper sense, as Dr. Lushington in Gal. p. 143 sayth, not actively by transgressing in his transgression, but passively by being prejudicated in his judgement—so ἀμαρτωλος, in ver. 19, wch Chrysostom expounds κατὰδὲ κασμίαι τῇ θανάτῳ. The words following in ver. 13, *For untill y^e law*, are an objection unto wch y^e latter clause, *But sinne is not imputed*, are an answer: q. d. Though all men wch lived before the law of Moses did really commit actual sinne more or lesse, yet being they did not sinne against an expresse and promulgate law as Adam did, that is after

his similitude, there was no such necessity of punishing or imputing their owne sinnes to y^m, but death reigned over them from Adam, from Adam I say, who did so transgresse. Then *macula sequitur reatum*, this guilt is followed as a punishment upon Adam's children for his sinne, by an extraordinary inclination to such honour, pleasures and profit, as cannot be had without sinne, and is a woful curse or plague upon mankind, but not sinne in a proper sense, as I thinke with Zuinglius. Then the sinnefull effects of ill inclinations are much to be attributed to y^e temptations of y^e world and y^e Devil, who is said to be y^e deceiver of all nations and of y^e whole world; therefore we often lay y^e blame of men's debaucheries, especially of young men's, first upon themselves, as if there was no necessitie y^t they should have been so bad, and then upon their company, as if notwithstanding their owne dispositions they might have been good if they had kept good company: to be tempted from within or without is an ill thing, and to be prayed against, but properly no sinne of itself, for X^t was tempted.

The Socinians denie not the pro-
nesse of men to sinne, but seeme to dislike the word (impute), but then they take it in a proper sense, otherwise they acknowledge y^t eternal death did come upon Adam's children for his sinne, *ex occasione peccati*, and y^e rather, for y^t all have sinned actually even before y^e law. Rom. v. 12. But I see no such need of exactnesse and proprietie in speaking by y^t word, if other men did not force it by their misexplanations and driving of things to an ill sense.

I take this for certaine, y^t although sometimes a word may be conveniently used in some good sense wch it

may beare, yet if y^t word be more capable of an ill sense, it is not well done to exact rigorously a constant use of y^t word or to enuntiate absolutely in that word without explication, as you said of imputeing, p. 216. And as the old ffathers used the words merit and penitential justification, yet if y^e Papists or others will scrue up the sense of those words, they may deserve to be reproved as extremely erroneous.

I see not much difference betwixt you and mee but in point of propriety; indeed you use many scholasticall words w^{ch} I have not time to examine, and w^{ch} can pretend but to some more than ordinary exactnesse or accuracy; but for the use of Christians, if I was pastour of a parish I would tell my people what they are obnoxious unto by Adames fall, and warne them against that cursed inclination w^{ch} we have more or lesse by nature; and if I call it a curse and you call it a sinne, y^e one may be as effectual as the other to move them to gett into X^t and pray for the assistance of the spirit, to watch, strive, &c. You beginne with original righteounesse as others doe, but you speake mostly from reason rather than scripture.

The image of God in Gen. i. seems to be expounded of dominion, w^{ch} man hath stille in great measure over y^e creatures, and in w^{ch} respect X^t is undoubtedly said to be y^e image of y^e invisible God, Coll. i. 15, and w^{ch}, I doubt not, was intended in the allegoricall sense of this scripture, referreing chiefly to y^e exaltation of X^t. So I Cor. ii. 7, *Y^e woman is y^e glory* (or image) *of y^e man*; because shee is next to him in y^e government of y^e family; y^t in Coll. iii. 10, is y^e new evangelical creature opposed to mere nature, and especially as inclineable to evill and depraved by y^e acts and habits of sinne. As for Eccles. vii. ult. *God made man upright*, I say y^t although y^t book and Job are canonicall, yet they are not so proper to pick for the resolution of a question in divinitie. They are poetically and in many places obscure, as this ver. 28, *A man amongst a thousand*, &c.: by the context y^e words would seem to be directed against the actual harlotry of women rather than to inferre originall sinne, against w^{ch} the

words might be rather construed, q. d. y^t men were not borne so bad, but they made themselves so; as I have heard a divine much insist upon y^e modesty of nature till abused: by man is not necessarily meant Adam, as appeareth by y^e opposition, *they*; *they have found out*. Besides, 'tis sufficient for Adam if he was made more inclineable to good than evill, though without such perfection of habits as a man may goe into his study and imagine, not as y^e truth is or may appeare in scripture, but as he is able to draw an idea of perfection. Some men are apt to think y^t if God makes a thing he must needs make it as good as he can, yet wee commonly see y^t good artificers doe not always make things as good as they can, but as is fit and reasonabell, and God thought good to lett that be first w^{ch} was natural.

To be sure, God did not make man a sinner, but him and every thing else good in its kind and for y^e uses it was made, otherwise wee are not able to say in what degree of good nature or mere natural honesty man might have been made, or that he needs must be made an eternal being and under law in order to eternal life; nor see I much scripture w^{ch} speaks of y^e original corruption of man's nature in general upon Adam's account or of a contagious propagation. That in Gen. vii. 11 is certainly meant of actual sinnes; y^e *imaginings and thoughts of men's hearts* are actual sinnes, and many Scriptures w^{ch} you have quoted as of infants are most reasonably to be expounded of y^e adult; but I gather it rather from reason and the universal experience of y^e wickednesse of the world; and then seeing the apostle, Rom. v. 12, doth plainly attaint all men with a reputative guilt as from Adam, and considering the curse befallen men from that sinne and some particular scripture, as y^t, *Behold I was shapen in iniquity*, &c., I thinke this vitious inclination is most fairly reducible to Adam's sinne as a punishment of y^t, and included in y^t clause, Rom. xii. 5, *For as much as all sinned*; but I find neither scripture nor reason requiring me to believe this propagated contagion, w^{ch} hath such evill effects, in y^e circumstances in w^{ch} men are, to be a sinne in a

proper sense, but I seeme to my selfe to have good arguments to prove y^e contrary.

1. Because not properly voluntary. You say, p. 79 and 218, y^t it was reputatively voluntary; therefore it is reputatively a sinne, say I, And Adam's sinne was reputatively punished, i. e. not in a proper sense.

2. Because Adam and Eve saw y^t the fruit was desirable, before they did eat it, and had some inclination, or they had not both so suddainly fallen, now *magis et minus non variant speciem*.

I admitted of no other curse than a graduated inclination to turne to y^e creature rather than to the Creatour in the present circumstances, I meane not an habitual love of y^e creature more than of y^e Creatour, but an intense and dangerous inclination to such a thing; I doubt not but that if Adam had not sinned, there would have been thornes and thistles, but not so many as to make y^e ground cursed, and y^e woman might have had some paines, for the text sayth, *I will multiply thy sorrows*; so I thinke men are cursed with multiplied inclinations, besides objects, examples and tempters, so that *facilis descensus Avernus*: you, calling this sinne in a lesse proper sense analogically, page 192, come neare y^e matter.

3. Sinne is against law, but y^e law is not *Thou shalt not be inclined to eat*, but *Thou shalt not eat*; nor, *Thou shalt be inclined to love y^e Lord thy God*, &c., but *Thou shalt love*; nor, *Thou shalt not be inclined to covet thy neighbour's*, &c., but *Thou shalt not covet*. We are to repent of breaking y^e law, but no man can repent of such inclinations as he was borne with and could never helpe. I doe not thinke y^t you will say y^t man's nature is so weakened by Adam's fall as to make any one sinne necessary to him; else I see not how he could be blamed or called to repentance for that sinne.

4. This vitious inclination is judicially inflicted as a punishment of Adam's sinne, as many divines hold, nor is it likely y^t one act of y^e understanding and will by deception should of itself not only abolish a habit of original righteousness in such perfection as hath troubled some to con-

ceive how Adam could sinne at all, but also physically alter the constitution so much as to propagate a vicious quality by seminal traduction to all his posteritie. And if judicially inflicted it can be no sinne, else God would be the author of sinne. Your selfe say, p. 169, Y^t God by way of penalty should create y^e soul immediately sinful, seems plainly to make him the author of sinne: 'tis true God punisheth sinne with sinne, by delivering men up to temptation *proponendo objecta*, &c., but not by infuseing or creating sinfull qualities. But it is not unreasonable to say, y^t God may be the authour of an evill thing as a curse *per modum pœnæ*, yet so as not to necessitate man to sinne if he will watch and strive against it: and why may not God put his creature upon terms of striving to please him, and difficult terms, especially upon proposeall of a great reward and no other punishment but such as might be materially inflicted *ex vi domini*, viz., eternal death in a proper sense? therefore quere if two might be made defectible, whether two millions might not? And then suppose more occasions and tempters, would it not be probable y^t y^e much greater part would not only have done amisse, but so much amisse as to deserve positive punishment, or at least some of the most extravagant men? And I am inclineable to thinke it is no other wise now; I am farre from thinkeinge of every little sinne, as some speake; (what good master punisheth his servant so?) or y^t every sinne w^{ch} is materially as great as y^t first sinne of Adam is also of like influence. The apostle, Rom. v. 13, plainly admits y^t men before y^e law did sinne, but denies y^e like influence; see also ver. 16, of y^t one sinne.

5. How came so many of y^e angels to fall if they had not some considerable degree of inclination w^{ch} they took not one from the other; and so suddainly as Placæus intimates and most believe! Plac. Sub. Arg. 21, *ε' λογος*, p. 243.

6. In your way y^e embryo but as bigge as a beane, yea y^e very seed should have in it a quality properly sinneful, and so must be raised againe and come to judgement, as you say infants must, for there is no other way of propagation but that.

7. I argue from those words, Matt. xix. 14, "For of such is the kingdom of heaven:" how *of such*, if before they are able to act at all they have nothing but a habit properly and morally vicious, disposing y^m to sinne as a habit of drunkennesse disposeth a drunkard to be drunke, and w^{ch} no man can have and be regenerate, the habits of virtue and vice being *avvortata*. Experience proves as much as I graunt, and it is not my part to prove more, but yours who affirme it, w^{ch} you endeavour to doe, but I thinke your arguments are fairly answered, as followeth to y^r first argument.

1st Arg. p. 20. I answer that all infants have sinned quasily or reputatively, and that Adam's sinne was imputed in the improper sense to all his children as relatives. I suppose you and I agree about this, but the difference is about y^e (*macula*) corruption of nature w^{ch} some call *peccatum originale originatum*, viz. whether this be sinne in a proper sense. To

2nd and 3rd Arg. I answer in like manner; they are condemned by virtue of God's decree for their reputative guilt, and accordingly punished, i. e. in an improper sense dealt with as sinneful Adam himselfe was, for their relative guilt w^{ch} y^e angels having not y^e like relation could not be.

[To be concluded in the next Number.]

Manchester,

September 1, 1824.

SIR,
IN a note to the Preface of Helon's Pilgrimage to Jerusalem, the able translator says, "that he has passed over the doctrinal parts of the work generally without remark, but does not mean to be supposed to agree with the opinions of the author." I could have wished that he had in his notes given us a few more remarks of this nature than he has done; as the few notes of this kind which occur, appear to me very excellent. Thus on Vol. II. p. 90, where M. Strauss translates Psalm li. 6, "Behold, thou delightest in the truth in secret things, teach me, therefore, thine hidden wisdom," Mr. Kenrick observes, "Such is the turn which the author gives to the words, which in our version are rendered, 'Behold, thou desirest truth in the

inward parts; and in the hidden part thou shalt make me to know wisdom.' The whole connexion is unfavourable to this interpretation, for David is evidently praying for moral purity. 'Truth in the reins' is probably sincerity in virtue; and wisdom, in the book of Proverbs, is often used in the same sense." On the opinions of the Jewish Rabbis concerning the Messiah, Mr. Kenrick has given a Latin note, a translation of which is, I think, deserving of a place in the Repository. "Those who contend that the Messiah is called Jehovah, in the writings of the Rabbis, quote Echa, on Lam. i. 16, 'What is the name of the King Messiah?' R. Abba f. Cohana says, Jehovah is his name, according to Jer. xxiii. 6, 'Jehovah our righteousness' (where, however, by this symbolical name the Israelites are designated, and in Jer. xxxiii. 15, the same name is given to Jerusalem). What says R. Levi? It is good for the city to have the same name with its king, and for the king to have the same name with his God; according to Ezekiel xlviii. 35, 'And the name of the city from that day shall be, Jehovah is there.' Even the just, who enjoy the favour of God, are called by the name of God, Bava Bathra. 'There are three that are called by the name of God himself, namely, the just.' Isa. xliii. 7: 'Bring my sons from far and my daughters from the ends of the earth, every one that is called by my name.' The Messiah, Jer. xxiii. 6, and Jerusalem, Ezek. xlviii. 35. But in what sense the Messiah is called Jehovah righteousness, in the writings of the Rabbis, we are informed by R. Albo: 'The Scripture calls the name of the Messiah, Jehovah our righteousness, because he is the Mediator of God, through whom we shall receive righteousness from God.' And Kimchi, 'The Israelites call the Messiah by this name, Jehovah our righteousness, because in his times the righteousness of God shall be firm and stable for us, and shall never depart.'" I wish Mr. Kenrick had given his readers a note on Vol. II. p. 117; where M. Strauss says, "How often does Jehovah declare, that he has no pleasure in sacrifices and burnt-offerings, i. e. when they are not presented with a reference to the Messiah! Taken in this con-

exion, they have a reconciling virtue." This kind of assertion is very usual among the advocates for the doctrine of Satisfaction. But it is totally unscriptural; and when connected, as in this passage, with a jangled quotation of half a sentence of scripture, torn from its connexion, and with its meaning thus disguised, it can hardly be considered as less than a perversion of scripture. If David, when he wrote Psalm li., had these ideas, how came he not to express them? But the fact is, that, when he had said in the 16th verse, "For thou desirest not sacrifice, else would I give it: thou delightest not a burnt-offering," he proceeds in the 7th, "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." Thus we see, that instead of saying, like M. Strauss, that his sacrifices would have a reconciling virtue, if presented with a reference to the Messiah; David places all his hope in the free mercy of God, who would not despise a contrite heart. This seems to me clearly to prove, that he had never heard or thought of such doctrine as that of Satisfaction. Isa. proves the same with respect to that prophet, for, after very strongly expressing the vanity of sacrifices, vers. 0—15, instead of saying, as the believers in the doctrine of Satisfaction do, that sacrifices have a reconciling virtue, if presented with a reference to the Messiah, Isaiah says, vers. 16—18, "Wash ye, make ye clean; cease to do evil; learn to do well. Come, now, and let us reason together, saith Jehovah; though your sins be as scarlet, they shall be white as snow, though they be red like crimson, they shall be as wool." Here the forgiveness of their sins is not made to depend upon the anticipated sacrifice of the Messiah, but on the free mercy of Jehovah, who would pardon them, if they ceased from doing evil and learned to do well. These passages of scripture seem to me to take away all foundation for the doctrine of Satisfaction.

I am not quite convinced by Mr. Kenrick's reasoning, Vol. II. p. 369, "No ancient authority supports the Samaritan reading of Gerizim for Ebal, Deut. xxvii. 4, Josh. viii. 30. Had the Jews corrupted the reading

out of hatred to the Samaritan worship, they would have made Gerizim the Mount of Cursing, Deut. xxvii. 12." A circumstance which appears to me to favour the Samaritan reading is, that Mount Ebal was in Samaria, as well as Mount Gerizim; and, therefore, if the Jewish reading of Deut. xxvii. 4 had been the original, it would surely have led the Samaritans to build their temple upon Mount Ebal. Before the building of their temple, it was indifferent to them which mountain it was upon, except so far as they were guided by this passage; but after the Samaritans had built their temple, there was a temptation for the Jews to alter the passage, if it were originally, as it now stands in the Samaritan copy.

T. C. HOLLAND.

Blaxham,

July 26, 1824.

SIR,

I HAVE a few things to say to you on the following passage, Rom. viii. 9: "If any man have not the spirit of Christ, he is none of his." This passage of scripture is supposed to assert that every real Christian possesses the virtuous and pious temper of Jesus Christ. But I shall endeavour to prove that it refers to the miraculous gifts of the Spirit of God.

I. The Apostle had spoken of the Christian temper just before; see vers. 4—9, where he asserts that the Christians of Rome were not in the flesh, but in the spirit; not carnally minded but spiritually minded. And, then,

II. He proceeds to prove that they were partakers of it. He, in effect, says that it was so, "If so be that the spirit of God dwell in you," ver. 9; that is, if they were possessed of the miraculous gifts of the Spirit. Now, it has been observed that, "In the time of the gospel dispensation, those, in general, who embraced Christianity were invested with some miraculous gifts." When the penitent Jews, on the day of Pentecost, asked the apostles what they should do, Peter replied, "Repent, and be baptized, &c., for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off," (the Gentiles,) "as many as the Lord our God shall call."

Acts ii. 37—39. Accordingly, when some persons at Samaria were converted to the Christian faith, the apostles at Jerusalem sent Peter and John to them, who baptized them, and afterwards laid their hands on them, and they received the Holy Ghost. Acts viii. 10—17. So when Paul came to Ephesus, finding some disciples there, he said unto them, Have ye received the Holy Ghost since ye believed? And learning that they had not, he laid his hands on them, and the Holy Ghost came on them, and they spake with tongues. Acts xix. 1—6. In like manner, while Peter was preaching the gospel for the first time at the house of Cornelius, the Holy Ghost fell upon them. Acts xi. 15. The book of Acts and Paul's Epistles abound with such accounts. So common were the miraculous gifts in that age.

III. The miraculous gifts being, in general, imparted to none but sincere Christians, the possession of them proved their piety, and they would have a very powerful, sanctifying influence on their tempers and characters. They were given in part for this purpose. And they had this effect, in a very sensible degree, even on the holy apostles themselves. Recollect, Sir, how timidly and unfaithfully they behaved to their Lord and Master, when he was seized and crucified by his enemies; but with what courage and zeal they maintained his cause after the Spirit descended upon them on the day of Pentecost. Before, they were as fearful as sheep, but after that event they were as bold as lions. To those who imprisoned them, and forbade them to speak any more in the name of Jesus, they said, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Acts iv. 18—20. Archbishop Newcome says, "The Christians at Rome are spoken of as a collective body, and are supposed to be spiritually minded, because they were strongly obliged so to be, having received the extraordinary gifts of the Spirit. Newcome in loc. And on Titus iii. 8, he says, "By that renovation of mind which the Holy Ghost, usually communicated to converts in those ages, had the strongest tendency

to produce." Yes, and most certainly did help to produce; it would have been strange if they had not. And thereby such are said to be sealed to the day of redemption. Ephes. iv. 30.

IV. Now, if any man have not the spirit of Christ he is none of his. That is to say, as all who are converted to Jesus Christ have the Spirit of God, if you have not the Spirit of God, i. e. the miraculous gifts of the Spirit of God, you do not belong to Christ; you are not Christians. You may, indeed, in your hearts believe in him, but you are not yet baptized into him; or, if you are baptized into him, there is more remains to be done to make you thoroughly initiated Christians—you must receive the miraculous gifts of the Spirit of God. You are not like the disciples at Ephesus, mentioned before, who were neither baptized nor endowed with the Spirit of God. See Acts xix. 1—7.

This sense of this passage is supported by Grotius, the prince of commentators, who says, on the words, *ex tunc autem*, "Nondum plene Christi est. Nam credere et baptismum esse non sufficit." Such a soldier of Jesus Christ is like a man who is merely enlisted into the army, but has neither received the bounty nor taken the oath of allegiance to his sovereign. He can scarcely be called a soldier yet; and so it was then with the believer in Christ who had not received the miraculous gifts.

And that this is the true sense of these words, may be further argued, as follows:

1. The words that immediately precede them, and those that follow after, do probably both refer to the miraculous gifts of the Spirit.

In ver. 9, the apostle says, "If so be that the Spirit of God dwell in you:" and in ver. 10, "If Christ be in you:" and in ver. 11, "But if the spirit of him that raised up Christ from the dead, (that is the Spirit of God,) dwell in you." Is it then probable that the apostle would introduce the subject of the Christian temper between two clauses, which relate to the miraculous gifts of the Spirit?

2. If it be said that the language in the two passages is different; that in the first it is called the Spirit of God, but in this the Spirit of Christ,

nd, therefore, they must relate, not o the same, but to two different subjects, it may be answered, that the miraculous gifts, which were always called the Spirit, or the Spirit of God, under the Old-Testament dispensation, were sometimes named the Spirit of Christ, after his appearance, because it was imparted through him. See John xiv. 15—17 and 26. "Of his fulness have we received, and grace for grace." John i. 16. "When the Comforter is come, whom I will send to you from the Father, the Spirit of truth, which proceedeth from the Father." John xv. 26. So Grotius.—Moreover, the language may be varied to improve the diction.

3. The phrase, "The Spirit of Christ," is never met with in any other place in the Scriptures to express the Christian temper, and, therefore, it most probably has not this signification here.

There are, indeed, some modes of speech a little like it, as where it is said, "Ye have received the spirit of adoption, whereby we cry, Abba, Father." Rom. viii. 15. And again, Gal. iv. 6: "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Here the Christian temper is probably referred to, but the language is different from that we are now considering the sense of.

On the other hand,

4. There is one passage, if not more, where the phrase, the *Spirit of Christ*, does most certainly not signify the temper of Christ, but the miraculous gifts. We find it in 1 Peter i. 10: "Of which salvation the prophets have inquired and preached diligently, who prophesied of the grace that should come unto you: seeking what manner of time the spirit of Christ which was in them did signify, when it testified before-hand the sufferings of Christ, and the glory that should follow."

Here you see that the terms, the *spirit of Christ*, do doubtless refer to the miraculous gifts, and, therefore, they may have the same signification in Rom. viii. 9.

We also read of the Spirit in Acts vi. 7, which Griesbach thinks should read the Spirit of Jesus, and which undoubtedly refers to the miraculous

operations of the Spirit, for it is said, "After they were come to Mysia, they assayed to go into Bythia: but the Spirit suffered them not." And in the preceding verse, "That they were forbidden of the Holy Ghost to preach the word in Asia." And Philipp. i. 19: "The Spirit of Jesus Christ." This also evidently refers *not to the temper of Christ*, but to the operations of the Spirit on Christians, whether they be common or miraculous.

So that the analogy of scripture makes very much against the commonly-received sense of these words.

5. If it be said, But if no persons belong to Jesus Christ but such as have the miraculous gifts of the Spirit, what a gloomy thought this must raise in the minds of all modern Christians; it may be said in reply, Certain things are true in one age, that are not so in another; and that so it is here. The miraculous gifts of the Spirit were, on many accounts, necessary for the first Christians, which reasons do not exist in our day. We are in very different circumstances to what they were. Ours is a changeable world.

Upon the whole, as there is no manner of necessity for believing that these words refer to the Christian temper, the passage admitting of a different good scriptural sense, and as the same phrase does not signify the Christian temper in any other place in the New Testament, and, above all, as these very words do in another place, in the New Testament, most certainly refer to the miraculous gifts; therefore, it is most reasonable to affix that sense to them here. Difficult and dubious passages of Scripture must be explained by those whose meaning is more plain and certain.

To conclude, if the Christians of later ages had better known and considered how much oftener the miraculous gifts of the Spirit of God are spoken of in the New Testament, than the common moral operations are, they would have better understood this passage, and have been more sparing in the use of the terms, the *Spirit of God*, in their writings and religious services.

It is, indeed, a very serious truth, that if any man have not the virtuous

and pious temper of Jesus Christ that he is none of his; but this passage, probably, was not designed to assert it.

JOSEPH JEVANS.

Islington,
October 2, 1824.

SIR,
IN the year 1795 I published my *Sketch of the Denominations of the Christian World*, which being well received, was soon followed by similar works. Of this circumstance I make no complaint; every individual has a right to print what he conceives might prove beneficial to his fellow-creatures. But the fact is, these authors stole from my little volume the information I had collected together, without acknowledgment, most *honestly* refraining to steal from my *Reflections on Candour and Charity*! At length appeared, in three volumes, *The Religious World Displayed*, by the Rev. Robert Adam, A. M.,—a Clergyman of the Church of England. His work was, on the whole, fair and impartial, drawing largely from my *Sketch*, which was duly acknowledged, though entire paragraphs from my *Remarks* were transcribed as his own composition. This I deemed trivial, and made no expostulation on the subject. The Rev. Robert Adam has recently abridged his larger work into a six-shilling volume, the same size and price with my *Sketch*, omitting the paragraphs he had clandestinely stolen, and retaining the information without acknowledgment.

This I merely state as a matter of fact, having not the least apprehension that this *Abridgment* will prove injurious to my *Sketch of the Denominations*, the sale of near one hundred thousand copies having borne irrefragable testimony to its accuracy and impartiality; whilst the disposal of not much less than ten thousand copies of its *Sequel*; or, *Golden Centenary*, including the biographies of one hundred divines, has contributed to aid the divine cause of truth and charity.

Thus far respecting my own works. I proceed to shew you how far this *Abridgment* is entitled to a favourable reception from the public.

The Rev. Robert Adam, in his Preface, thus remarks:—"In a work of

this nature the author's duty is not to detail his own sentiments, but to state, as fairly and impartially as he is able, the avowed sentiments and opinions of others; and so strictly have I adhered to my duty, in this respect at least, that different Reviewers appear to have come to conclusions quite opposite as to my private sentiments on some of the points that are most warmly controverted by modern theologians, for

'While moderation is all my glory,
'Tories call me Whig, and Whigs a Tory!'

"But so far is this circumstance from shewing, in my opinion, an objection to the work, it strongly recommends it, and I cannot help viewing it with satisfaction, as a compliment indirectly paid to the author's *impartiality*, or an implied acknowledgment of his possessing one essential requisite in every historian of religious opinions."

These are high pretensions; for the justness of the writer's claim to them, in this present edition of his work, take the following specimens. His account of Ariens is thus concluded:

"Socinianism having swallowed up nearly the whole of this body, it will probably ere long receive the mutilated remains; and it will be well if they rest satisfied with rational Christianity, or with any thing short of renouncing the Christian name."

Under the article denominated, *Socinian Unitarians*, occurs this passage:—"The members of this sect have never been known as the planters of the gospel; they have never strived to preach it where Christ was not named. The fact is, they have no gospel to preach; their scheme possesses no glad tidings to communicate; no Saviour to offer; no relief to propose to the guilty, labouring under the pressure of their sins; their system being little more than Paganism, in some degree polished, refaced and modernized! The *Monthly Magazine* is a great organ of Unitarianism, but *The Monthly Repository of Theology and General Literature*, which Dr. Magee calls 'the general storehouse of Unitarian Deism,' has long been the general and accredited vehicle of Unitarian sentiments. In

addition to these, recourse has lately been had to a *New Translation of the New Testament*, in which a meaning has been attached to many passages which, according to former translations, did not belong to them, and notes are added, in which Unitarian views of our Lord's person are illustrated and defended. Such are the means which have been adopted with a view to support this dangerous system, which, as Bishop Heber has well observed, 'leans to the utmost verge of Christianity;' and which has been in so many instances a stepping-stone to simple Deism."

His account of the *General Baptists* is thus concluded:—"To so low a condition is this class (Anti-trinitarian) now brought, that four of their congregations in London were lately united into one, and it is not likely to exist for any length of time. In the mean time, their General Assembly, consisting of from fifteen to twenty ministers, is still held annually at Worship Street, on the Tuesday in the Whitsun-week, when one of the members preaches, and the affairs of their Society are taken into consideration; and we are told that they have thus met for upwards of a century. Among their eminent men may be ranked the names of Gale, Foot, Noble, Bulkley and Wiche, all of them, as far as I know, sound Trinitarians; and Foster, Burroughs and Robinson, whose orthodoxy does not appear in their works."

Now, Mr. Editor, where is the claim of the Rev. Robert Adam to candour and impartiality? Here are palpable falsehoods and the grossest misrepresentations! The *Arians* may be diminishing, but it is a vile insinuation that they are degenerating into infidelity. The *Socinian Unitarians* (as he is pleased to term them) have a gospel to preach, and good-tidings to proclaim in announcing forgiveness of sin upon repentance, and the resurrection of the dead, when those who persevere in well-doing, shall be graciously rewarded by the possession of eternal life! It is most unfair to refer to Horsley and Magee, two sworn enemies of rational Christianity, for the virulent abuse of which the former was raised to an English Bishopric, and the latter elevated to an Irish Archbishopric. "Verily, they have

their reward!" With respect to the *Anti-trinitarian General Baptists*, their crime is, being few in number, forgetting that Christ had only at first twelve apostles, and their followers met in an upper room, though they were afterwards destined to multiply and enlarge their borders over all the earth! Neither Gale, nor Foot, nor Noble, nor Bulkley, nor Wiche, were Trinitarians; indeed, the latter, who was the friend of Lardner, was a zealous advocate for the simple humanity of Christ. Foster, Burroughs and Robinson, likewise were not Trinitarians; in vain, then, do you look for orthodoxy in their works. But what is infinitely better, they were enlightened; conscientious men, asserting, through "good report and through evil report," the doctrines of the New Testament, and exemplifying the spirit of their great Master, whose declaration was, "My kingdom is not of this world." Indeed, Jesus Christ when on earth had a little flock, but it was to this little flock he gave the kingdom—not to the blind and erring multitude. Catholics are more numerous than Protestants, and Christians are exceeded by Mahometans and Pagans, throughout the three quarters of the habitable globe. Neither numbers nor success can be pronounced legitimate tests of truth. We read in the Revelation that two witnesses only, and they were clad in sackcloth, prophesied in a very degenerate state of the church against the enormous errors and the iniquitous practices of an apostate world.

As to the *Improved Version of the Testament*, whatever be its imperfections, it has been ably defended by the Rev. Thomas Belsham; and were there no new renderings deemed necessary, it would have been a work of supererogation. With respect to the charge of *Deism*, brought by Dr. Magee against *The Monthly Repository*, it carries on the face of it falsehood; but its Editor is fully competent to repel the imputation, should he not think proper to treat it with silent contempt.

The Rev. R. Adam exults in the extinction of Warrington, Exeter and Hackney Academies, bearing "for a time imposing names, but all annihilated, and the only one which they now have is that which was removed

from Manchester to York." For his consolation I inform him that York College is in a flourishing state, the students being numerous; the supporters of it most respectable, and the tutors men of talents, erudition and piety. I have not the honour of knowing either of them personally; but the Reply of the Rev. Charles Wellbeloved to Archdeacon Wrangham, (bishops and archdeacons, says the Edinburgh Review, being the natural enemies of Unitarianism,) may be pronounced a lasting monument of his zeal and integrity. I am not here advocating the truth of any of the *isms* that have embroiled and cursed mankind.

In a similar spirit of chivalrous triumph Mr. Adam announces the demolition of Unitarianism by Magee in Ireland and by Wardlaw in Scotland. But unfortunately there exist at this time respectable congregations of Unitarians, meeting in newly-erected chapels—the one at Glasgow, under the Rev. Benjamin Mardon—the other at Edinburgh, under the Rev. John Squier—the two principal cities of North Britain. Of Ireland I know nothing, except that from a letter lately addressed to me by an intelligent and liberal divine of the North of Ireland, thanking me for my *Sketch*, I learn that there are half a million of Presbyterians in that country imbibing the spirit and treading in the steps of Abernethy, Leland and Dugal; therefore friends of free inquiry and of Christian charity. They must abhor all uncharitableness and bigotry.

I shall now advert to the Rev. R. Adam's account of the Protestant Dissenters, especially his sketch of the Presbyterians, on which the "pitiless pelting of the storm" falls with distinguished severity. His words are these:—"The glory is now departed from their Israel, for whilst most others around them are making rapid advances towards a re-exhibition of the best days of Christianity—the fervour of their zeal is abated—their divinity has become cold blooded, and an orthodox Presbyterian among the writers of the present day, it will be difficult to find."

This account is taken from *Bogue and Bennett's History of the Dissenters*, of no authority whatever, and which even their own party has abandoned to oblivion.

And yet upon the bare assertion of this disreputable work, is the body of Presbyterians, the most respectable of all the classes of Protestant Dissenters, for talents and learning, for benevolence and piety, consigned over to execration. In compliment to the truly venerable Dr. Abraham Rees, he is, in a note attached to this calumnious paragraph, stated to be at the head of this ruined and desolated sect in London; thus reminding me of the awful spirit which poets feign as presiding over Stonehenge on Salisbury Plain, frowning in solitary grandeur on the barren heaths and dreary prospect of the adjacent country!

But the attention of the reader must be turned to the practical use which the Rev. R. Adam makes of the diversity of sentiment, prevailing to so sad an extent among Protestant Dissenters. He immediately subjoins,—"Here I cannot avoid observing the great use of articles of religion for preserving a church in its original purity. The English Presbyterians originally held the doctrine of the *Westminster Confession of Faith* as firmly as their brethren of the new Established Church of Scotland; they were formerly as steadfast believers in the doctrine of the Trinity as they are, or as the members of the Church of England, and there were among them men who did honour to the Christian name!" But is it not a notorious fact that, concerning the meaning of these said articles of religion, the clergy themselves are not agreed, and at this time are flitting off in two distinct bodies from each other, under the respective appellations of the Arminian and of the Evangelical Clergy? So far from uniting, it is a bone of contention, the brand of discord, and subversive of that unanimity which has always been sought after, but never can be obtained. The imposition of articles of faith is the source of numberless perjuries. The creed of an established church is not the child of conviction nor the offspring of free inquiry. It is the result of necessity, generating the silence and tranquillity of the tomb!

The late Rev. Andrew Fuller edited *An Account of the Sects and Denominations of Christians*, a few years ago,

by Hannah Adams, of Boston—in itself a respectable work. But the Editor's additions were disgraced by the infusion of party spirit, and especially by an Essay, prefixed, on Truth; the object of which was to recommend his own opinions, and proscribe those of a contrary description. I am glad to find that, on the republication of the English edition in America, Mrs. Adams omitted this said *Essay on Truth*, a proof of her good sense and impartiality. This I learned from the recent Editor, Mr. Thomas Williams, who has acted honourably in conveying the curious fact to the public this side the water. He would have derived still more credit by omitting the Essay altogether, not distrusting the sacred energies of truth, which is best elicited by a full and fair investigation of the New Testament. It is remarkable, that the celebrated Joseph Berrington, a Catholic priest, in the year 811, wrote me a letter, thanking me for the *Sketch*, under the persuasion that the endless diversity of opinion here delineated, shewed the incontrovertible necessity of an Infallible Head,—the only legitimate Parent of uniformity in matters of religion. Now, mark, here is a triumvirate of divines: Andrew Fuller, a Protestant Dissenter, with his *Essay on Truth*; Robert Adam, a minister of the Church of England, with his *Articles of Faith*; and Joseph Berrington, a Catholic priest, with his *Infallible Head*, attempting to fetter free inquiry, and put down rational Christianity. Thus it is that the Bible Society is reproached by a learned bishop for giving away the Sacred Scriptures without note or comment, whereas the Bible should be given away only with a Common Prayer, which, neutralizing the contents of Holy Writ, produces a finished Churchman, at once the admiration, the blessing, the perfection of mankind!

That the Rev. R. Adam should have thus committed himself is matter of astonishment. Indeed, after his high pretensions to moderation, he does odd, "I have had particularly in my eye the instruction and benefit of the young of both sexes, who are less able to judge of themselves. I have ventured to make occasional remarks on some doctrines and opinions which

it was my duty to state." Be it so; but then relinquish all claim to having observed the strictest impartiality, so that even Reviewers cannot discover the author's sentiments, when his antipathy against all Anti-trinitarians rages with an uncontrollable fury. With such inveterate prejudices, how can the writer express a hope that his work "will be found of a beneficial tendency—that it may be safely introduced into all schools and seminaries of useful learning—and, in particular, prove a suitable companion for the students of our universities"? This indicates either an awful instance of self-deception, or must be pronounced as an imposition on the world. As author of the *Sketch of the Denominations of the Christian World*, I shall conclude with an extract, with which the Rev. R. Adam closes his Preface most inconsistently, taken from a learned and amiable divine, Dr. George Cook:—"I have endeavoured to keep my mind as far as possible from all bias. How far I have succeeded it is not for me to determine; but I trust that I have been uniformly guided by the love of truth, by the desire of more closely uniting those who are already partially united as to the most interesting subjects that can fix our attention; and by the earnest desire not to make a single observation which could imply any doubt upon this point; that in most communities of Christians, and under all diversities of ecclesiastical polity, there are many who may be venerated as lights of the world, who are sincerely devoted to the blessed cause of pure religion, and who, although now separated and unknown to each other, shall, through that Master whom they delight to serve, meet in heaven."

JOHN EVANS.

A Suggestion to Unitarians.

"Fas est ab hoste doceri."

Norwich,

September 13, 1824.

SIR,
A SMALL work, entitled "A Concise View of the Leading Doctrines connected with the Socinian Controversy," containing the most specious arguments for "Orthodoxy" from Dwight and Wardlaw, having re-

cently issued from the press; and being strongly recommended in "Evangelical" Magazines and Reviews, I beg leave to suggest the propriety—not to say the necessity—of its being met by a concise view of the leading doctrines of Unitarianism.

As the Trinitarian publication advocates the deity of Christ, the personality of the Holy Spirit, and the atonement of Jesus Christ,—the answer should contain lucid proofs of the Divine Unity, the subordination of the Messiah, the impersonality of the Holy Spirit, and salvation of the free grace of God. Perhaps selections from Yates's *Vindication of Unitarianism* and *Sequel*, Marsom's *Impersonality of the Holy Ghost*, Wright's *Anti-Satisfactionist*, and Madge's *Sermon on the Atonement*, would furnish a very cogent reply; but as Belsham's *Summary View of Unitarianism* in the second part of his *Calm Inquiry*, and Fox's *Sermons on the Voice of Revelation* and on *Popular Objections to Unitarianism* are invaluable works on those subjects, a CONSOLIDATION of the whole, condensed into a small Compendium, is highly desirable. The Editor of the orthodox publication above-mentioned seems in his preface to deny the name of Christian to Unitarians: should this pitiful malignity be thought to deserve an answer, more than is necessary to rebut the slander may be found in Aspland's excellent sermon on "The Unitarian Christian's Appeal to his Fellow-Christians on the Christian Name."

If persons in general could be induced to hear both sides of theological questions, and to read the answers to Trinitarian calumnies, Unitarianism would be much more prevalent. Educated as I was in "the strictest sect" of orthodoxy, I became a Unitarian from a careful perusal of the controversy between Wardlaw and Yates; though strongly prejudiced against "Socinianism" when I began to study the subject. The arguments and proofs in Yates' powerful *Vindication of Unitarianism*, and in his incomparable *Sequel*, made me an *unwilling* convert to the force of truth; and upon some gentlemen whom I well know, and one friend whom I highly esteem, a similar effect was produced by the reading of those works. Much

as I have suffered in a pecuniary way from becoming a Unitarian, and acutely as I have felt the reproach of relatives and friends, (and none but those who have been placed in similar circumstances can tell how keenly reproach comes from such characters,) I cannot repine while consoled by the *mens sibi conscia recti*.

It is well known that the *whole* of the controversy between Wardlaw and Yates, or between Horsley and Priestley, is not generally read by "the orthodox;" and that they confine themselves to Wardlaw and Horsley, instead of attending to the equitable aphorism "*audi alteram partem*." I think, however, that a *Compendium* of Unitarian doctrines, with the arguments and proofs by which they are supported, about the size and price of the "*Concise View*," would meet with their attention: it would certainly be read by hundreds who will not wade through volumes. And as strenuous efforts are making to spread the summary of Trinitarian doctrines, I trust it will be seen that Unitarians can display equal zeal in the cause of truth and righteousness.

Cordially wishing the spread of "pure and undefiled religion before God, even the Father," I remain, &c.

H. GOSWOLD.

P. S. Would it not be worth while for the London Unitarian Society to print the *test* of Griesbach's Greek Testament? The two volumes are too dear for some who would be purchasers, and many prefer the *simple text* "without note or comment." It would be then about the size and price of a school Greek Testament, might be used also as a school-book, and would undoubtedly have a great sale as such, besides being very acceptable to all who wish to have the pure original. Such a publication would be serviceable to Unitarianism, as it would effectually expose the disingenuous artifice of those Editors of the Greek Testament who have inserted Griesbach's name in their title page, without regarding his text, and would more generally spread that edition of the Greek text, which real scholars of all parties now admit to be the most correct.

Critical Synopsis of the Monthly Repository. By an American.

For March, 1824.

Conclusion of Professor Chénier's Defence. This indeed is a most spirited and able article. I do not know that there is too much warmth in it, considering all the circumstances.—The contrast between Christianity and Methodism would make a fine tract for distribution. I do not recollect any composition where the peculiar merits of the two sides of the question are more happily summed up. It were to be wished that the Professor had subsequently gone into some detail as to the relative strength and prospects of parties at Geneva.

Mr. Cogan in Reply to Mr. Sturch, appears to me in most points to have conducted a successful defence. I had not read this reply when I made my remarks on Mr. Sturch's strictures, and am happy to perceive some traces of coincidence between Mr. C.'s thoughts and my own.

The suggestions of *B.* in the next article I should presume are quite unanswerable.

Mr. Flower's recommendations are worthy of being adopted, and the principle of them extended to every erroneous translation or difficult passage which occurs in the public reading of the Scriptures.

Vindex receives all my sympathy, not only in point of deep respect and regard for a lady of Mrs. Hughes's character, but also in the firmness with which he has remonstrated against her mistaken zeal.

Cornish Correspondence. I had run through this portion of it when I made my remarks on the last Number, and have not much more to say.

I would ask Mr. Townsend whether he would not confidently rely on the atonement made by the sacrifice of a human being, if God had appointed such a method of remitting the sins of mankind. Allowing that the Scripture contains the doctrine of an Atonement by Jesus Christ, yet there is no fact in existence more indisputable, than that the Scriptures give not the least shadow of intimation that the Being who makes the atonement must be necessarily and for that purpose divine. The truth is, that the

two doctrines of the divinity of Christ and of the Atonement have been unwarrantably used to bolster up each other. Even if they were both true, there is not, according to the Scripture, the slightest connexion between them. Those who believe in both, may fancy, indeed, such a connexion, and devise some reasons for it, such as the infinite nature of sin requiring an infinite atonement, and the like. But in vain do I search the New Testament for a justification of these devices.

Summary of the Controversy by I. W. Very fair for a Unitarian; who has a right to present the subject in the most favourable light he can for his own side, without perverting or misrepresenting the facts. Certainly, a good deal can be picked out of Mr. Le Grice's correspondence, which will not tell well for that zealous and apparently conscientious gentleman. But a correspondent of the Christian Observer might undoubtedly present a very different view of the matter. Fortunately, the cause of truth is not identified with that of any local squabble.

Brevia on the Athanasian Creed. The object of this satire is undoubtedly fair game. But we Unitarians have gained nothing, I think, by mockery. We should not like to see it turned upon ourselves. The strain of irony in this piece is not, to my taste, of a high order.

Mr. Wallace in Reply to Mr. Frend has exhibited much learned and ingenious criticism. Still retaining, however, the opinions I expressed in my remarks on Mr. Frend's communication, it seems to me superfluous for Mr. Wallace so anxiously to defend our Saviour from the charge of superstition in adopting phraseology, of which the origin happened to be superstitious.

Friendly Correspondence continued. This correspondence is indeed a curiosity. How original! What a mighty play between two strong minds, each of which, for different purposes, is striving to keep off from the downright point at issue, but are at last led by an irresistible attraction to rush together in the contest. Never were the workings of character more conspicuously displayed.

Mr. Adam on renouncing Trinita-

riniam. His Letter to the Missionary Committee is indeed an honour to human nature, and his defence of himself against Mr. Ivey complete.

Dr. Evans's communication, like all his others, is instructive, agreeable, and to the point. I have a fancy that his conversation is in the same style.

Mr. Baker on the Old Congregation at Bolton. Would it not, thirty years since, have been rather a startling phenomenon, that a clergyman should come forward and claim it as an honour to his church and congregation, to be considered as Unitarian; to be jealous of sustaining any other character, and anxiously to rectify before the world an accidental mistake on the subject? I regard this little note to the Editor, therefore, with considerable emotion, as an encouraging symptom of the actual posture of our cause.

Review of the Life of Toller. A very agreeable narrative.

Obituary. Judge Toulmin. Every sentence deeply interesting. Let me make one correction of a slight error, which I presume is only typographical. Secretary of the Treasurer should read Secretary of the Treasury.

Monthly Repository for April 1824.

Unitarian Fund Register. No. IV. Mr. Martin's Journal is very interesting. The Unitarian Missionary-spirit is not yet started in America. It would have one advantage here more than in England. The odium excited against it would have no political tinge whatever. All religious feelings in this country are purely religious. Power looks not down with the frown of scorn, rage and jealousy upon the conscientious efforts of any zealous sectarians. While enjoying therefore this happy exemption, I cannot but still more admire the undaunted firmness and fortitude with which the English Unitarians bear up against the complicated opposition they are obliged to endure. True, I have been informed by some of their own body, that a little bitterness of political discontent often mingles with the higher motives that animate them. But this is no more than should be expected. Their very relation to the state is a peculiarly political one. The government has made it so; and

to suppose them free from re-action against the influences which oppress them, would be to suppose them not men. Yet there is every reason to believe, as far as I can learn, that their general motives as a sect are as pure as those of any other denomination, not excepting even the predominant party who happen (to use a favourite quaint expression of the historian Neale) "to be in the saddle."

The Nonconformist. No. XXVIII. I recognize in this writer a power of selection and compression of facts, joined to a sweet, easy, clear style, scarcely surpassed by the pen of Goldsmith. I always feel *larger of soul*, after reading a paper of the Nonconformist.

Lord Byron. There is something affecting in the circumstance that the hopes of better things here expressed for Lord Byron's Christianity, must have been uttered about the time when he was bidding adieu to the vanities and criticisms of this life, and entering on the discipline of another.

A Friend to Sunday-Schools has pointed out an inconsistency in the conduct of Unitarians to which they must plead guilty. Indeed, the general fact that predestinarian religionists are more indefatigable in the use of means, than those Christians who almost contend for the *omnipotence* of means, is a mysterious problem, which I cannot yet resolve.

Vindication of Mr. Bellamy, &c. This writer has given some interesting representations, but he is rather misty in the results at which he attempts to arrive.

On an Improved Version of the Scriptures. A pretty little piece of theological chit-chat.

Dr. Evans on Mr. Irving. Mr. Irving seems to have agitated no little interest in the bosom of Dr. Evans. Mr. Irving will make no permanent effect in the religious world, and for this plain reason, that he understands nothing of human nature.

Mr. Le Grice on his Correspondence, &c. I really think that the few trifling errors which Mr. Le Grice has pointed out in the Summary of I. W. has affected neither the character of that contributor, nor the merits of the general question at issue. Mr. Le Grice would be very unreasonable

to complain of being anywise injured by the misstatements which he has here enumerated. He has not even attempted to explain or apologize for some of the most exceptionable things found against him by I. W.

On mitigating Negro-Slavery, I must differ from Androphilos with regard to the wisdom of selecting one of the West-Indian Islands to try an experiment upon. But in this most difficult and perplexing question, let both sides entertain the most perfect candour and charity for each other.

Mr. Cogan on Natural Religion. I am siding with Mr. Cogan in this controversy.

Mr. Sturch in reply to Mr. Cogan. As far as I can deliberately and candidly judge, Mr. Sturch is certainly abounding against very superior odds.

Mr. Wallace on Isaiah ix. 6, 7, finds in the writer of these lines a thorough convert to his leading principles and aim, and an admirer of many of his criticisms.

Z. N. on his two first Chapters, &c. A sturdy champion.

An Old Subscriber might have attempted to be more explicit in shewing how the fact to which he alludes results from the supposed custom among the ancient Jews.

Review of the Life of Toller. A beautiful specimen of dignified reproof.

East-India Tracts. Highly curious. Dr. Tytler seems to be a Unitarian in disguise.

Review of Wellbeloved's Sermon. A happy abstract of a noble argument.

Intelligence. And have the Dissenters any hope of "success" in their petitions to that British Parliament? Let them not be deceived. And yet the prospect would appear a little bright, when next glancing at *The Debate on the Unitarians' Marriage Bill in the House of Lords*. I am particularly struck and gratified by observing throughout this debate many compliments paid to Unitarians, and their persons and opinions treated in so gentle and liberal a way. Every noble lord has a kind word to say to them, with the exception of the Chancellor. There is something exceedingly gloomy and on-like in his treatment of them. He seems to be a man whose heart is covered over with the dust of

courts, and encased in the stiff forms of law. All his notions of religion, conscience and morality, appear to be borrowed from the statute-book. And then, how fierce, how inhuman, how tinged with the blackest prejudice, is that question which he hurled with a vain triumph at Lord Harrowby—"Would you permit a Mahometan to set up his religious scruples?" Merciful heaven! Would his Lordship have uttered such a sentiment, if he were now in the morning of life, and on the point of setting out to pass a few years of classical leisure and research in Turkey?—Lord Calthorpe's speech, in comparison with the others, has made the deepest impression and excited the longest train of reflections in my mind. I think, if I were an Englishman, I would write a good round letter to Lord Calthorpe, and send it for insertion in the Monthly Repository, beginning it perhaps after the following fashion, and subscribing it An English Unitarian:—

MY LORD,

In the name of the denomination to which I belong, I hasten to thank you for the favourable colours in which you have been pleased to delineate our character before the highest tribunal of the country. Your testimony to "the remarkable observance of the decencies and proprieties of life by the sect of Unitarian Dissenters, and their regular and exemplary discharge of the duties of their situations," shall not fall without its proper effect on our hearts. It shall awaken our gratitude for the noble liberality that dictated it, stimulate us to new exertions to deserve it, console us under the storm of unjustifiable odium and outrageous prejudices with which we are elsewhere assailed, and induce us once more to review with candour and deliberation, the arguments for the great doctrine on which we are so unfortunate as to differ from your Lordship—I mean the doctrine of the Unity of God. We also acknowledge feeling that particular sensation which persons of every religious denomination feel under the influence of flattery, when you "recognize the excellence of those virtues which," you say, "have placed us in the foremost ranks of the friends

of humanity and truth." But let me venture to ask you, my Lord, if you have examined the doctrines of Unitarians with the same candour and attention that you have bestowed upon their lives? It is, I assure you, impossible for me to believe so, when I hear you making the strange assertion, that "man, amidst the sorrows and cares of this life, required something more consoling, more heart-sustaining, than their cold and precise doctrines." What, my Lord! More consoling and heart-sustaining than that *God is love*; that he took so peculiar an interest in the welfare of our race as to send his beloved Son for our salvation; and that life and immortality are brought to light by the resurrection of Jesus from the dead? Is there "coldness" in these views, my Lord? Would to God that you were altogether in our predicament, save and except our civil disabilities. We are persuaded it is owing to the influence of association that you thus stigmatize our doctrines. They are not connected in your mind with warm, elegant, cushioned churches, a magnificent and comfortable establishment, your own youthful recollections, and perchance your past religious experience, which in general has no intrinsic dependence on metaphysical dogmas. Strip the subject of these accidental associations, and we are persuaded that so far from feeling our religious views cold, you will perceive in them a warmth and efficaciousness not to be despised, although they do not imply the crucifixion of the Deity and the eternity of hell-torments. And do you mention it as an *objection* to our doctrines that they are *precise*! &c. &c. &c.

—
Geneva,

September 17, 1824.

SIR,
YOU have inserted in your Magazine the injurious language Mr. P. Smith has thought proper to address to me. I expected civility from those gentlemen; but, in unmasking sectaries, one should expect their wrath. The insults I have received do not alter the facts advanced by me, the truth of which I warrant. If Mr. Smith had had sound reasons to offer, he would have written differently.—We see that he was embarrassed by

a statement of facts. He would have been pleased if I had been declamatory, as he accuses me of being: in that case an answer, however superficial, would have been easier to write. He seems to have taken my reasons for insults, for he sends me insults in reply, instead of reasons.

Mr. Haldane has given us his Commentary on the Epistle to the Romans under another form; it is not read more than formerly: the dose is still too strong. He has fallen into such gross errors, that I might treat him with the epithets which he and his friends have so liberally bestowed on me; but I think that we should keep some terms even with antagonists, and that persons may have been mistaken without having intended or wished to deceive. Mr. Haldane, who came to Geneva, and who professes to have heard me preach, perpetually confounds me with another clergyman, whose actions he attributes to me: he asserts that it was I who, in the pulpit, replied to M. Cellerier after he had attacked those who do not admit the consubstantiality of the word:—this is a mistake, I was not the person. He attributes to me a sermon on the *Mysteries*, in which he says I have contradicted the gospel: it is not I who preached the discourse on that subject to which he alludes. He states that I preached on Cornelius, holding out the example of a man who was accepted of God without the knowledge of the gospel: it was another pastor who at that time composed a discourse on Cornelius, of the drift of which I am ignorant. He asserts that I have confessed that the Pastors of Geneva have fallen very low in public estimation, and he proceeds from that point as an acknowledged fact, &c. &c. If I were as ill-bred as those gentlemen, I should take delight in justly retorting the abusive expressions which they use respecting me, whether through the medium of the press, or of private letters, as has been done, with unparalleled rudeness, by Mr. Huber-Strutt, whose unpardonable conduct towards the Reverend Rook I have made known; but I relinquish to them the practice of incivility.

I now confirm all that I have written on the Theological Controversies originated at Geneva by the men I

have pointed out; whether they are distinguished by the appellation of Methodists, Calvinists, or evangelical persons, is of little consequence—I adhere to the facts. They preach doctrine opposed to the letter and the spirit of the gospel; they have sown division in many families; they have caused distraction; they have revived incredulity; they tend by their doctrines to throw ridicule on Christianity, the gift of God; and, to say all in one word, the *Etoile* and the *Drapeau Blanc* are become their auxiliaries: we may thus judge how far they are friends to Reformation. We will resist them unceasingly, and we will multiply our efforts to preserve our churches from that malady, that leprosy which has attacked the preachers whom I have pointed out to the vigilance of Christians. Let them overwhelm me with insults, let them paint me under false colours, still I will bless God that the enemies of the Reformation cannot make out a better story against its defenders.

CHENEVIÈRE, *Prof.*

Mr. Bakewell on the State of Morals, &c., in Geneva.

LETTER II.

WHEN I wrote the Observations on the State of Morals, &c., in Geneva, (see *Mon. Repos.* pp. 513—519.) I had not read the third letter of Dr. J. Pye Smith, in which that writer, emboldened by the silence of those he was attacking, indulges a violence of abuse against them, altogether unrestrained by candour or courtesy. What was before stated interrogatively, is now positively asserted in direct defiance of facts, and the most respectable testimony in their favour. As I believe the main object of Dr. Smith's accusations of the Genevèse is, through them, to attack the English Unitarians, by representing their doctrines to be productive of gross immorality and impiety, and as he returns to the charge in a more direct manner than before, I shall principally confine myself in the present letter to an examination of its truth, this being a subject of far higher importance than the merits or demerits of M. Cæsar Malan. I had recently an opportunity of witnessing the effect produced by Dr.

Smith's letters, on two of the most respectable English residents in Geneva, whom I had been acquainted with there, and who left that city only the present summer. I was so fortunate as to meet with them in a short excursion I made to France in September. I read to each, separately, part of Dr. Smith's charges. The first said, "I do not agree with the Genevèse in matters of faith, but during the four years I have resided in their territory with my family, I have acquired a full conviction that there is less vice and immorality in Geneva than in most other cities, and I know no place where young people would be so safe from temptation or the influence of bad examples." The other gentleman said, "I am astonished that any respectable person should make such a charge against the Genevèse. Geneva is unquestionably the most moral city in Europe; this I do not attribute to their religion so much as to their domestic education, and to the circumstance of every one being personally known to his fellow-citizens; but to whatever cause we attribute it, the fact is unquestionable." This is the evidence of two gentlemen of high consideration in their own country, who are members of the English Church, and have resided several years at Geneva, and I never heard a respectable Englishman who had lived there some time, speak to the contrary.

The character which M. Simond gives of the Genevèse is still more favourable than what I have described in my Travels. According to this traveller, Geneva is eminently distinguished for the superior excellence of its morals. There is scarcely an instance, he says, of the character of a Genevèse lady being even suspected: the number of *enfants trouvés* (foundlings) received at the hospital, (which comprises the greater proportion of those born in the whole state,) does not exceed thirty annually, whilst at Lyons, with a population scarcely more than double the territory of Geneva, it exceeds twelve hundred.* To which I may add, that high gaming, luxury and intemperance, the vices

* The population of the whole territory, since the annexation of part of Savoy, is about forty-four thousand, that

of other cities, are scarcely known in Geneva. The lower classes are sober, industrious, and regular in their deportment, the number of criminals is small, and those are chiefly foreigners. If there be any vice or immorality in Geneva, and what city in the world was ever entirely free? I believe it will be found, that by far the greatest portion occurs among those inhabitants who are not members of the Genevese Church. M. Simond cites an instance in proof of the powerful influence of religion over the minds of the Genevese people: from what period does he take this instance? From the golden age of orthodoxy? No—but fifty years after they had left the faith of Calvin, and, according to Dr. Smith, were given up to deadly indifference and infidelity. Such is the account of Geneva, by persons who have resided a considerable time there, and who have no interest in misrepresenting facts. Dr. Smith, looking at Geneva from his easy chair at Homerton, tells us “that it is a well-known fact that among the Genevese, indifference and contempt of all serious religion, bold infidelity, and open flagitiousness, have been fearfully increasing, in proportion to the departure from the ancient doctrines: infidelity has spread tremendously and rapidly, and dissolute manners kept pace with it.” To this accusation I might, were I not restrained by courtesy, reply in Dr. Smith’s own words: it would scarcely be possible to select any forms of expression more appropriate: “*It is truly painful to have undertaken the examination of such a writer as this Professor of Divinity, who can thus bid defiance to conscience and truth; the utmost stretch of charitable construction will not enable me in this and other instances to acquit him of wilful and deliberate falsehood.*” No, I will not ‘mete’ to Dr. Smith ‘his own measure,’ I will not believe that he was aware when he wrote the above character of the Genevese, that he was penning a most false accusation. In the fervour of composition and his eagerness to attack the reputation of the Genevese heretics, he forgot every

other consideration, even the respect due from himself to his own character. The bees in their attacks, yield their own lives with their stings, *animas in vulnere ponunt*, but the point of Dr. Smith’s weapon being untempered by truth, he has ejected his virus against the Genevese without hurting any one but himself.

The extreme bitterness of Dr. Smith’s enmity to M. Chenevière and the Genevese Pastors, which is so apparent in his letters, manifestly disposes him to see the truth: he seems to feel that in leaving the doctrines of Calvin, they have become the “enemies of the Lord;” and, therefore, like David, he may “hate them with perfect hatred;” but such feelings reflect no honour on a Christian divine. The word anger occurs nearly two hundred times in the Old Testament, but it is found only three times in the New; and in the books of the latter, the word hatred occurs only once.*

Even the style of M. Chenevière and “the cloudiness of his reasoning” are made the subject of complaint; but I believe it is the clearness and not the cloudiness of his statements, which is so particularly offensive to Dr. Smith. The style, seen through the medium of a translation, will not suffer by a comparison with Dr. Smith’s; it is true we do not find in M. C.’s letters such phrases as “*ruthless confederates,*” “*wilful and deliberate falsehood,*” “*M. Malan, that good man,*” “*that excellent man,*” nor any of those figures of rhetoric, which remind us of the mixture of coarse abuse and cant, that adorn the pages of the theologians of the Oliverian age. By far the most important assertion in Dr. Smith’s third letter respecting Geneva is the following:—After boldly describing the *gross immorality, open flagitiousness, and dissolute manners* in that city, he says, “The substitute for despised Calvinism has proved its insufficiency to stem the tide of moral corruption in Geneva.” This, if words have any meaning, implies that Geneva is more morally corrupt than other cities and communities, which have retained the sweet preserving influences of Calvinism: if this be

of the city of Geneva forming about one-half. The Catholic population is about one-third. I do not know the number of Lutherans in the Canton.

* See Cruden’s Concordance.

not so, all the lamentations and reproaches which Dr. Smith bestows upon the Genevese, amount to mere drivelling, and had better have been reserved for his friends nearer home. Now let us see how the case really stands, divested of all extraneous considerations. Geneva and Edinburgh were the sister queens of the Church of Calvin; they were the southern and the northern Zions of Calvinism; they had the same creed, the same church government, the watch-towers of their faith burned with the same fierce and troubled flame, and shed a lugubrious glare over the Protestant world. For nearly a century, the leading men in each city, fully proved by their deeds, that they had drunk deeply of the cruel, contentious spirit of Calvin, and but very sparingly of the spirit of Christ, which produces the peaceable fruits of righteousness. But it is not with the ancient history of these cities that we are now concerned. In my last letter I have described what Geneva was in the days of its orthodoxy. Fortunately, we have at present nothing to do with the uncertainty of history, for Dr. Smith has told us that the depravity of Geneva has been progressively increasing; we will therefore take it in its present state, when its depravity is at the highest pitch it has ever been, for at no period was its departure from the faith of Calvin more decided and avowed. I say we will take it in its present state, and compare it with Edinburgh, which being the head seat of government of the Kirk of Scotland, has remained under the sweet, preserving influences of Calvinism. Geneva, as we have before stated, has publicly departed from that faith a century since: but it is only as cities, that the moral comparison can be made, for the members of the Genevese Church being nearly all resident citizens, can only be fairly compared with citizens in other states. Now Edinburgh is, according to Dr. Smith's position, at the present day greatly, very greatly superior to Geneva in moral virtue and piety, for it has retained its faith, and therefore has resisted the tide of moral corruption which has overwhelmed Geneva. Such (I say) is or ought to be, according to Dr. Smith's position, the present relative, moral,

and religious conditions of the two cities, the one sunk in depravity and infidelity, the other splendid with faith and piety—a holy community of saints. But will any impartial person, who knows the two cities, assert that such is the case? Will any one believe the assertion, were it made, that there is less vice, less intemperance, less profligacy, less infidelity, in orthodox Edinburgh, than in heretical Geneva? Where the latter city has sent one infidel into the world, it might not be exaggeration to say, orthodox Edinburgh has sent a thousand fold the proportion: so much for the preserving influences of Calvinism. Geneva, it may be shewn, has escaped, if not entirely, at least in a great measure, the contagion of infidelity, and it has escaped by the very cause to which Dr. Smith ascribes its fall, namely, by having a rational religion, which requires no one to believe what is contrary to scripture and reason. The distinction between contrary to reason and above reason, is well understood both by the pastors and people.

Perhaps Dr. Smith may say, the comparison between Edinburgh and Geneva is not a fair one, as the tide of moral corruption has set in more strongly to the North than the South; but what is the value of the divine, preserving influence of Calvinism, if it be only useful in stopping little tides, and has no power to resist great ones? If so, it is most efficacious where its aid is least wanted. The evident tendency of Dr. Smith's letter is to declare that Calvinism has stopped the tide of moral corruption wherever this faith prevails; but I might direct the inquiry nearer home, and ask Dr. Smith, whether the Calvinists in London and its vicinity are less desirous of wealth and honours, or less worldly-minded or selfish than their neighbours? The accusation of open flagitiousness and dissolute manners, would be as true if applied to the English Calvinists, as to the members of the Genevese Church; but it would be a foul libel if applied to either generally. I am willing to admit that English Calvinists may fairly rank for moral virtue with the members of other Dissenting societies, but I cannot allow that they are superior, nor do I believe their own ministers

flatter them with the persuasion that they are so. I once entered a Calvinistic meeting at Heckmondwicke, in Yorkshire, when the preacher was labouring to convince the congregation that, though they thought themselves the Lord's people, and talked much about religion, they had not more real righteousness than their neighbours: "You have much of religion upon your lips, much religion in your heads, but of what use is it to you? It never sinks lower. I may truly say of many of you who now hear me, that if your heads were cut off, you would have no religion left at all; it has never sunk so low as the heart." This was coarse but cutting eloquence, and its meaning was very intelligible. Perhaps Dr. Smith may say it proves nothing, as the preacher was well assured that the experiment would not be made, for though the heads of his hearers were stuffed with a very indifferent sort of religion, in other respects they served them well enough for the common purposes of life, and, therefore, they had no disposition to try the truth of the assertion. It would be extremely painful and invidious to draw the comparison in detail between the English Calvinists and the members of the Genevese Church, particularly were we, like Dr. Smith, to look only on the dark side of the scene. Nothing would be more easy, but, at the same time, more disgraceful, than to select instances of depravity from a large community, and then to charge the whole body with the crimes of the few. Now, unless Dr. Smith have done this with the Genevese, I am at a loss to understand what he means by the terms and epithets he applies, in the serious charges of *profaneness, blasphemy, gross immorality, impiety, irreligion, open flagitiousness and dissolute manners*. To support these charges, he must, with the aid of his friends, rake long and deeply in the mire of Geneva; but let him not rake up the crimes of the Trinitarian part of the population, (now very large,) and throw them at the Genevese Church. Even with all his raking, I defy him to make good his charge, for Geneva "is unquestionably the most moral city in Europe." Instances of individual depravity will not serve his purpose, unless he can prove that Geneva generally is

more morally corrupt than those large cities where Calvinism is the prevailing religion—Edinburgh, Rotterdam, Amsterdam, &c. Dr. Smith, when pressed for his proofs, will perhaps say, that by blasphemy, impiety and irreligion, he meant only Arianism and Socinianism; and by open flagitiousness and dissolute manners, he meant only to say that the Genevese passed their Sundays like other Protestants and Catholics on the Continent. But unless he can make a better defence than this, he must retire from the field with the word calumny emblazoned on his banner. He may be armed with much scholastic learning and logical subtlety, and he will doubtless despise the opposition of a layman, but learning and subtlety will not avail against plain facts. Goliath of Gath came forth to taunt and defy the worshippers of the one God, and "*his armour was brass*," but he fell before a simple shepherd boy.

We have examined "the sins of commission;" "the sins of omission," which he charges against the Genevese, remain to be noticed: the principal one shews Dr. Smith's ignorance of the subject, or the obliquity of his moral vision, when those he deems heretics are concerned. After accusing the Genevese pastors and people of remaining in a state of deadly indifference and infidelity for three generations, he proceeds tauntingly to ask, "What have these children of improvement ever done for the religious benefit of the dark and miserable districts which lie at their gates; for Savoy, Piedmont and le Vallois, the last of which, though an independent Republic, is scarcely above the level of Spain and Portugal?"

Now, every one acquainted with the government of Savoy, of Piedmont, and of the Vallois, must know that the Genevese could not interfere with the religion of either of these countries, without endangering their own safety as a state. Though the Vallois is an independent Republic, its religion is so exclusively Catholic, that I believe no Protestant would be suffered to reside in the country, at least he dare not have public worship in his own house. The Catholic religion is guaranteed to the people by the Helvetic league, and any attempt to interfere with it would nearly

mount to a declaration of war. In no part of Europe have the Jesuits and priests more influence, and the Genevese have neither the power nor the right to oppose them. The same may be said of Savoy: individuals not connected with the government may, at their own risque, secretly distribute books, but they would be imprisoned, or sent away under a guard if discovered, as happened to M. Cesar Malan.

Now, during the lapse of the three generations,* when the Genevese are accused of neglecting to convert the Savoyards and Vallaisiens, which it was impossible for them to do,—what were the sons of orthodoxy, the regular Scotch and English Calvinists, doing to improve the Irish Catholics, subjects of the same government as themselves, but incalculably more ignorant and degraded than the Catholics of Savoy or the Vallois? What were these sons of orthodoxy doing for the conversion of the many thousand gypsies in their own land, a race below the Hottentots in religious knowledge? What were they doing for the conversion of the half savages in the more unfrequented parts of England and Wales? I believe the answer will be—absolutely nothing. For until the Methodists, whom the regular sons of Calvin at first affected to despise, I say until the Methodists had, much to their credit, begun to preach to the greatly-neglected part of our population in Cornwall and elsewhere, it does not appear that the Kirk of Scotland, or the regular Calvinistic Dissenters in England, ever bestowed a thought upon the subject. The latter, at least, were content with dreaming over their own righteousness or with talking of the Lord, whilst they were dosing over their pipes: their congregations, in the mean time, were diminishing in almost every part of England;† of which the number

of empty, or nearly empty, Calvinistic Meeting-houses that were to be seen in various country places, thirty or forty years since, is a proof. Now, if this be true, and I think Dr. Smith will not deny it, he surely would have done well to have directed his accusations of deadly indifference, &c., to persons nearer home.

It is a remark more to be commended for its truth than its novelty, as it has been made by every moralist since the days of Æsop, "Men have a magnifying vision when looking at the faults of others, but are very shortsighted when looking at their own or those of their own party." Now, however common or obvious this remark may be, it seems entirely to have escaped the *perspicacity* of Dr. Smith, if he will allow me to use his own expression; nor does the Doctor appear to be acquainted with the well-known passage, "First cast the beam out of thine own eye, and then shalt thou see more clearly to take out the mote that is in thy brother's eye." This ignorance is easily accounted for; the passage occurs in a sermon of Christ's, which is entirely moral, and as Dr. Smith has expressed his utter contempt for moral sermons, he could scarcely think the simple practical advice here given, was deserving the attention of a divine so deeply read in all the mysteries of the Calvinistic faith.

If Dr. J. Pye Smith be really desirous of knowing what the Genevese have done for the Savoyards and Vallaisiens, if he will lay aside his anger and prejudice for a while, and let us have a little sweet communing together, I will tell him, and I will tell him truly.

They have not, it is true, gone forth to preach in the towns or villages of Savoy; neither did their ancestors, the orthodox Genevese, do so, or if they did, it was always with the sword in one hand, and the Bible in the other. In conjunction with the Bernese, they sometimes entered Savoy to plunder and despoil the inhabitants, to deface their churches, and afterwards to preach to them the gospel of peace; but the religion of Calvin, though watered with blood, did not flourish either in Savoy or the Vallois. Fifty-eight years after the conquest and conversion of Chablais (a province

* From 1700 to the French Revolution.

† I speak of what I observed in the country when I was young. And here I may state, that I have no prejudices against the Calvinists: it is Dr. S. who has called forth the comparison between them and the Genevese, which I had no leisure to make. My own ancestors were or many generations zealous and consistent Calvinists.

of Savoy) by the Bernese, it was reconquered by the Duke Charles Emanuel, and all the Protestants who would not renounce their faith, were permitted to dispose of their property and retire. This was in the year 1594. Ever since that time the exercise of the Protestant religion has been prohibited, and all attempts to introduce it were regarded as acts of hostility, which the Genevese were desirous of avoiding, as they were in no condition to resist. I have stated in my *Travels* the secrecy which it was thought necessary to observe, even in burying a Protestant without any religious ceremony, who died at Duing, on the Lake of Auncey, when I was there in 1821. The Genevese cannot be blamed for omitting what they had no power to do; but though they could neither preach Calvinism nor Unitarianism, something better remained to be done, and this they have meritoriously performed. They have shewn by their example how real Christians ought to act, even to those who regard them as heretics and enemies. Many of the Genevese have country-houses in Savoy, and are, I well know, actively engaged in relieving the great distress of the poor Savoyards, for which they are looked upon with much suspicion and enmity by some of the Catholic priests: the latter have been known to refuse the consolations of religion to those poor Catholics who receive aid from heretics.

On many occasions the Genevese have assisted the Savoyards very extensively in times of scarcity, and have saved numbers of families from starving; particularly in the year 1816; their charitable and well-timed aid gave great offence to the Sardinian Government. I believe that no opportunity of doing good to the Savoyards, has been neglected by the Genevese, though it has ever been the policy of the Sardinian Government to excite an hostile feeling towards them, among the Savoyards of all classes.

I have decried elsewhere, at some length, the warm interest which the Genevese took in the sufferings of the inhabitants of Monetier, a mountain village in Savoy, destroyed by fire, when I was at Geneva; it was truly interesting to observe the unostentatious but judicious exertions made for their relief. I may add, the Sa-

voyard domestics in Geneva must derive much moral benefit from the good examples generally shewn them by the Genevese, and from the kindness and care which they see is taken of their health and morals.

The Savoyards may truly say to the Genevese, "We were naked and ye clothed us, we were hungry and ye fed us, we were sick and ye visited us." And what is the language of Christ, "Inasmuch as ye did it to the least of these, ye did it unto me"? a praise far outweighing the merit of preaching the doctrines of Predestination and Final Perseverance to an honest, simple-hearted people, who are more in want of food and raiment than of unintelligible mysteries.

When a small part of Savoy, comprising, with the town of Carronge, nearly the worst part of the Savoyard population, was annexed to the territory of Geneva, the Genevese Government and Pastors lost little time in providing means for the instruction and religious improvement of the Savoyards. A large Protestant church was nearly finished in Carronge before I left Geneva. I shall now leave the present state of morals in Geneva, but propose on a future occasion to advert to other parts of Dr. Smith's letters relating to that city. I have no prejudices in favour of the Genevese which can indispose me to see their defects, for I have stated them fairly and with some severity. Almost every nation has defects from peculiar circumstances.

ROBERT BAKEWELL.

SIR, *October 11, 1824.*

I SHOULD be sorry that the questions of your correspondent ΕΥΑΓΓΕΛΙΣΤΗΣ (p. 539) should remain unanswered, as they seem to originate in a candid spirit of inquiry, equally creditable to himself and interesting to others; and I therefore offer a few remarks, which appear to myself to obviate the difficulties he states; though I am so conscious of my own unwisdom to enter into deep arguments of this nature, that I make it my particular request that if any communication should reach you on this subject in which the questions are more ably discussed, you will not suffer this letter to appear.

I will just observe by the way, that though Unitarians believe that the reason stated by ΕΞΕΤΑΣΗS for their rejection of the doctrine of Atonement is quite sufficient to justify that rejection, yet many other objections remain: there is much besides in this doctrine both irreconcilable to their reason and revolting to their feelings. It is not necessary to point out these objections, as we have now only to do with the questions proposed by your correspondent.

1st. Your correspondent asks, "Is it not as inconsistent with the justice and equity of God to permit that an innocent person should suffer for the benefit of a criminal, as that he should suffer in his stead? Or, if the injustice in the former case be not as great in degree) as in the latter, is it not equally an injustice?"

That suffering should exist at all, under the government of a perfectly benevolent Being, is certainly a difficulty: but we see that he has ordained it to be thus from the fall to the present time, and there is every reason to believe that the partial dominion of evil will not soon have an end. But we have experience enough of the overflowing kindness of our Heavenly Father to be assured that the infliction of evil is intended to fulfil some benevolent purpose: and this assurance is much strengthened by the conviction daily impressed upon us, of the good arising out of suffering, both to the sufferers themselves and to others. The consequences of suffering are never confined to its object alone; and that others should derive benefit from it, is in the usual course of God's providence. Punishment sustained by the guilty, serves as a warning to others. The sorrows of the righteous exalt the hopes, confirm the faith, awaken the conscience, or alarm the fears, of those around him. In many ways besides do the sufferings of one secure benefits to others; but in no single instance do we find that an innocent being has borne the whole punishment of a guilty one. In the usual infliction of evil, we can see, in some measure, how good may arise from it; but in this case we cannot even discern how any purpose is to be answered by an appointment apparently so unjust. What connexion is there between the suffering of an innocent

person, and the absolution of a criminal? How is the latter a consequence of the former? There is difficulty in both suppositions: of two difficulties, let us choose the least. If we chose the greatest, the other would remain: let us then reject it altogether. The case seems to me to stand thus: The world was (for what reasons, it concerns not us to inquire) in a state of sin and misery at the time of our Saviour's appearance upon earth: it was to be redeemed from this state by his mission and death. Now which appears the most consistent with what we know of the usual course of the Divine government—that a perfectly innocent person should die to appease the wrath of the very Being who made us to sin, and him to suffer; should take upon himself the punishment due to the sins of all the criminals of that and of all succeeding times, provided that they should have faith in him (the connexion between such a sacrifice and such absolution not being discernible by us);—or that this innocent person should die (being made perfect by his sufferings) to set the strongest seal and give the most perfect ratification to the new covenant by which God declared his intention of redeeming his people? This ratification of the new covenant is to establish and confirm such faith in men as shall enable them "to work out their own salvation," instead of having it wrought out for them by the suffering of an innocent person, at the easy price of faith in him.

2d. "Does not the moral government of the world present similar instances of seeming injustice,—nay, even of *vicarious sufferings*?" No, I cannot allow that it does: not even the high authority which your correspondent quotes can make me think so. When some persons help others out of the consequences of their vices and follies, they do not bear the punishment instead of the vicious and foolish, though they may participate in their difficulties. We may by "the law of nature" "afford them assistance" "with very great pains and labour and sufferings to ourselves;" we may "by personal suffering" "contribute to the relief of others;" but we do not sustain their sorrows for them; they do not lay the burden

of their griefs on our shoulders; they are not easy and happy while we are suffering for them. The instance adduced by your correspondent of "children being punished (and that before they have done either good or evil) for the sins of their parents," is still less to the point; for do the pains of the children in any degree lessen those of their parents? Do they not rather increase them? I see nothing in either of these cases, or in any which my experience of human suffering furnishes me with, in the slightest degree resembling vicarious punishment.

3d. "Is not the whole animal creation, though innocent of moral guilt, made subject to pain and death?" Yes—and, as was before said, for reasons inscrutable to us. But why we should, because one appointment does not coincide with our ideas of justice, believe in another which appears infinitely more unjust, and even absurd, I own I cannot see. Much might be said in explication of the reasons why the animal creation are made subject to pain and death; but this is not to our purpose. I would only just ask, what connexion their suffering has with vicarious punishment, or what resemblance to it; or whether any one can conceive that portion of evil to be inflicted for any purposes of redemption?

Your correspondent takes it for granted that the Orthodox doctrine of Atonement is "certainly the most agreeable to the language of scripture." Unitarians in general do not think so. They believe that if the mind were divested of all prejudice, nothing could appear farther from the language, as well as the tenor of scripture, than this mysterious doctrine, and would easily account for the use of all the language which now appears to the Orthodox to inculcate it, by remembering the custom of the writers of the Epistles to allude to Jewish ceremonies and institutions; among others, to the very striking institution of Jewish sacrifices. In the Gospels there is nothing whatever which can be twisted to the meaning affixed to certain passages of the Epistles.

This doctrine must be acknowledged to be attended with difficulties very harassing to the mind anxious in the search of truth; and as I know

by experience the uneasiness of doubt on subjects of such importance, I most heartily wish that *ΕΓΕΡΑΣ* may soon repose in the perfect conviction that his Saviour died, not to appease wrath, or to remove from the guilty the punishment denounced against their sins by Him who cannot lie, but to induce "the sinner to forsake his way, and the unrighteous man his thoughts," by setting the seal of his blood to that new and better covenant which invites the transgressor back to the "Lord who will have mercy on him, to the God who will abundantly pardon."

H. M.

SIR,

IN your number for February last, (pp. 88, &c.,) containing Correspondence on a Charge of Heresy against Sir Rose Price, Bart., who has adopted Unitarian doctrines, and is said to have asserted that he knows it to be a fact, "that, with respect to the Trinity, the king is of the same sentiments as himself," you have subjoined part of a letter signed O, which appeared in the Bath and Cheltenham Gazette, of the 27th of January, the writer of which says, "he can easily conceive it to be true, and that a large proportion of his Majesty's subjects are believers in the Unity of the Godhead." Little did the writer of that letter expect to be so fully borne out in his conjecture, or that it would be allowed in so extensive a degree as is since admitted by the venerable Archdeacon of Bath, in his late Charge to the Clergy of the Deanery of Bodminster. The Archdeacon there says, speaking of Unitarians, that the name is "a false distinction," and, repeating the expression, assigns as a reason for it, that "the Unity of the Godhead" is holden by himself and his reverend brethren as a vital principle in their faith.

With due deference to Dr. Moyses, I beg leave to say, that I do not know a fitter name than Unitarians for those persons who believe there is only One God, or a more proper distinction between them and those who profess the doctrine of a Trinity.

Contemplating this subject in connexion with royalty, an argument occurs, which may have had some weight in the royal mind, and which

do not remember to have seen brought forward in that portion of Unitarian discussion which has fallen under my notice.

With all the reverence and seriousness which the subject demands, if it may be allowed to compare things spiritual with temporal, may it not be urged that the title to sovereignty and empire belongs as exclusively to Jehovah, as to an emperor or king, who appoints his prime minister, as God sent his beloved Son, to publish his will and commands, which commands are to be rendered effective by the operation of an executive power, vested in the several subordinate degrees of civil officers in one case, and in prophets, apostles and numerous ministers of the Divine government in the other, acting under sacred authority, and the influence of a loyal (or holy) spirit, essential to the faithful discharge of their respective commissions? If peculiar royal or imperial honours are exclusively due to an earthly monarch, surely, the distinguishing and supreme honours of deity should be paid exclusively to the only true God, the God and Father of our Lord Jesus Christ, and the original Source from whom proceed all emanations of the holy spirit which he has been pleased to impart in various degrees to Moses and his other messengers and faithful servants, but which, we are told, "was not given by measure" to his beloved Son. This explains several passages of scripture where Christ assimilates and identifies himself with his heavenly Father, from whom, he expressly says, he received all the powers and authority he possessed, and without whom he could of himself do nothing.

O.

"I and my Father are one." John i. 30.

"— that ye may know, and believe, that the Father is in me, and I in him." John x. 38.

"Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you speak not of myself: but the Father

that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." John xiv. 9—11.

See also John xiv. 20; John v. 17, 19, 23, 26, 27.

John xvii. 21; John xii. 44, 45, 49, 50; Matt. xxviii. 18, &c.

A Friendly Correspondence between an Unitarian and a Calvinist.

(Continued from p. 461.)

N to I.

16th October.

IF you understand that, when it is admitted that all things will be restored to their proper place, that proper place must needs be heaven, although your people may think so, *we* believe ourselves to be commanded by the word of God to think otherwise, although we have fully considered your quotations.

None of us know the evil of sin, or of the human heart *in its best state*, by the fall. Blindness, misconception, hardness, enmity, unsearchable deceitfulness, &c. These are all scripture terms, and applied to all men by nature. We shall see these things clearly in the future state.

It is afflicting to find in others a strong professed sense of the love of God, unaccompanied by proportionably deep conviction of sin, contrition and compunction; but much more so to feel it in ourselves. May the Lord save us from ourselves!

N.

I to N.

DEAR N.

17th October.

It is now high time to inquire what is the precise object of a correspondence which did not originate with me, and which has involved a controversy on doctrinal points, which I had not the least wish to agitate, from a persuasion that it was not likely to be conducted in that spirit of candour, humility and child-like simplicity that can alone lead to the knowledge of truth.

We are too apt to place ourselves in the situation of the Ruler of the Universe, to identify our own notions with his word, and to regard opposition to those notions as opposition to

the Majesty of heaven. When this is the case, it is utterly vain to expect that any impression can be made upon a mind thus clad in the armour of infallibility, and, therefore, to attempt it is worse than useless. This leaven of uncharitableness unhappily works very widely in the Christian world, and is by no means confined to the Church of Rome, or indeed to any sect.

There are, it must be admitted, convictions so deep as to be incapable of being removed or weakened by human reasonings. We all have some such convictions. You have yours—I have mine. But no personal experience, whatever it may teach *as to our own state* and condition, can be urged upon another as conclusive in respect to the decrees of the Almighty with regard to the final state of mankind. These decrees can only be ascertained by a comparison of spiritual things with spiritual, by reading, marking, learning, and inwardly digesting the revealed will of God, in a temper of mind corresponding with that of the Bereans, who were commended by a holy apostle, endowed with the gift of working miracles, for not receiving on trust, the truths which he declared to them. If such men as he disclaimed the right of lording it over the minds and consciences of God's heritage, let not such pigmies as ourselves presume to claim it.

But to recur to the inquiry pointed at in the commencement of this paper, I ask, what is your precise object? Is it to convince me of error in matters of faith, or is it to awaken me to the importance of personal holiness? If it be the former, you must proceed very differently from what you have hitherto done, in order to gain your end. If it be the latter, I hope your endeavours will not be altogether thrown away. But I must say that, however unfashionable it may have become, I like very much to use the very words of scripture in treating of spiritual things; and if you will take the trouble to select such texts as contain the truths which you wish to inculcate, they will have more force with me than any other form in which they could be expressed; and if you will permit me to take the same liberty with you, it will

answer the good purpose of exercising our minds in researches which may render us more familiar with the Sacred Writings. I also engage to keep clear of the particular doctrine which we have been discussing, and to confine myself to experimental religion.

If, however, which I deem most probable, you are indisposed to receive even the words of scripture through a medium so contaminated as you consider mine to be, I shall take what you give me, and keep my meditations to myself.

I do not see why personal intercourse should be suspended;* for although I cannot submit my faith to the dictation of any human authority, I am far indeed from taking offence at the endeavours of any man to correct or instruct me; and I am willing to suppose that this, and not a prurient disposition to intermeddle, is the motive by which you are actuated.

We have lately adverted chiefly to points in regard to which our opinions differ: it may, perhaps, be useful to ascertain wherein we coincide.

I firmly believe in the truth of the Sacred Scriptures.

I esteem Jesus Christ as the unspeakable gift of God, and hold myself bound to submit to his authority.

I believe that true happiness in this life and eternal felicity result from a knowledge of the only true God, and of Jesus Christ whom he has sent, who died for our sins, and was raised from the dead for our justification.

I admit that without holiness of heart no man can see God; that out of the heart are the issues of life; that true faith worketh by love, and purifies the heart; that the heart is deceitful above all things; and that few, very few of us, are acquainted with the actual state of our own hearts.

I regard sin to be the procuring cause of all the evil and misery which have hitherto existed or may hereafter exist, although I cannot say that it is either infinite or unconquerable by divine power. It reaches not to God, who alone is infinite; if it did, it never could be blotted out.

I admit that the Scriptures do attribute to the fall of Adam (the first

* This appears to refer to a request to that effect made by the other party.

federal head of our race) the evils which we inherit; but I hold that the scriptures also disclose an ample remedy, whose operation began at the fall. Under the Mosaic dispensation God was made known as forgiving iniquity, transgression and sin. I am far, however, from considering the evil (whatever be its precise nature and extent) incident upon the fall of our first parent, as in the slightest degree affecting the justice and goodness of the Divine government. It has pleased him, for the wisest and best of purposes, to order things so as that the condition of men shall be influenced by the acts of their parents. If he has declared that he will visit the sins of the fathers upon the children to the third or fourth generation of them that hate him; he has also declared that he will shew mercy unto thousands of generations of them that love him and keep his commandments; and if all die in Adam, all shall be made alive in Christ. But I am sliding into controversey, which it is now my wish to avoid.

In the last place, I would state it as my opinion that although the religion of Jesus Christ has, ever since its promulgation, been accompanied with a display of power to turn men from darkness to light, and has proved the support and consolation of true believers both in life and in the hour of death; there is, nevertheless, great reason to lament that this power is so feebly experienced by the majority of professors of every denomination. For my own part I do not deem myself worthy of ranking with those who are renewed in the image of Christ; but I nevertheless know enough of his spirit to be enabled to judge of its fruits, and not to be imposed upon by any attempt to confound them with those tempers and dispositions which are sometimes manifested by persons who wish us to suppose that they are holier than the rest of mankind. We may deceive ourselves, but God will not be mocked, nor allow evil to be called good, without exposing the fraud.

I conclude with again requesting you to consider calmly and deliberately what precise object you have in view, and to shape your future communications accordingly: in so doing you will save yourself the trouble of perusing, and me the labour of writing, much that is wide of the mark.

Yours affectionately,

I.

N.

I.

1. The nations of the world who have not heard the gospel will be dealt with according to the knowledge they have. It is not argued that those who would have received the gospel, if offered to them, will be condemned for not having heard it. On the contrary, it is argued that these persons are saved in Christ, and will know it hereafter.

2. The gospel is, or is not, "worthy of all acceptance." The primitive Christians received it joyfully, and suffered death in its most terrifying forms in defence of it.

3. If it is worthy of acceptance it merits to be received without postponement. Where is the difference between postponement and rejection? The Scripture does not appear to make any.

1. True. See the 2nd of Romans; also Peter's sermon to Cornelius.

2. Most undoubtedly it is worthy of all acceptance, because it is glad tidings of great joy to all people.

The love of Christ is the most powerful motive of human action. Many waters cannot quench love—neither can the floods drown it. I glory in the fact here alluded to. But is our love sufficiently strong to bear such a test? God knows.

3. Those who truly apprehend the excellency of the gospel will not wish to postpone their acceptance of it.

N.

I.

4. If it is not worthy of acceptance, what need is there of postponement? Why is it not rejected immediately?

5. Shall a man say, If I thought the consequences of hardening my heart and not obediently hearing the voice of God *to-day*, would be irremediable hereafter, I would immediately close with the offer made me: but presuming that the offer will be repeated in a future state, I will defer the acceptance of it, and go on sinning against God till then? Do not men practically say so? Does the rich man in the gospel appear to expect such offers? Why is the gulph that intervenes between him and paradise said to be impassable? How can it be said of any man who is to be blessed to all eternity—It would have been good for him if he had never been born? *

6. If the gospel is duly received, future punishment is done away with altogether.

7. A certain person, who is now on a very long voyage, manifested astonishment on being told that his tutor professed to believe that the finally impenitent would suffer in hell-fire for a succession of ages, although not interminably. None of the brothers appear to have any definite belief in future punishment, and some of them avowedly disbelieve it altogether.

8. As respects awakening, according to the scripture account of things, not one of us is a thousandth part awakened, nor convinced of his sinful state by nature, nor the spirituality of the law of God. Jer. xvii. 9.

4. There is such a thing as halting between two opinions.

5. Shall we continue in sin that grace may abound? God forbid! Sin and misery are inseparably united. It is an evil and a bitter thing to sin against God.

Those who *profess* to believe in endless punishments, nevertheless defer repentance. Be assured that doctrine tends to harden the heart. Sin and terror do but harden all the while they work alone; but a sense, &c.

You allude to a parable: Dives addressed Abraham as his father; and Abraham spoke in kind terms to the sufferer.

Whither shall I go from thy presence? If I make my bed in hell, thou art there! God is love; God can pass the gulph, and eventually destroy it. This will be done when he who sitteth on the throne shall create all things new.

6. The saints to enjoy heaven on the condition of witnessing the irremediable misery of their fellow-creatures, must have the heart of flesh replaced by a heart of stone.

7. I profess not to define the duration of future punishment. It is enough for me to know that it will not in any instance endure one moment longer than may be necessary to convince men of the folly of sin, and to prepare them to receive the grace of God. Let us rejoice then in hope of his mercy and goodness. If Paul was misunderstood or misrepresented, no wonder that so weak an instrument as I am should be so.

8. Those who profess to believe in eternal misery, falsify their creed by their daily practice. If they really believed it, there could be no place in their minds for any other thought. If I firmly believed that I stood a chance

* This was a Jewish proverb. Job wished he never had been born. Let us not attempt to place such equivocal phrases as these in opposition to fundamental religious truths. Let us not forget that we are part of a great whole, and that we cannot possibly be perfectly happy so long as a single particle is miserable. There is a constant accession of joy in heaven over every addition to the number of the saved. Every new triumph of grace occasions a shout of joy.

of suffering the pain of burning for ten years only, it would effectually destroy all the comfort of my intermediate life. I could not talk of any thing else. And yet how light and trifling is the conversation of these very men! The fact is, that the goodness of God is continually undermining the mischief of erroneous creeds. And I feel truly thankful to him for having provided this remedy for systems which, if systematically operative, would drive men mad.

9. Love of God to be genuine, must make us feel proportionably the infinite evil and bitterness of sin, in ourselves and those we care for.

9. There is nothing infinite but God; the doctrine of infinite evil is a Heathen doctrine; namely, that of the ancient Persians, adopted by the Manicheans.

The love of God and the love of man are inseparably united, and what God has joined together, let not man put asunder.

N. to I.

19th October, 1823.

As respects your doctrine I see and feel increasing danger. I wish that these points may not be mentioned in conversation. Earnest prayer to God for thorough convictions will succeed better than discussion. You have admitted the doctrine of the unsearchable deceitfulness of the human heart. Your resource and mine, therefore, is in prayer to God.

23rd October.

"A testimony for its *proper* season." Then it must be improper to bring forward the doctrine prematurely, when it is capable of being abused.

Let the Supreme Judge of the quick and the dead solve these questions.

1st. When the designation of the rejectors of the gospel was made, and the nature and duration of their punishment set forth, were not terms made use of capable of the most extended meaning; as, for instance, the never-ending duration of the blessedness of the righteous, and punishment of the wicked, being expressed in the same terms?

2dly. Was it not intended that sinful man should apprehend interminable displeasure as the consequence of a wilful rejection of the offers of Divine mercy?

3rd. Do the professors of your doctrine *feel* the evil of sin so much as the genuine, deep-taught scripture Calvinists do?

4th. Do not the genuine Calvinists offer the gospel freely to every one that is willing to receive it, and assert that such a one, so willing, will be saved?

5th. Are not all men disposed to overrate the evil of suffering, and to under-rate the evil of sin, through ignorance of the holiness of God's law?

6th. Does not the last verse of Isa. lxvi. afford an answer to your question—"How could I be happy in a state of blessedness, with such a scene of suffering before me?" The import of those words let God determine. Whether it be not this? "Do not disapprove the suffering of the sufferers, but look on the sufferers with abhorrence, because they have sinned against me." Their worm dieth not, and their fire is not quenched (however the duration may be interpreted). Is not abhorrence substituted for pity?

7th. Does not this rule apply to the parents who, under Moses or in the time of Zechariah, were commanded to kill their own children in certain cases of transgression?

N.

Tenterden,

October 9, 1824.

Sir,

IF you judge the following narrative to be sufficiently interesting to the Dissenting body at large, and to all liberal-minded Churchmen, be so obliging as to give it a place in your valuable work.

The 29th of August is the day, according to their charter, of electing the mayor of Tenterden, in Kent, and also public office-bearers of that corporation. Mr. Joseph Munn, in consequence of being article'd to Mr. Witts, who had been for a considerable period the town-clerk, and afterwards having entered into partnership with him, had for some years virtually filled the office, and this to the entire satisfaction of the corporation; Mr. Witts, from a nervous affection, not being able to apply himself to business. In these circumstances it was at length judged to be necessary to elect another person. Mr. Munn, of consequence, naturally offered himself to the corporation, and had a very fair prospect of success; although, as a Dissenter, he could not conscientiously comply with the provisions of the above Acts. An opposition took place, and the opposing candidate availing himself of the circumstance just stated, and objecting that Mr. Munn as not qualified, and determined not to qualify, was not eligible, this objection proved fatal, nullifying every vote which might be given him. Upon this Mr. Munn declined, and the opposing candidate was of course elected; Mr. Munn receiving the most flattering expressions of respect and approbation from the corporation and all present.

Upon Mr. Munn's return home he received a most pleasing testimony of approval, from his venerable and respected pastor, in a letter, with the presentation of ten guineas for a *gold medal*, to have the following inscriptions:

Tenterden, August 29,
1824.

A Tribute of Respect
To unshaken uprightness, from
The Rev. L. Holden
To Mr. Joseph Munn,
Upon his refusing to prostitute
The Lord's Supper
As a qualification
for a
Civil Office.

On the reverse:

The
Triumph
of
Truth.

Let it be understood that the sole ground of these circumstances being offered to public attention, is to awaken the minds of *Dissenters*, and all *liberal members* of the Established Church, to a just sense of the disqualifying nature of the above-mentioned Acts, so unworthy of a land of freedom.

It is also to be observed, that the very circumstance which recommends a person to any public office or place of trust, even his conscientiousness, is here the cause of his disqualification. Whereas *unprincipled persons*, whether Dissenters or otherwise, and those who reject all religion, natural or revealed, will have no scruples of the kind, but will readily comply as *matter of form*, and may thus hold the highest and most important offices of the state. We may confidently assert also, and this without fear of contradiction, that the Dissenters, as a body, have ever proved themselves the true friends of the civil and political constitution of their country.

AMICUS.

Sir,
YOUR Correspondent from Bristol (pp. 201, 202) has, undoubtedly, been a little too indiscriminate in his severe censures of Unitarians, upon the important subject of the education of the poor. Many great and honourable exceptions may certainly be adduced, and which perhaps are not much inferior to the solitary one which he has mentioned. But I am afraid it will be found that another of your correspondents, "Verus," who writes from Sheffield, (pp. 549, 550,) has been at least equally undistinguishing in his vindication of the Unitarians from these charges. The former has asserted, that it is a lamentable fact, that among Unitarian Christians, there are to be found those, and he fears many, who, if not averse, are manifestly indifferent to the teaching of the poor, in other words, to Sunday-Schools. In reply to this, Verus undertakes most positively to deny the correctness of the general statement as to the fact.

his is uncandid; besides that the reasons which he gives for this positive denial are not such as completely satisfy a reflecting mind. In the first place, *he knows* of no Unitarians, though he has a pretty general acquaintance with them, who are either verse or indifferent to the education of the youthful poor; and *he never* read of any till he saw the letter from Bristol. I rejoice that this is the case, and I am not for a moment disposed to call in question the truth of his assertion. But his experience does not justify him in contradicting facts brought forward by a person in a remote part of the kingdom, any more than the King of Siam was justified in contradicting the person who informed him of the existence of ice. Each has a right to relate what he has seen and heard; but surely it argues a want of civility, as well as of candour and good sense, thus to attempt to make his own experience invalidate that of others in distant places.

His second reason is equally curious, namely, *he knows not* of any large and populous town, where there are Unitarian places of worship, without Sunday-Schools. This likewise is a matter of his own experience; and I am sure every friend to the best interests of the community will rejoice that such is the case, in the neighbourhood of Sheffield. But had this gentleman seen more of the southern parts of the country, he might, perhaps, have seen cause to have spoken differently on the subject. My residence is something more than thirty miles from the metropolis; and although I cannot, like Verus, boast of a very extensive acquaintance with Unitarians, yet I know of several large and flourishing congregations in very populous places, who have no Sunday-Schools; nor do I think that they have any thing of the kind in view. I say not this to reproach my Unitarian friends, but if possible to stimulate them to the good work. I have had considerable conversation with some of the members of these congregations, and endeavoured all in my power to convince them of the utility and importance of these institutions, and to persuade them in earnest to set about a work which I was convinced would be pro-

ductive of incalculable benefit, as well to themselves, as to the objects of their benevolent exertions. The utility and importance of the work they readily admitted; admitted, alas! in words; but here they stopped. No arguments in my power could induce them to make the least effort towards so desirable an object. If this paragraph should meet their eye, they will know that it is dictated in the spirit of Christian friendship, and by an ardent desire to see Sunday-Schools established wherever the name of Unitarianism is mentioned.

I heartily concur with your correspondent Verus, in disclaiming all foreign support for the trifling expenses incurred by Sunday-Schools; unless, indeed, in cases where the congregation consists entirely of very poor people. But I earnestly wish that my experience coincided with his in the ample assistance obtained from the young persons of the congregation. Here we do indeed differ widely; and perhaps he will scarcely give me credit when I assure him, that in the Sunday-School with which I am connected, the difficulty of obtaining assistance is so overwhelming to the very few individuals who are engaged in it, that we have several times been upon the point of giving it up in despair, and that nothing but a sense of imperative duty and the growing interest we feel in the improvement of the children of our charge, could induce us to proceed under such very discouraging circumstances. Most earnestly do I wish that it were possible to arouse the members of the congregation, and more particularly the young, to engage in this interesting and delightful duty. Those who *have* engaged in it, have declared that they felt an increased interest every time that they attended, and such would be the case of the rest, if it were possible to induce them to begin. But while they remain at a distance, and fancy themselves incapable of rendering us any assistance, the work languishes, and almost dies in our hands. Let us then pray the Lord of the harvest, that he would send forth labourers into his harvest.

We have likewise, in common with several of your correspondents, who have written on this subject, been

sometimes greatly perplexed for want of a sufficient variety of proper books. All other denominations of Christians are much better supplied than we are, and we have often wondered, as well as greatly lamented, that some zealous, intelligent Unitarian bookseller in London should not have turned his attention more to this subject. Is there no one who has the interests of real Christianity at heart sufficiently to do this? The supposition is injurious. It is only for want of having sufficiently reflected on the subject. When they have reflected more, I am strongly persuaded that some one among them will devote a part of his attention to wiping off this reproach and supplying this deficiency.

A SOUTHERN UNITARIAN.

SIR, Oct. 7th, 1824.

YOUR valuable Correspondent N. in your last Number, (p. 530,) endeavours to reconcile the precept of Paul, "Be ye angry and sin not," (Ephes. iv. 26,) with the direction, which follows soon after, "Let all anger be put away from you," (ver. 31,) by supposing that in the former instance the Apostle has the *act* in his view, and in the latter instance the *habit*. There is, however, no *grammatical* reason on which this distinction can be founded; but, on the contrary, the verb ὀργίζεσθε, used in the former instance, and supposed by your correspondent to express the *act* only, may, according to the common mode of using the present tense in Greek, signify either "*Be angry*," or "*Be habitually angry*." But, in whichever of these two senses the word be taken, it appears strange that a Christian apostle should deliver an express precept to be angry, when all men are sufficiently prone to anger without such encouragement, and rather need every motive to guard against it.

Upon the precept, "Be angry and sin not," Whitby remarks, "These words, though spoken imperatively, are not a command to be angry, but a caution to avoid sinful anger." The observation appears to me correct; and it is only to be wished that the learned commentator had stated the *principle* on which his criticism may be justified. I have for some years been disposed to regard the expres-

sion of Paul, ὀργίζεσθε καὶ μὴ ἀμαρτάνετε as a *Hebraism*, for which, if he had written *classical* Greek, he would have said ὀργιάζεσθαι καὶ ἀμαρτάνετε. Were I to dwell upon the fact of the occurrence of Hebraisms in the Greek of the New Testament, it would certainly be out of regard to others of your readers, and not with a view to your learned and able correspondent. But, assuming the fact as granted, I shall suppose that St. Paul wished to convey the following piece of advice; "If at any time through the weakness of human nature you are excited to anger, beware of its betraying you into sin." The words ὀργιάζεσθαι καὶ ἀμαρτάνετε would have expressed this sentiment in correct and Attic Greek. But suppose a Jew had wished to translate this precept into his own language: in consequence of the want of a participle expressing past time, he must have rendered it thus, or according to some similar form, רגזו ואל תחטאו; and this phrase, *literally* translated into Greek, would give the very expression which Paul employs, ὀργίζεσθε καὶ μὴ ἀμαρτάνετε. The sense here supposed is remarkably suitable to the clause immediately subjoined, "Let not the sun go down upon your wrath;" in which the apostle gives a very useful practical rule for restraining and terminating the ebullitions of anger.

Such were the reasonings which occurred to my mind on considering the phrase in question merely as the language of a Jew, who was liable even in writing Greek to adopt Hebrew idioms. But the sense of the passage, which I have supposed, is confirmed, as it appears to me, beyond all reasonable doubt, when it is considered that the precept is not originally Paul's but David's, and that it is quoted from the Septuagint Version. It occurs in the 4th Psalm, and was probably intended by David as an admonition to the irritable spirits by whom he was surrounded at the court of Saul. In illustration of David's meaning, I shall take the liberty of quoting a rule from the Syntax of Schroeder's Hebrew Grammar, (lii. 2,) in which he adduces this very precept by way of an example: Imperativus nonnunquam conditionem exprimit, alii Imperativo praemissum;

לָתֵר וְיָנוּן וְיָנוּן *latere, juvenis*,—וְיָנוּן *et scire*, i. e. si lateris, tum scias, Eccles. xi. 3. וְיָנוּן וְיָנוּן *Irascimini, sed ne peccate*; i. e. si irascamini, ne peccetis. Ps. iv. 5.

The ancient Greek Version translates David's expression literally, and St. Paul has quoted this translation. The Syriac translator has preserved the same construction, since indeed his language required it as much as the Hebrew, being alike destitute of a form analogous to the Greek participle of the Aorist; and the Syriac translator of Paul's Epistle has quoted the Syriac translator of the Psalm. Most of the other ancient versions have preserved the Hebrew idiom in both places. The Chaldee, however, seems to have taken the first word in a wrong sense, and has thus led the way in introducing the version of Ps. iv. 5, in our Bible, "*Stand in me and sin not.*"

I submit these remarks to the candid consideration of your correspondent, and to the indulgence of your readers in general.

A YORK STUDENT.

Mr. Frend on a recent Notice of him in the British Critic.

SIR,
PERMIT me to solicit a place in your Repository for some remarks on the notice which the British Critic has been pleased to take of me in a late number of his work. It may not be deemed an improper intrusion on your valuable pages, as I have brought me an attack is made on all Christians who reject the doctrine of the Trinity. The passage, after some complimentary phrases to myself, for which I beg the writer to accept of my best acknowledgments, runs as follows:

"The same individual (meaning myself) who denies the doctrine of the Trinity and the Divinity of Christ, denies also the Newtonian doctrine of Gravitation. If we ask on what grounds, we shall find that both doctrines are denied on precisely the same grounds. The one doctrine, though confessedly asserted in the literal sense of scripture, is yet rejected because it is incomprehensible to the human faculties. To the other doctrine this author does not object, because Newton has not sufficiently demonstrated it: he does not find or pretend to find any fault or erroneous

step in the processes of Newton's demonstrations. This is not his ground. But he rejects what is demonstrated to be the fact, because it is beyond the limits of the human faculties to conceive how a particle of dust on the surface of the earth can gravitate towards a particle of dust on the surface of the moon. This is truly consistent. We do not wish for a better illustration of Unitarian principles. The doctrine of Monotheism and the rejection of revealed truth may be worthily professed by those who reject the doctrine of Gravitation, and deny that two and two make four."

The drift of this passage is, that the denial of the doctrine of the Trinity and of the Newtonian doctrine of Gravitation arises from the same aberration in the faculties of the human mind, by which it is rendered incapable of discovering truths supposed by the Critic to be equally well-founded and demonstrable in each. But surely it has escaped the recollection of the Critic that I am not singular in the rejection of Newton's doctrine of Gravitation. Many clergymen, whose attachment to the thirty-nine articles was never called in question, have, equally with myself, opposed this hypothesis of our philosopher, and I shall content myself with mentioning one whose work on the Trinity was, when I was a student at Cambridge, put into all our hands, and I believe remains at present a standard book for candidates for orders. The clergyman's name is Jones, a late very worthy divine, and an intimate friend of Bishop Horne, who, I have reason to believe, entertained the same opinion with himself on the Newtonian philosophy. His works have been, I believe, collected, and occupy several volumes, and the small tract to which I allude is entitled, I think, *The Catholic Doctrine of the Trinity*, in which he attempts to demonstrate its truth by a collection of a great number of texts of scripture. It is many years since I saw the work, but as far as I can recollect, it seemed to me (born and bred in the sect established by law) in my youthful days to carry perfect conviction with it. I need not say that a fuller investigation of its contents led me afterwards to a very different opinion of the merits of this work.

I have given an instance of a firm believer in the thirty-nine articles, who yet rejected the Newtonian doctrine of Gravitation: I shall be content with a single instance of a believer in Monotheism and yet an advocate for the doctrine of Gravitation, and this is Newton himself; he was an Unitarian.

Thus we see that a man may believe in the doctrine of the Trinity, and disbelieve the doctrine of Gravitation; another may disbelieve the doctrine of a threefold God, and be the inventor of the doctrine of Gravitation; and I am an instance of a person who believes neither the one nor the other.

How the Critic has drawn from my rejection of these two doctrines an illustration of Unitarian principles I cannot conjecture. For, if this had any thing to do with the argument, we should naturally be led to imagine that the Unitarians would be distinguished by this rejection of the Newtonian doctrine of Gravitation. But this I do not find to be the case; for among the many persons I have conversed with on the subject, I can scarcely bring to my recollection a single Unitarian Christian who agreed with me in exploding the doctrine of Gravitation, though I remember a celebrated writer of that body treating my notions with a degree of levity and contempt, such as the Critic himself would not, I am sure, have indulged in my presence. The last person who expressed his doubts to me of the Newtonian theory is a clergyman, and was a distinguished tutor in one of our universities.

The Critic asserts that I reject both the doctrines in question precisely on the same grounds, namely, because it is beyond the limits of the human faculties to conceive them. In this he labours under a mistake. I did not reject the religious hypothesis on any such ground. I rejected it because I could not find any basis for it in scripture. The question with me was simply this, Is the doctrine contained in scripture or not? To this test and to this test alone did I apply myself, availing myself of what knowledge I might have of the Scriptures in their original language; and my other sources of information in interpreting them, were chiefly drawn from the favourers of the es-

tablished doctrines. With respect to the term itself by which the majority of Christians worship the Supreme, and which is derived from a barbarous Latin word, I could not of course find that in the Scriptures, nor were the two expressions God the Son and God the Holy Ghost to be found there. This of itself is now a sufficient reason for me to reject, without farther inquiry, the use of these terms; for had the Supreme deemed it fit they should be used, I can have no doubt that the holy persons through whom his communications have been made to us, would have employed them in those writings on which and on which alone my faith and the faith of every Christian ought to be established. The propriety of using these terms is justified only on the ground of inference, and by whom was this inference first made? I leave that to the ecclesiastical historian to settle. By whosoever made, my argument remains the same. These terms are not used by Christ or his apostles, and therefore rest on an authority to which we owe no deference.

On this subject I beg leave to call the attention of our Unitarian brethren, who, like myself, may have frequently been taunted with the assertion, that it is to the pride of reason we owe the rejection of the mysterious union of three persons in the Godhead, and that it little becomes us who know so little of ourselves that we cannot explain the union of the soul and body, to pretend to deny a union in the Godhead, which is a greater mystery. For my own part, I entirely disclaim this pride of reason. I do not reject the doctrine of three persons in the Godhead because it is above my comprehension, but because I believe that no such union is taught in the Holy Scriptures. I waive therefore all reasoning upon the credibility or incredibility of this doctrine, and I keep to this single point: We have the Scriptures before us; shew me one single passage in which we are commanded to offer up prayers to God the Son or God the Holy Ghost or the Trinity. Upon this plain statement the whole of the controversy which now agitates the Christian world rests. It is intelligible to the meanest capacity. All the authority of Fathers of the Church, of Councils, of Acts of Parliament, on which there

may be endless discussions, are of no avail in the question. They are only tests of the opinion of fallible men in different ages; and as well might the writings of eminent philosophers who adopted the Ptolemaick system, be brought forward to establish it in the present days, as this argument *ad verecundiam* from the very general belief of past and present ages in the doctrine of three persons in the Godhead. Churches have erred, according to the thirty-nine articles, and on this ground the revolt from the Church of Rome is vindicated, and they who are called schismatics by that Church make their appeal to the Scriptures. From these schismatics I also make my appeal to the same authority, and by that and that alone do I consent to be tried. Shew me a single precept for worshiping the Trinity, or God the Son, or God the Holy Ghost, and I have done.

I offer up my prayers to one Being only, the God and Father of our Lord Jesus Christ, and why do I so? Because I have the precept of my Saviour to do it—"When ye pray, say, Our Father who art in heaven."—Under this appellation he prayed to his God and our God, and neither he nor his apostles gave any command to authorize us to worship any other person. If I am supposed to be wrong in this important transaction of human life, what have I to say in my defence? I follow the commandment and example of my Saviour. If others are wrong in their worship, we followed, they may say, our interpretation of scripture, or it may be the mere traditions of men. But do not let them inveigh against me, who follow a plain and positive precept accompanied by the uniform example of my Saviour.

The British Critic insinuates in the latter clause of the extract at the beginning of this letter that I reject revealed truth. If he had said I reject what he believes to be revealed truth, he would have spoken correctly. But whatever has been revealed to us in the Holy Scriptures is my delight, my daily meditation. Nothing in this world would be a compensation to me for the loss of that which is my only support in this life, and the ground of my hope and confidence in a future state of existence. I do not

read the Scriptures with the eyes of the British Critic; but to reject any thing which appeared to me to be revealed in them is most abhorrent to my feelings and my principles.

So far from rejecting any revealed truth, I shall be found to lay much greater stress on revealed truths probably than the British Critic does, or any member of his sect. Your pages will bear testimony to my zeal for them, when a celebrated divine among the Unitarians promulgated what appeared to me to be a very unfounded notion—that Moses, though a good divine, was a bad philosopher, and his opinion received the sanction of an Unitarian congregation. This divine will be supported by no small part of the Newtonians; but to me the first chapter of Genesis conveys the strongest proofs of its divine original. With the first sentence my faith begins, nor is it shaken by the taunts of philosophers in the whole of the history from the formation of the first man to the final triumph over the serpent delineated in the Revelation. I firmly believe in the temptation of our first mother, and moreover, that every one of her children has been or will be subject to similar trials till the head of the serpent is completely crushed, as foretold in the earliest prophecy upon record. But my faith does not presume to parcel out the Godhead, being content with the command, "There is only one God," of whose attributes I can have but a very imperfect knowledge, being contented with the conviction that he is my Father, and is more willing to attend to my petitions than any earthly father is to those of his children. Far from indulging in vain speculations respecting him who is unsearchable and past finding out, my faith is like that of Abraham, founded on the conviction that what he has promised he is able to perform; and having seen the completion of much that he has promised, I have not the least doubt that what remains will in the same manner be fulfilled, and in spite of all the contradictions of the world and of the opposition to divine truth, more by professing Christians than professed Infidels, his kingdom will be finally established! I shall have quitted this scene of existence, but the glorified

day will come when all enemies shall be put under foot, truth shall be established in the earth, and love, universal love, will be the glorious theme of all nations.

The belief in only one God, as distinguished from that of three persons in the Godhead, is acknowledged by persons who are not Christians; and notwithstanding what I have said above, my right even to the title of Christian may be called in question, because I may entertain erroneous opinions not only with respect to the person of our Saviour, but also to the nature of his mission. Great have been the discussions lately on what is called the Atonement, and this word as rendered by different writers in reference to the death of Christ, sets them in hostility to each other, and they combat their opponents' opinions with all the arms that ridicule, sarcasm, and levity can bring to their aid. The word itself occurs, I believe, only once in the New Testament, and in the margin it is rendered by the translators reconciliation, which, in fact, is the true rendering of the Greek word. I am a firm believer in the reconciliation by the death of Christ, whom I look up to as my Saviour who was sent to make us sons of God, through whom alone is eternal life, not as some Unitarians say as a mere teacher, but as Paul expresses it, Eternal life is the gift of God, through Jesus Christ our Lord. As through Adam we all die, so in Christ shall all be made alive. Adam's sin produced death, Christ's obedience produced life. I acknowledge my obligations to Christ as my teacher, but these are slight compared to the debt of gratitude I owe to him in that comprehensive word so often used by his faithful missionaries, our Saviour. But all this is consistent with the distinction pointed out so accurately by Paul, between the Supreme and his beloved Son. To us there is only one God even the Father, and one Lord even Jesus Christ. I bow the knee therefore as the apostle did to the God and Father of our Lord Jesus Christ, and to him alone, without any impeachment of the reverence due to our Saviour in his character of Lord.

I was not aware when I began, that this subject would have carried

me to so great a length; and as other points in the charge of the British Critic remain to be answered, you will perhaps indulge me with a place in a future Repository, when I shall endeavour to shew, that what the Critic has advanced against me and Unitarianism, it is not in his power to substantiate.

W. FRENCH.

SIR,

I HAVE heard much wonder expressed at Dr. J. Jones's *word* hypothesis that Josephus was a concealed Christian. But there is nothing new under the sun. Let your readers look into Whiston's Collection of Authentic Records, Part II. p. 960, and they will see that this learned man confidently affirms that Josephus "was no other than a Nazarene or Ebionite Christian, and with them (the Ebionites) esteemed our Saviour to be a mere man, the son of Joseph and Mary." Honest Whiston laments over both "the Nazarenes or Ebionites, whom we now call Socinians" and the Athanasians, and says they are all convicted of their errors by the "denial of supernatural gifts."

CANTABRIGIENSIS.

SIR,

I HAVE been much surprised at some recent compilers of Hymn-books ascribing to Andrew Marvell the beautiful devotional poems, beginning "The spacious firmament on high," and "When all thy mercies, O my God," which have been for a century regarded as Mr. Addison's. The only authority that I am aware of for this substitution of Marvell's name is Captain Thompson's statement, in his Preface to the 4th edition of Marvell's Works, in 3 volumes, published in 1776, that these with other poems were found in a manuscript of the Hull patriot's. On so slender a foundation, who would place so serious a charge against the pious Addison as every one knows is implied in the alteration? Nothing is extant of Marvell's undoubted writing which shews him to have been capable of writing verses of so much polish and sweetness as the hymns in question.

A PSALMODIST.

REVIEW.

"Still pleased to praise, yet not afraid to blame."—POPE.

ART. I.—*Not Paul, but Jesus.* By Gamaliel Smith, Esq. London, 1823. Printed for John Hunt. 8vo. Pp. 403.

THERE are four propositions concerning Paul, to the proof of which we shall apply ourselves:—That his conversion was miraculous and real—that his divine commission was recognized by the rest of the apostles—that his views and conduct were perfectly disinterested—and that his writings authenticate themselves and the history of his labours.

The conversion of Paul was the effect not of a mere impulse upon his mind—an impulse which ordinary circumstances might have occasioned—but of a miracle properly so styled:—and it was a genuine or inward conversion, as distinguished from only an outward change of manners and deportment.

There was, we repeat, an actual miracle in the case. The event did not occur in a "secret chamber," and, therefore, did not resemble the alleged instances of Lord Herbert, of Cherbury,* and of Colonel Gardiner;† from both of which it differed as in other circumstances so in the fact of its having witnesses and spectators. We must carefully discriminate between the sincerity of a man's impression and its correctness. In the two examples that we have adduced, and in some resembling them, we cannot justly doubt of the parties having been ingenuous: they felt what they reported, they believed what they declared; yet testimony additional to

their own is requisite, before we can be satisfied of the miraculousness of the appearance. Does the account, however, of Paul's conversion depend merely on the evidence of the individual himself? Does it rest on the authority of his historian? Our reply must be in the negative. Men were not wanting who, on their personal knowledge, could attest the reality of the transaction: it took place on a public road, and in open day; and the attendants of the future apostle would not have failed to contradict him, had contradiction been practicable.

If we compare Luke's narrative with Paul's statements of the facts,* we shall perceive the sure mark of truth—substantial agreement in the relation, accompanied by some variety in the language. The candid and attentive reader will discern, that the immediate effect of the miracle was the utter astonishment of Saul and his companions; that the articulate sounds of the voice were distinctly heard by himself alone, while his associates, nevertheless, both saw the light, and were, in some measure, sensible of a noise; and that these men were so overpowered by the effulgence, as to remain silent, even after they had risen from the ground. The supposed contradiction of Acts ix. 7, to Acts xxii. 9, is well explained by Mr. Biscoe,† who pertinently cites John xii. 28, 29, where it is said, "Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again: the people therefore that stood by and heard it, said that it thundered, others said that an angel spake unto him." Many of the bystanders heard only a noise like thunder, but heard not the particular words spoken. So it was with St. Paul's companions. They heard a sound, probably like that of thunder, but heard not the particular words spoken. It must also be observed, that the word *ακουω* signifies to understand as

* Leland's View of the Deistical Writers, &c., (4th ed.,) Vol. I. pp. 24, &c. Lord Orford's Catalogue of Royal and Noble Authors, &c. A. D. 1648.

† Doddridge's "Remarkable Passages in the Life of the Honourable Colonel James Gardiner."—"That the impression made upon his" [Col. G.'s] "mind was in a dream, is sufficiently intimated to be the opinion of Dr. Doddridge." • • • As a dream it may very rationally be accounted for from the predisposing circumstances." Kippis's Life of Doddridge, iii., and Biog. Brit., 2d ed., V. 289.

* Acts ix., xxii., xxvi.

† Sermons at Boyle's Lecture, &c. 665, 666.

well as to hear, and that almost as frequently. St. Paul's companions heard a voice, but did not hear it so perfectly as to understand what was said. Thus, too, "when Daniel saw a vision," (Dan. x. 7,) "the men that were with him * saw nothing."†

Should it be asked, Was Paul's conversion thorough? Did it extend to his understanding, his feelings and his character? Or was it simply apparent and external? We ask, in reply, What better proof of its being sincere and inward than the course in which he afterwards persevered? If we are desirous of bringing the honesty of a man's change of opinion to the test, we shall mark whether his behaviour be uniform and consistent with itself: we shall observe what he does, what he foregoes, what he hazards, what he suffers; and this not for an inconsiderable time, but through his whole life, not on one spot, but in every place which he visits or where he dwells. Tried by this standard, the conversion of Saul the persecutor into Paul the servant of Jesus Christ, is complete and real. Imposture could not have worn a mask so long: the enthusiasm of a heated fancy would much sooner have subsided.

Let us attend next to the nature of his claims. He styles himself‡ "an apostle, not of men," i. e. not employed on a human errand, "neither by men," i. e. not receiving his commission and embassy from any uninspired human being, "but by Jesus Christ." Words less ambiguous than these we cannot discover or imagine. They import thus much, and no more, that Paul was authorized immediately by our Saviour to teach his doctrine. The question to be considered then is, Did the other apostles receive him as being so authorized? We affirm that they did; and we make our appeal to the vouchers of the following statement:

* Of these, the number, in the apostle's case, it is probable, was much smaller than has generally been supposed. We can with difficulty believe that any Roman guards accompanied Paul. Painters and engravers, almost without exception, give very incorrect representations of the scene.

† Kenrick's Expos. in loc.

‡ Gal. i. 1.

After Paul, as was natural, proper and useful, had resided, for some time, * in Syria and Arabia, he went up to Jerusalem, where he continued during fifteen days, and saw James † and Peter. On a very solemn and urgent occasion, he again visited this city, after a considerable lapse of time, and, together with Barnabas, received from Peter, James and John the right hand of fellowship; "that we," says he, "should go unto the Heathen, and they to the circumcision." This is his own language, in the beginning of his Epistle to the Galatians; and with this fully agrees that of the historian. In the circular letter of the Council at Jerusalem, which Luke has preserved, the apostles and elders thus address the Gentile Christians residing in different parts of Asia: "It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ."

Can there now be a clearer, stronger recognition of Paul, in what we may style his official capacity, than these passages afford? Do such passages furnish even the shadow of a pretence for denying that his doctrine was the doctrine of our Lord and of the eleven apostles?

Let us look at another part of the letter to the Galatians: "I certify you, brethren, that the gospel which was preached by me is not after man: for I neither received it from man, nor was I taught it otherwise than by the revelation of Jesus Christ." † Is not this declaration altogether consistent with what he says before and subsequently, and with what Luke says respecting him? Paul tells us, what the narrative likewise tells us, and what facts indisputably prove, that Jesus Christ was his sole instructor in the Christian religion. This passage, we might well suppose, is the last, which, by possibility, can be adduced as testifying that the apostle taught a religion of his own: if nature has established any alliance between ideas and words, this passage bears quite the opposite meaning, and alleges

* Horæ Paulinæ, Galat. Ch. v. No. 12.

† Acts xv., and xii. 17.

‡ Gal. i. 11, &c.

that Paul's instructions accorded entirely with his great Master's, and, by consequence, with the preaching of the body of the apostles.

True; Paul was specially appointed to be the Apostle of the Gentiles; while the services of his fellow-labourers were directed to the Jews. The distinction is precisely what the infant state of the church required: they wrought in different fields, yet under one Lord, and for one and the same purpose; nor were their objects in any degree mutually opposed. Must we not regard this condition of things as being strictly agreeable to nature and to truth? Is it not presumptive of the genuineness of the history, and of the divine origin of the Gospel?

Upon one occasion, a dispute arose between Paul and Peter: and hence some persons have inferred the absence of a recognition of the claims of the apostle to the Heathens, on the part of the apostle to the circumcision. The inference is perfectly un-justifiable.* Their dispute was of short duration: it grew out of Peter's emporizing spirit, and placed the enlightened zeal and inflexible honesty of Paul in the fairest point of view; it proves, moreover, that these illus-rious men did not combine with each other to impose a fraud upon the world—and thus it becomes a separate and resistless argument in behalf of Christianity.

The apostles then co-operated with Paul. Would they have done so, had they discredited his conversion and his mission? Let the case be examined in the principles of human nature, on the laws of historical testimony: let it be decided by means of a rigorous application of those principles and laws. Luke's narrative and Paul's Epistles; and we cannot doubt as to what must be the answer.

We further maintain that the views and the conduct of Paul were entirely interested; that he was free from the influence of covetousness, of ambition, and of every sinister and merely selfish motive; and that he had a mind pre-eminently intent on advancing the glory of God, the interests of his Saviour, and the highest welfare of mankind.

It is a strange and a novel intima-

tion, that avarice might prompt him to assume the profession of a Christian. Saul was evidently a person of no mean rank and consideration among his countrymen. Hence we may with reason judge it probable that he belonged to a family in easy circumstances, and surrendered all hope of sharing in its temporal advantages, when he embraced the religion, and entered into the specific service, of Jesus Christ. What, though he had learned a trade, by the exercise of which he afterwards gained a livelihood? Every Jew, even the most intelligent and accomplished, passed through the same discipline, and was taught to labour with his hands.* The education that Saul of Tarsus received, was not of an ordinary kind: and can a person of sound understanding fancy that such a man, by the act of joining the first Christians, would not forego and lose far more property than he could thence acquire?

Of what funds was the infant church possessed? To read and hear the language of certain individuals, on this subject, we might suppose that not a few of the apostle's followers were men of affluence. The contrary was the truth. Not many rich were called. Barnabas and some others, undoubtedly, sold estates, and threw the produce into a common stock, for the supply of common wants. But this was a spontaneous and a temporary measure: the whole amount of the sums so contributed, would be inconsiderable; nor do we find that Paul had any controul over it, or any share in distributing it. That the hope of partaking in the management of such a fund might govern him, is one of the wildest of imaginations: and he who can form this opinion, shews how nearly allied to each other are scepticism and credulity. Whether the common property of which we are speaking existed after Saul's conversion, is far from being evident. Of the collections subsequently made, among a different class of believers, for the distressed Christians at Jerusalem, he, beyond question, was a bearer. Yet we cannot have forgotten his wise, disinterested conduct, on the

* See Michaelis' admirable chapter on the Character, &c. of St. Paul, *Introd.*, &c., (Marsh,) IV. Ch. xxlii.

occasion.* For the purpose of obviating suspicion, he associated with himself other individuals in the trust: he provided for "things honest," for what was becoming and honourable, not only in the sight of the Lord, but in the sight of men; nor could the breath of calumny taint his reputation. This apostle even waived the exercise of his right to a maintenance on the part of those whose spiritual interests he superintended. It is therefore impossible that the love of money could have been his motive for entering into the Christian church.

Was fame the end of his pursuit? Did his soul burn with the fever of ambition? Were power and dominion the acquisitions for which he panted?

Let his writings and his history give the answer: let these declare, whether it was practicable for him to gratify such passions, when he enlisted under the banner of Jesus Christ. What human reputation could he expect to obtain by joining, or even by leading, a poor, despised, persecuted sect, by exchanging the vanity and pride of the school of Gamaliel for the humble lessons of the prophet of Nazareth, of the sufferer on Calvary? We do not ask our readers to receive Paul's own assertions, unless they are substantiated by evidence. But we call on ingenuous men to weigh deliberately every part of the narrative of the apostle's ministry, and to say, whether he did not with truth represent himself as being made "the off-scouring of all things." Let us judge of him, as the opposers of Christianity would have us to judge: for a moment, let us imagine that he was not really converted, but was an interested deceiver. Then, how shall we explain his conduct, on the laws of the mind and the principles of our nature? If we compare, or rather contrast, what, in a temporal point of view, he relinquished with what he gained, we shall discover, that he surrendered more than even an Indian Bramin would lose in being deprived of his *caste*; and that, in return, no wordly equivalent was secured. In the circles of learning and philosophy at least, the fine parts of Paul, and his high attainments, would have opened his way to great distinction. Why

did he prefer to preach Christ, and him crucified?

His epistles, and the history of his public life, will endure the scrutiny of rigorous criticism. So examined, they prove that he evinced uncommon moderation in employing the miraculous powers with which he was supplied. Was this the disposition, this the course, of a crafty and ambitious man? Or rather, was not the fact a demonstration of still more than honest intentions—of pure and delicate feelings, and of a sober judgment? And is this the man on whom the charge can be fixed of either imposture or enthusiasm? If in simplicity and godly sincerity, and not with fleshly wisdom, he had his conversation in the world, who can resist the inference, that he was an apostle not of men, neither by men, but by Jesus Christ?

Paul's writings, too, authenticate themselves, and the history of his labours: they do so pre-eminently—in a degree beyond those of any individual with whose existence we are acquainted. That such writings should have been constructed on the basis of deceit, is morally impossible.

At the same time, the letters of Paul, though full of argument, and containing a number of precepts and prohibitions, abound in allusions and references to *facts*: they every where present an animated, living scene; and, happily, we have it in our power to compare them with memoirs of a large portion of his ministry. The result of this comparison (for it has been made) is, in our own judgment, inferior only to the report of the senses, and to the force of absolute demonstration. Indolence and prejudice may shrink from instituting or reviewing it: however, it is not to indolence and prejudice that our appeal is urged.

When we consider the style, observe the topics, and weigh the reasoning of Paul's Epistles, we cannot but assign the date of them to an interval of time between the ascension of Christ and the destruction of Jerusalem—to nearly, or precisely, what external testimony declares to have been their real date.

It is assumed, but has not been shewn, or even attempted to be shewn, that the doctrine of this apostle con-

* 2 Cor. viii. ix.

tradicts his Master's. Such a discordancy would be "passing strange;" inasmuch as he professes to have received his knowledge of the gospel immediately by revelation from Jesus Christ. In truth, the allegation has been hazarded by men, who, we venture to assert, have either not read Paul's Epistles or not studied them on any just principles of interpretation. Those letters, when attentively examined, will be found to contain nothing which opposes what our Saviour and the companions of his ministry delivered.

The issue of the whole inquiry may fairly be put on many parts of the apostle's writings, and especially on the following chapters: Rom. xiv.; xv.; 1 Cor. xiii., xv.: he who diligently peruses them, in the silence of his closet, will, it is probable, rise from the employment with an enlightened, a strong and delightful conviction of the authenticity of the works in which they appear. Surely, no imposter, no enthusiast, could be so ingenuous, so wise and sober, or cherish such views of men and things, of mortality and immortality, of human duty and human expectations. What remains, therefore, except to acknowledge that Paul has made good his claims to be an apostle not of men, neither by men, but by Jesus Christ?

These are the observations which presented themselves to us, on reading the volume, the title of which we have transcribed. We deem it unnecessary to follow the author through his several chapters and sections. All that we shall further do, is to bring forward a few passages illustrative of his qualifications for his undertaking.

In the Table, marked No. I., which faces the title-page, he contrasts with each other the following clauses, Acts ix. 1—9, xxii. 3—11, and prints in italic characters the words *synagogues* and *brethren*; as though they were in mutual contradiction. The expression is indeed varied, yet the meaning is the same; the *synagogues*, or rulers and members of the *synagogues*, and the *brethren* being equally descriptive of Saul's countrymen, the Jews—and the term *brethren* throughout this history being restricted or extended in its signification by the context, and

denoting sometimes Jews, and sometimes Christians.*

We read in page xiii. this sentence: "Of the notes to Scholey's [Bible], the author or compiler was, as every page testifies, a Church of Englandist: Blair, it is presumed, a Church of Scotlandist." Why is this presumed? A little inquiry would have enabled the writer to ascertain, that Dr. John Blair, the author of the Chronological Tables, was indeed a native of North Britain, yet, in respect of religious profession and ecclesiastical station, a member and a dignitary of the Church of England. The mistake is of no moment in itself, and in any ordinary case would be so trifling and venial as not to require animadversion. We notice it, because, together with numerous other passages, it illustrates an extreme want of care in Gamaliel Smith, even with regard to circumstances that come under the immediate observation of almost every man of literature and reading; and because it shews his incompetency, so far, to discuss with correctness the question of Paul's apostleship.

In p. xv. he says of Paul's Epistles, that their genuineness, "unless in one not very material instance, seems to stand hitherto clear of dispute." A most remarkable admission by such a writer! How he can reconcile it, and a similar concession, in p. 4, in favour of Luke, with the strain and purpose of his own work, we are unable to imagine.

He observes, in p. 33, that "For administering the ceremony of baptism, a single apostle, Philip, was sufficient." Now the Philip of whom he is speaking was a deacon and evangelist,† and not the apostle of that name.‡ The nature of the case makes the distinction clear and essential; Philip, who preached to the Samaritans, not having the power of conferring the gifts of the Holy Spirit. But Mr. Gamaliel Smith, who classes Luke among the eleven,§ might with ease commit the more pardonable error of confounding Philip the evangelist with Philip the apostle.

A capital mistake, which pervades

* Acts xxviii. 14, 15, 21, are examples fully to the purpose.

† Acts vi. 5. ‡ Matt. x. 3. § P. 342.

a large portion of this author's volume, is the assumption, (p. 59,) that Saul incurred the guilt of treason, when, converted, as he was, to the gospel, he refrained from persecuting the Christians at Damascus. The Roman government was, at that time, the only earthly power against whom Saul, or any other Jew, could commit *treason*: and the Roman government had not authorized the persecution. Were the Jews, at the era before us, a *sovereign* people? Could Mr. Gamaliel Smith be unacquainted with their political subjection and dependence? Is it only by these inaccuracies of conception and of language that he can plead his cause? What would he say to the believer, who should permit himself to fall into these mistakes?—Probably, what we will say to him, *Tantum rem tam negligenter agere!*

But a little grosser error must be exposed. He continues to maintain that Paul was guilty of an act of perjury.* In other words, Mr. Gamaliel Smith does not distinguish an exculpatory oath from a Nazaretic or some other vow. We entreat those of his readers into whose hands our pages come, to consult Acts xxi. 18, &c., and then to ask themselves, whether *any*, and what, *perjury* was committed by the individual whom this author styles "the self-constituted apostle." Perjury is the wilful violation of the truth which has been declared, or of the assurance which has been given, under the solemnity of an oath. That man is perjured who forswears himself. Paul, nevertheless, on the occasion to which reference has been made, violated nothing. He had contracted, no doubt, a certain obligation, from which he gained his discharge, exactly in the way prescribed by the legal institutions of his country. A vow is not an oath: a vow is then violated when it is not fulfilled. Yet Paul fulfilled *his* (we do not now inquire what it was) with the utmost punctuality. On his becoming a Christian, it was perfectly optional with him to observe or not the Levitical injunctions.† At

a period, and in an instance, of which we have no precise knowledge, he had brought himself under the obligation of a vow: and being with injustice suspected and accused, by some of his countrymen, of hostility to the law of Moses, he refutes the accusation, by performing those legal ceremonies which, in his own case, he had never renounced, and by assisting others to perform them. An author, nevertheless, who can affirm that *sway* signifies an oath,* may well refrain from discriminating between vows and oaths: he who sees no difference between the names will, of course, see no difference in the things.

What can fair and candid readers think of the following paragraph?—Pp. 361, &c.

"Now then comes the trial. (Acts xxi. 1.) Scene, at Caesarea, the Emperor's bench. Lord Chief Justice, Roman Governor Festus; Palace judge, Jew Sub-king Agrippa. Present 'Bernice... chief captains and principal men of the city.' Special accusers, none. Sole speaker, whose speech is reported, the defendant. Points in defendant's speech, these:—&c.

Obviously, there was no *trial* at all. The Jewish prince, Agrippa, wished to hear the prisoner; and Agrippa's wish was gratified. For the rest, so burlesque a method of treating the subject, as this paragraph discloses, is alike revolting to correct taste and to manly feeling.

Against credulity Mr. Gamaliel Smith perpetually levels his reproaches; sometimes in direct terms—sometimes by *insinuation*. Yet he endeavours to persuade us that Paul is the *Antichrist* whom Paul denounced and stigmatised!†

Of the *synopsis* of this work we took such notice as we deemed it to require.‡ Internal evidence led us to ascribe it, in our own minds, to a writer of no ordinary merit, yet of considerable singularity in method and in style. To that distinguished individual it is now unhesitatingly attributed: and the public seems to understand that Gamaliel Smith is the *nom de guerre* of Jeremy Bentham. It is, we confess, a mortifying disco-

* Mon. Repos. XVI. 234.

† Dr. George Benson has some valuable observations on this case in his *History of the First Planting of Christianity*. (2d ed.) II. 227, &c.

* P. 261. † Pp. 371, &c.
‡ Mon. Repos. XVI. 231, &c.

very. We have no pleasure in contemplating the decay of high talents and extensive intelligence, of mental vigour and moral sensibility. How can we account for the melancholy change? The circumstances whatever they are, which have impaired so gifted a mind, and occasioned such a perversion of spirit, taste and thought, must be seriously deplored. Yet we question not the sincerity of the writer. We recollect with gratitude his numerous and valuable services to his fellow-men; and we are desirous of forgetting that the author of the "Letters on Usury,"* is also the author of "Not Paul, but Jesus;"

quantum mutatus ab illo
Hectore, qui redit exuvias indutus
Achilli,
Vel Danaum Phrygius jaculatus pappi-
bus igris!

N.

ART. II.—*A Reply to Two Deistical Works, &c. &c.* By Ben David.

(Continued from p. 558.)

BEN DAVID justly complains of Gamaliel Smith's dissingenuousness in pretending to have in view merely the purification and establishment of Christianity, and to be following in the steps of Lardner and Farmer:

"The author of this work is not a believer in Revelation: and his pretence to imitate the example of the above venerable names, in removing the corruptions which, in the eye of reason, weigh down Christianity, is a mere snare to entrap his readers; and if this publication succeeded, it might soon be followed by another from the same pen, entitled, 'Neither Paul nor Jesus.'"—P. 172.

Resenting this insidious mode of proceeding, Ben David rebukes sharply the Deistical author; and if we grieve that hard epithets should be affixed to a name on many accounts so respectable, we grieve more that we cannot censure them as undeserved.

There is weight in the following remarks on the antecedent probability of Paul's conversion, the history of which Gamaliel Smith represents as a fable:

* See Mr. Wynn's opinion of this work, in *Mon. Repos.* XIX. 188.

"If we would judge fairly of the probability or improbability of the conversion of Paul, we must not consider it as a naked or isolated event, but in connexion with the events which preceded it, and the end which Providence intended to answer by it. If a divine communication was made to Jesus of Nazareth, designed and calculated to reform the world, the choice of a person, like Paul, qualified to fulfil that design, the account of his conversion, though supernatural, cannot be deemed improbable. The other apostles, though not illiterate, were not men of learning. Still less, it is probable, were they acquainted with the state of the heathen world, and therefore little qualified as far as they could be by human means, to convert the nations. On the other hand, Paul possessed superior talents, which he had cultivated and improved by all the advantages of a refined education, having made himself acquainted not only with the language, but with the literature of Greece. Nor was he fitted for his high destination, less by temper and character, than by talents and cultivation: for he was open, sincere and ardent in his attachments, yet steady and circumspect in his pursuits—patient of injuries, fatigue and hunger—resolute and collected in the face of danger, and capable of sacrificing every personal consideration, every selfish interest, for the attainment of his glorious end. Now whatever evidence renders the gospel or the history of Christ credible, disposes us to look upon the miraculous story of the Apostle Paul as not incredible: whatever evidence supports the one, lends its full weight in support of the other; so that he who on rational ground believes the miracles and resurrection of Jesus, cannot hesitate to believe his supernatural appearance to Paul."—P. 177.

The moral reason of the time and place of Paul's conversion is thus happily stated:

"If Paul was an apostle according to the will of God, if he had been separated from the beginning a chosen vessel to carry the gospel before the Gentiles, how was he not chosen also to be a disciple of Christ during his ministry? At least, why not appointed to succeed Judas, or why not converted by the apostles, or converted and furnished with his commission in their presence, before their divine Master had yet ascended to heaven? Then a writer like Gamaliel would have nothing to say against Paul, but what he would have said against the apostles or against Jesus himself. No circumstance connected with Christianity

places the wisdom of heaven in so conspicuous a light as the manner in which Paul was called to his high office as apostle of the Gentiles. The Anti-Christian teachers endeavoured to undermine the gospel by maintaining, that the Christ who appeared after death was not the same with him who had been put to death. If this position were well-founded, the return of Jesus to raise the dead and judge the world, would fall to the ground. The divine power promised to the disciples was deferred till Jesus had ascended to heaven, in order that its communication from thence might be considered as a conclusive proof of his actual ascension, and a pledge of his return at some future period to confer a new life on mankind. The conversion of Paul in the manner it was effected, had in view the more complete establishment of the same great object. If Jesus some years after he had left the earth appeared to one that was an enemy—if, appearing amidst his celestial glory, he convinced that enemy that he was the very Jesus of Nazareth whom he was persecuting—if he next enlisted him within the same service with those whom he had already chosen, imparting to him precisely the same doctrine, inspiring him with the same spirit of meekness, patience and devotion in the cause of his divine Master—finally, if he endowed him with the same power of working miracles, and that without any communication with the rest of the apostles, and even without their knowledge:—if Jesus did all these things, he gave to Paul, to all his followers, and to the whole world, an everlasting proof that the Saviour was still alive, dwelling in inaccessible light with his heavenly Father, and that one day, however distant, he would in the power of his Father descend to consummate the grand events promised in the gospel. This scheme of Divine Providence required that Paul should hold no intercourse with the other apostles until he was converted, until his credentials were fully ratified from above, independently of them. In pursuance of this purpose, Divine Wisdom made use of his misguided zeal to remove him from Jerusalem: and Jesus deferred appearing to him, till he was too far on the road to return. Being near Damascus, he was led to that city, where he was to receive his commission, and to commence his arduous undertaking as an apostle of Christ.”—Pp. 183—185.

Gamaliel Smith has seized with great acuteness some of the discrepancies between the several relations of the same circumstances in Paul's history in various parts of the Acts

and the Epistles. These Ben David attempts to explain, sometimes successfully, but at other times rather ingeniously than satisfactorily: e. g.

“—the historian asserts that, while the companions of Saul, though they saw no one, did hear the voice, Acts ix. 7; while Paul in his apology, xxii. 9, represents them as having seen the light, without having heard the voice. Here it must be remembered that the mode in which the apostle had stated the event, was afterwards peened by Luke, as well as his own: and it is utterly incredible that he should have recorded two statements apparently so inconsistent, and so likely to furnish objections against himself, unless he was perfectly satisfied of the correctness of both. And the case stood thus: The commission in which Saul engaged, must have been occasioned by an information brought to the chief priests and authorities in Jerusalem, from the enemies of the gospel in Damascus. The delegates who had brought the information, of course returned with Saul: and as they were Greeks or Hellenistic Jews, they might not understand the Hebrew language. It is further reasonable to suppose, that persons, concurring with the object of his commission, attended Saul in his journey: who as Jews, educated in the seat of Hebrew learning, must have understood the Hebrew tongue. When, therefore, Jesus appeared unto Saul, they *heard*, or, more conformably to the original, *understood* or *obeyed* the voice, that is, they became converts and joined with their principal, the persecuted party. But there was this difference in the vision: these attendants saw no man, that is, though they heard the voice of Jesus, they did not see his form, as Saul had done. The pre-eminent end to be answered by Saul's conversion, Jesus thus distinctly marked by shewing himself exclusively to him, as designed to bear his name before the Gentiles. Divine Wisdom, in order to meet the exigencies of the case, appointed that the rest of the party should remain among the enemies of the gospel. Accordingly Jesus declined to appear to them also. They saw the light indeed, and though they must have heard the sound of his voice, they did not comprehend it, nor of course did they, like the rest, become obedient to it. Now Luke, writing for the use of the believers, and having in his mind that party only who had joined them, writes, ‘And the men who journeyed with him, stood speechless, hearing the voice, but seeing no man.’ On the other hand, common sense required that Paul, when defending himself before his accusers, should

appeal to those of his party, who, as ignorant of the voice and purport of the vision, still continued among the enemies of the gospel. Accordingly he says, 'And they that were with me saw indeed the light, and were afraid; but they heard not the voice, i. e. they neither comprehended nor obeyed the voice of him that spoke to me.'—Pp. 191—193.

We may grant to unbelievers most of their alleged variations in the apostolical history, without compromising the truth of Christianity. The character of historic truth, in relation to independent witnesses, is substantial agreement amidst incidental differences.

With the popular absurd notion of the efficacy of baptism in his head, Gamaliel Smith objects to the ceremony in the case of Paul, and expatiates on the immoral tendency of the doctrine, that it washes away sins. In answer, Ben David quotes the following passage from Lactantius, (lib. iii. c. 26,) "whose honeyed flow of eloquence procured him the appellation of the Christian Cicero"—

"The mighty energy of the divine precepts on the minds of men, is demonstrated by daily experience. Give to Christ a man that is irascible, reproachful or impetuous, and, by a few words of God, he will restore him mild as a lamb: give to Christ a man that is covetous and tenacious of his property; and he will give him back to you liberal, and distributing his money with both hands: give to Christ a man that is fearful of pain and of death; and he will presently despise crucifixion, and flames and torments: give to Christ a man that is lustful, an adulterer or a gambler; and you will soon see him sober, chaste and honest: give to Christ a man that is cruel and thirsty for blood; and his fury will be immediately changed into unfeigned clemency: give to Christ a man that is unjust, foolish or an offender; and he becomes equitable, prudent and inoffensive. *For by a single baptism all his wickedness will be washed.*"—Pp. 197, 198.

On the sentence put in italics, Ben David remarks,

"The last sentence of this writer illustrates what the early Christians meant by baptism. It was practised by them, not as an atonement for guilt, but as a symbol of moral purity: it was, on the part of those who submitted to it, an open avowal of their faith in Christ, a public declaration that, as his followers,

they were determined to forsake their sins, to correct their most favourite passions, to eradicate the most deeply-rooted vices, to imitate the example and obey the precepts of their divine Master. This rite, no doubt, in the course of time became much mistaken and abused. Paul was apprehensive of this consequence; and he declined the practice of it, as forming no part of that gospel which he was commissioned to preach."—P. 198.

Reverting to a position of the author of the "New Trial," &c., that in Paul's Epistles no trace is to be found of the existence of any such document as one of the four Gospels, Ben David quotes 2 Cor. viii. 18 as a direct testimony on the part of Paul to the Evangelist Luke:

"It is well known that Luke was the companion and fellow-labourer of Paul; and in 2 Cor. viii. 18, we meet with these words: 'We have sent with him our brother, whose praise by means of his gospel is throughout all the churches.' Here we see a person, whom Paul calls a brother, and in the next verse a *fellow traveller*, praised by all the churches, and praised too by means of his *gospel*. It follows then that this gospel was received by all the churches, and that the author was known to all the churches through the medium of his gospel: for this reason he is said to be proved, not by individuals in one place or in many places, to whom he might be personally known, but by all the churches, i. e. by all the societies of Christians who used his gospel. They must, therefore, have esteemed him as an honest man, who had published a history of his divine Master, deserving of universal credit for its accuracy, fidelity and truth."—Pp. 200, 201.

In a note, pp. 286, 287, the author defends this rendering of the passage, and points out the defining power of the Greek article:

"Sometimes things can be defined by only being connected: hence the article in Greek becomes a connective serving to attach an adjunct to its subject, or a property to its possessor. In such cases its import in English is expressed by the pronominal adjectives *my, thy, his, her, our, your, their*. Let us illustrate this application of the Greek article by a few examples. 'Ὅταν παραδῇ τὴν βασιλείαν τῷ πατρί καὶ πατρὶ.' 1 Cor. xv. 24, 'When he shall deliver up the kingdom to the God and Father, i. e. to *his* God and Father;' which in the common translation is improperly 'to God even the Father.' *Επιβαλον τας χειρας ἐπ' αὐτον.*

Acts xii. 27, 'They laid *the* hands upon him, i. e. their hands upon him.' A Greek epigram has *χρᾶν χρῆς τὸν σου δὲ τὸν ποῦδα*, 'Thou hast *the* mind lame as *the* foot, thou hast *thy* mind lame as *thy* foot, thou art lame in mind as well as in feet.' The Cyclops in Lucian, complaining to his father Neptune of the injury done him by Ulysses, says, *Κατασφισσάτε με τῷ ὀνόματι*, 'he overreached me by *the* name, i. e. by *his* name,' the wily traveller having given *Οὐτις* instead of *Οδυσσεύς* as his name, which proved the means of saving him from destruction. Let us apply this to one of the many cases the full force of which has been overlooked by the critics, 2 Cor. viii. 8: 'We have sent with him *the* brother, whose praise in *the* gospel is throughout all the churches,—we have sent with him *our* brother, whose praise by means of *his* gospel is throughout all the churches.' The brother here meant is Luke, whom Paul calls a fellow-traveller in the next verse. It was natural that, as Luke had written a gospel or a memoir of his divine Master, and, as he accompanied the Apostle Paul in establishing the Gentile Church, he should leave a copy in the possession of each church. And here we are very incidentally furnished with a happy testimony to the early existence of the Gospel of Luke, and to the estimation in which the author of it was held for his fidelity and truth."—Pp. 286, 287.

The author afterwards maintains that the Gospel of Luke was not only known and alluded to, but actually "*copied* by Paul." He founds this novel opinion on 1 Cor. xv. 3.

"We have seen that the Apostle speaks of the Gospel of his brother and fellow-labourer, (Luke,) as praised in all the churches. A Gospel thus known to and valued by all the churches, must have been equally known to and valued by Paul himself. Now I observe, and I make the observation with pleasure, that the Gospel of Luke was now open before Paul, and that the above paragraph written by him is but a transcript from it, in substance exactly, in words nearly, the same: and that it is to the authority of this Evangelist that he alludes when he says, 'For I delivered unto you, among the chief things, *WHAT I ALSO RECEIVED, or what I also have taken.*' Turn to the twenty-fourth chapter of Luke, and there you will find what he has taken:—'And he said unto them, These are things which I said unto you while yet with you, that all things must be fulfilled which were written in the

law of Moses, and in the Prophets, and in the Psalms, concerning me. Then he opened their mind that they might understand the Scriptures. Thus it is written, and thus the Christ ought to suffer, and to rise again from the dead the third day; and repentance and the remission of sins must be preached in his name among all the nations.' The narrative of Luke implies that our Saviour died—that he was buried—that he rose—that he rose the third day—that he died and rose according to Moses, to the Psalms, and to the Prophets, i. e. according to the Scriptures—that repentance and the remission of sins was to be preached in his name to the nations: and these are precisely the things which are attested by the apostle. It is to be observed, that Paul mentions '*according to the Scriptures*' twice: and the same words are twice implied in Luke.

"It was not usual with the apostle to designate his divine Master simply under the name of 'Christ;' but here he so designates him, and designates him *once*: he is designated, and only once designated, under the same name by the Evangelist. Finally, Luke is the only Evangelist who says that Jesus, after his resurrection, appeared unto *Simon*, and that, after appearing unto Simon, he next appeared to the rest of the disciples. This is said, and said in the same order, by Paul, that he shewed himself to Cephas, (Simon Peter,) and then to the twelve."—Pp. 251, 252.

We cannot follow Ben David through all his replies to the Objector, but must content ourselves with taking here and there an interesting passage.

On the proposed resolution of James, in the apostolic council, that a decree should be sent to the Gentiles, that they should "abstain from things offered to idols, and from fornication, from blood and from things strangled," our author observes,

"The objects of worship among the Pagans, were impure in the extreme. By contemplating and ascribing solemn praise to such beings, the sanction of religion was given to lust and licentiousness; and their very temples were but brotherhoods to lewdness. For this reason idolatry and fornication were ever associated in the language and ideas of a Jew; and James here alludes to a passage in Moses, where they are united as cause and effect: 'They shall no more offer sacrifices to their false gods, whom they follow to commit fornication.' Lev. xvii. 7.

"The Pagans offered blood to the demons, and used it as a rite in invoking the souls of the dead. This we find is

Homer, *Odys.* v. 535. Besides, to shed blood and to eat it, sounds alike in the ears of civilized society. And not only Moses but the common feelings of our nature, forbid the use of it. Things strangled, meant animals that were killed without letting their blood: and we are assured, that the offering of victims deprived of life by strangulation was in the number of the Pagan rites. We meet with a remarkable instance of this kind in the *Georgics* of Virgil, lib. iv. 299. Aristæus, at the direction of his mother Cyrene, sacrifices four bullocks to appease the wood-nymphs for the restoration of his bees. The manner in which one of them is killed, is thus described: 'Then is sought a steer, whose forehead winds with biennial horns; while he violently struggles, both his nostrils and the breath of his mouth are stopped up; and when he is beaten to death, his crushed bowels putrify, while his skin remains entire.' We shall find reason to believe that this vile practice prevailed in Egypt, whence it was borrowed by the Greeks and Romans as early as the days of Moses, and that it is one of the offensive impurities against which his prohibition is levelled. The question in debate was the observance of the ceremonial law. This law consisted of rites that, though not immoral, were useless, burdensome, and odious to the new converts, or of prohibitions that were irrational and debasing in the extreme. Of the first kind was the rite of circumcision; of the second were offerings made to idols, the use of blood and of animals strangled, with every species of impurity known to attend the Pagan worship. The decree proposed by James had for its object to cancel every rite that was merely national or ceremonial; while it acknowledged and enforced the perpetual obligation of those prohibitions, which were calculated to prevent the corruption of morals, and thus to co-operate with the purifying influence of the gospel.

"The reason which this Apostle gives for the resolutions proposed by him, is worthy of observation: 'For Moses from ancient times has in every city those who preach him, he being read in the synagogue every Sabbath;' which is to this effect: 'It is in vain for us to hold out to the Gentiles the duty of abstaining from their idolatrous rites and the impurities consequent on them, on the authority of Moses; for this experiment has been tried, and tried in vain, for ages: it is necessary, therefore, to forbid the same things on a higher authority—the authority of Christ through us; and in his name to enjoin a total abstinence from all such debasing practices as disqualify them to become members of a nobler

community in a future world.'"—Pp. 227—229.

In a note (pp. 281—283) on the quotation of Virgil in this passage, the author displays more than his wonted ingenuity. (Ben David and Essenus are the same author.)

"The passage in Virgil is thus:—

"Tum vitulus, blma curvans jam cornua fronte,
Queritur; huc geminae nares, et spiritus oris
Multa reluctanti obstruitur; plagisque perempto
Tunsa per Integram solvuntur viscera pellem."

"Presently it is said that a swarm of bees flew out of this carcase, as a shower from the clouds. Now, if we take this story in a literal sense, it must appear false and ridiculous. But in truth it was never intended to be so understood. The poet intimates, that it originated in Egypt, see *Georg.* lib. iv. 285. In a little work, entitled "A New Version of the First Three Chapters of Genesis, accompanied with Dissertations, illustrative of the Creation, the Fall of Man, the Principle of Evil, and the Plagues of Egypt," by Essenus, it is shewn that the facts of the Mosaic history form the basis of the Egyptian mythology. The fable of Aristæus and his bees is another illustration of that assertion. The calf here intended was APIS, whom the Israelites, as devoted to Egyptian superstition, at first worshipped; see *Exod.* xxxii. The bees which issued from the carcase of this Apis were the Israelites themselves, who escaped from Egyptian bondage, and on the fruits of whose labour, while in slavery, the Egyptians lived as drones in a hive. The Greeks at first seem to have called bees *βeyerai*, *Ou-begotten*, an idea evidently derived with their mythology from Egypt; and it is still more remarkable, that the Latins have preserved, without any change, the original *Apis* as a general name for bees.

"A plague fell on the bees and cattle of Aristæus, because he had violated Eurydice, a beautiful woman, and the wife of Orpheus. If we cut off the termination of this last name, and read it from right to left, Orpheus in Hebrew is precisely *Pharoah*—hence we discover the origin of the fable. A plague was sent on that monarch and his house, because of his conduct to Sarah, wife of Abraham. *Gen.* xii. 17. Eurydice in escaping is torn by a serpent, and Orpheus recovers her from hades by the charms of his music, but on condition that he should not look back, as she followed him to the

region of light. Forgetting, however, this condition, he did look back, and she vanished for ever. The source of this fiction will be found in Genesis xvii. 17—26.

"Aristæus, by the assistance of his mother, compels Proteus to explain to him the cause of his disasters. This Proteus was a sea monster, who turned himself at will into all sorts of beasts, but principally into a lion. This we learn from the fourth Odyssey of Homer. The impostors, who delivered oracles in his name, were the authors of the fable about the bees; the main object of which seems to have been to ridicule the Israelites for worshipping as their god a strangled calf. According to Homer, Proteus was not in Egypt, but frequented the shores of an adjacent island: and we find him opposed to Jehovah among the Philistines, under the name of Dagon, which means a *fish* or *corn*, as the word is derived from one of two Hebrew terms very similar in sound, though thus different in sense. If then the devotees of Dagon or Proteus, under the fable of the strangled calf and the bees, ridiculed the Israelites and the true God; and if it was usual with Proteus to metamorphose himself into a lion, we shall see the purport of the following piece of history: 'Then went Samson down and his father and his mother to Timnath—and behold a young lion roared against him, and the spirit of the Lord came mightily upon him: and he rent him as he would have rent a kid, and he had nothing in his hand.... And after a time he returned, and he turned aside to see the carcase of the lion, and behold there was a swarm of bees and honey in the carcase of the lion.' Judges xiv. 5—9. This act was miraculous, inflicted in just and signal vengeance by a servant of the true God, to illustrate the folly and falsehood of those who trusted in the popular gods opposed to him. The punishment inflicted on Dagon, as meaning *corn*, was also very signal, but different. 'And Samson went and caught three hundred foxes, and took fire-brands, and turned tail to tail, and put a fire-brand in the midst between two tails. And when he had set the brands on fire, he let them go into the standing corn of the Philistines; and burnt up both the shocks, and also the standing corn, with the vineyards and olives,' chap. xv. 4, 5. 'The Philistines ascribed this corn to the bounty of Dagon, and its destruction proved the nullity of the god which they worshipped.'

Ben David has some very good observations upon Paul's last visit to Jerusalem, so strangely, and we might

say, so madly, misrepresented by Gamaliel Smith, and also upon the erroneous apprehension of the Thessalonians that Paul represented the end of the world as at hand, which is, as might have been expected, eagerly laid hold of by the same author as an argument against the apostle; but we can only refer to them, leaving the reader to satisfy himself by a perusal of the volume.

In Ben David, the Apostle of the Gentiles has an ardent admirer and an ingenious and eloquent advocate. No one who has read Gamaliel Smith ought to rest contented without reading likewise his learned answerer. We have sufficiently shewn that we cannot yield conviction to Ben David in all his hypotheses and criticisms, but we think, and have pleasure in stating, that the Christian world is indebted to him for his able and honest exposure of an attempt to destroy Christianity by an attack upon the Chief of the Apostles.

ART. III.—*The History of Christ, a Testimony to the sole Deity of the Father: and the Connection between Divine and Human Philanthropy. Two Sermons, preached on the Morning and Evening of Sunday, September 14, 1823, at the Opening of the Unitarian Chapel, Young Street, Charlotte Square, Edinburgh.* By W. J. Fox. 8vo. pp. 44. Edinburgh, Bell and Bradfute; London, C. Fox and Co.

ART. IV.—*The Spirit of Unitarian Christianity. A Sermon, delivered at the Opening of the Finchley Unitarian Chapel, on Sunday, Feb. 1st, 1824: To which is prefixed, An Address, delivered on laying the First Stone of the Chapel, on Thursday, May 22nd, 1823.* By W. J. Fox. 8vo. pp. 36. C. Fox and Co.

IN these kindred publications, Mr. Fox asserts the claims of the Unitarian doctrine with his wonted ability and ardour.

The first Sermon at Edinburgh, from John xviii. 37, is designed to shew that "Christ bore witness to Unitarian Christianity;" and after a judicious and satisfactory summary of "the History of Christ" as "a Testimony to the sole Deity of the Fa-

ther," the preacher concludes with an exhortation to consistency and firmness in the profession of the truth, to zeal for its diffusion, and to conformity with its dictates. He says, as truly as eloquently,

"Distraction and depression are the natural results of the notions of a plurality of divine persons, and of the vindictiveness of divine justice. They hide the truth, and, of course, obstruct and weaken, if not destroy, the feelings of pious gratitude which would spring up in its light. Above, heaven bends in benignant loveliness; and below, earth smiles in grateful and responsive fruitfulness, like God and the heart of man; but the interposing cloud that veils the glories of the one, casts a broader and deeper circle of gloom upon the other. From you that cloud has passed away. Soon may it in all regions, that to Him whose right they are, the prayers, and thanksgivings, and hearts of his children may be restored. The services for which this building is destined are not those of vain forms, or selfish feelings, or sectarian narrowness. It is the worship of the Father, 'in spirit and in truth,' that we would cultivate; not only here, but in our bosoms, our homes, our lives. We revere him in all the spirituality of his nature, the immensity of his presence, the paternity of his character. The universe is his temple; the dome of heaven its lofty roof; the plain of earth its wide basis; sun; moon and stars its glittering ornaments; every contrite heart an altar, every upright man a priest; and obedience and sincerity the incense that shall ascend to his palace and his throne, and draw down his gracious benediction."—Pp. 25, 26.

The Evening Sermon at Edinburgh is an argument, from 1 John iv. 11, for the truth of Unitarianism as a benevolent system, illustrating the love of God, and thus producing love to man. Mr. Fox here assumes the doctrine of universal restoration. The "Connexion between Divine and Human Philanthropy" is shewn by the following observations: 1. The mere exhibition of excellence disposes the observer to imitation. 2. The imitation of God is a Christian duty. 3. The condition on which God blesses each, is solicitude for the well-being of the whole. 4. The usual expression of divine love is the relation of Parent to us, and to all, which implies our fraternal relation to one another. 5. The object of God's love in the gospel is to excite, enlarge and strengthen

this mutual affection. 6. If God, the pure and infinite Spirit, loves man; much more should we, brethren in infirmity and sins, love each other. 7. God's love has endowed us with a common nature, deduced us from a common origin, and it designs for us ultimately a common destiny of joy.

In the second of these pamphlets, the Address on laying the First Stone of Finsbury Unitarian Chapel, stands at the beginning. It is a concise, perspicuous and manly declaration of Unitarianism, and an impressive description of the moral uses of a Christian House of Prayer. A pleasing tribute of gratitude and respect is paid towards the end to Winchester and Vidler, the former pastors of the congregation; and the Address terminates with a short, appropriate and solemn invocation of the Divine blessing.

The Sermon on the opening of the Chapel, from Rom. viii. 9, has for its object to vindicate the Unitarian system by demonstrating that its spirit is precisely the spirit of the gospel. The preacher selects for instances the several topics of *piety; faith; liberty and liberality; holiness; philanthropy, and hope.*

Some excellent observations are made (pp. 17—28) upon faith, which Mr. Fox treats, not as the belief of a string of propositions, but as "confidence in a faithful or benignant God."

The preacher sums up the subject of discourse, and exhibits a glowing practical illustration of it, in the following passage:

"We are strong in the plain and literal declarations of the New Testament; but we are yet stronger in the sameness of the general impression made by Christianity and Unitarianism as to the moral qualities with which these declarations are associated in the teacher's mind, and which they are designed to produce in the convert. The machinery is the same; the object the same: our system has the spirit of Christ, and is his, and Christianity is Unitarianism. And were it needful to illustrate this practically, not hard would be the task; for men who have had an abiding and universal sense of the Divine presence, who have shewn that God was in all their thoughts, and who seem to have made the very state of consciousness an act of adoration: men who with filial confidence could cast themselves on his protection, and obey the

call of duty, though summoning to the bitterest sacrifices of fortune or of feeling, renouncing every prospect for the testimony of a good conscience, and in reliance on his providence: men who have developed the powers and asserted the rights of intellect, and won from Philosophy her proudest trophies to cast them at the foot of the Cross; and whose exalted talents and unshaken faith were an exhibition of the native affinity of Reason and Revelation: men who have raised the standard of religious freedom, and fought its battles, and suffered in its cause, and prompted its manly and generous assertion, not only for those who were like-minded with themselves, but on behalf of all, even though holding opinions the most remote, and mad with a bigoted hostility the most inveterate: men who, deeply impressed with the practical importance of their own tenets, could yet most readily allow, and praise, and love goodness in others, whatever they believed, or whatever they rejected: men whose pure lives shewed that even if the head were wrong, the heart was right, and that, if doing Christ's will be building on a rock, they need not dread the storm, come when it may: men who loved their neighbour as themselves, and felt the zeal of benevolence in all its energy, and were in doing good unwearied, and grappled man to their hearts with the affection of a brother: men who through life's changes, and in death's struggles, had hopes fixed on high, ever firm and glorious, drawing their souls to heaven to join the kindred society of the just made perfect, and enjoy the full triumphs of that cause for which they combated, in the subjection of all enemies at the Saviour's footstool:—men such as these has no system done more honour to Christianity than Unitarianism by producing in comparative abundance. The descriptions will suggest to you names whose praise is in all our churches; nay, which pervades our country, and beams forth beyond, even to the very boundaries of enlightened and civilized society."—Pp. 33, 34.

Our good wishes and fervent prayers are given to these Temples of the Living God. May they be at once memorials and shrines of Evangelic truth, pure and undefiled! And may the Holy Spirit of the gospel, "the spirit of power, and of love, and a sound mind," "the spirit of glory," rest upon them, and secure peace and prosperity within them!

ART. V.—*An Address, delivered on Opening a New School Room, belonging to the Trustees of Mr. Baylies's Charity, in Tower Street, Dudley, on Monday, March 22, 1824.* By James Hewi Bransby. 8vo. pp. 36. Ipswich, printed by John Bransby, and sold by R. Hunter, London.

MR. ROBERT BAYLIES, a lime-burner of Dudley, by an indenture, bearing date Nov. 9, 1739, founded an institution for educating and clothing fifty poor boys. He provided that his trustees should be chosen from among such as are "by profession Protestant Presbyterian Dissenters," but he solemnly enjoined that in selecting objects of his bounty, "no regard whatever should be had to party or persuasion." He died at the beginning of the year 1745. By the improvement of the charity, the trustees are enabled to educate two hundred and twenty boys, though only fifty are clothed. They have also built an elegant and commodious school, on the opening of which the above "Address" was delivered, which is in every respect appropriate. Mr. Bransby concludes with a suitable anecdote from Mr. Charles Butler's Works (IV. 346):

"We are told that when the pious and amiable Gerson, the Chancellor of the Church and University of Paris, was on his death-bed, his soul appeared to be agonized at the thought of impending dissolution, and at the prospect of standing before his eternal Judge. Astonished and affrighted by his terrors, his friends strove to console him. They brought to his recollection the great and virtuous actions of his public life; the services he had rendered to the cause of religion, of which, during many years, he had been one of the brightest ornaments; the learned and pious works he had written; his long protracted old age spent in prayer and meditation. But all was vain!—His terrors continued, and he appeared to be sinking under them. At length one of his friends quitted the room. In about half an hour he returned, followed by three hundred children, who were supported and educated by the charity of the dying man. The little creatures spread themselves from the threshold of his house to his bed-chamber; and there, falling on their knees raised their hands to heaven, and cried, 'O God, be merciful to one, who in thy name has been

so kind to us! O God, be merciful to our kind and generous benefactor!—Hope, peace and comfort returned to his fainting heart. 'Now, O God!' he exclaimed, in a transport of holy joy, as he closed his eyes in death, 'Thou dost let thy servant depart in peace! The soul that is accompanied to eternity by the prayers of three hundred children may advance with humble hope into the presence of their Father and their God!'"—Pp. 35, 36.

ART. VI.—*An Account of the Life and Religious Opinions of John Bacon, of Frenchay.* By Michael Maurice. Also, *Answers to some*

Objections advanced against Unitarians. 12mo. pp. 56. Bristol, printed and sold by W. Browne: sold also by R. Hunter, London. 6d.

THIS biographical "Account" was first printed in *The Christian Reformer*, for August 1822. It is now published separately with additions, and we think that Mr. Maurice (lately minister of the Unitarian congregation at Frenchay, near Bristol) has consulted the good of his fellow-creatures in the publication.

OBITUARY.

1824. May 9, at *Trowbridge*, in the 77th year of her age, Mrs. SARAH WALDRON, daughter of the late Rev. W. Waldron, fifty years Pastor of the General Baptist Church in Trowbridge, who finished his valuable life and labours in that town, in the year 1794. She had from early life been an exemplary member of the above-mentioned church; her steady piety, Christian simplicity and zeal, the deep interest she took in every thing which concerned the welfare of the congregation, her readiness to do good to others to the utmost of her means, and the uniform consistency of her conduct, endeared her to the Christian society with which she had been so many years united. To the last, her hope firmly rested upon the fatherly character of God, and his free mercy and grace manifested in Jesus Christ. After for a considerable time gradually sinking under the weakness and infirmities of age, cherishing the animating prospect of a future, happy immortality, without any violent struggle she fell asleep in Jesus. On the 16th, she was interred in the family vault in the General Baptist Meeting-house, when a suitable address was delivered; and on the following day, Sunday, May 17, her funeral sermon was preached from 1 Thess. iv. 14, to a respectable audience. Persons belonging to other congregations shewed their respect to her memory by attending on the occasion. R. W.

May 31, at *Quorndon, in Leicestershire*, in the 59th year of his age, the Rev. THOMAS OWEN. Mr. Owen was born at Garn Fawr, in the county of Caermarthen, January 1, 1766. His parents had five children, two sons and three daughters,

of which he was the eldest, and of course heir to the patrimonial estate: fortunately for him it was an entailed one, or he would have been deprived of it on account of some differences in the family. At the age of sixteen he entered the Academy in Caermarthen, under the care of Mr. Gentleman. It was afterwards removed to Swansea, where he finished his education under Mr. Howell. He settled at Findern as minister in 1785. After preaching here about six years, he removed to Loughborough, Feb. 19, 1791, and undertook the care of the Unitarian congregations at that place and Mount Sorrel. His departure from Findern was much regretted. Thus far in life he had been an Arian. He was deeply learned in polemical divinity, and considered the acquisition of truth one of the great ends of human existence. During his ministry in these congregations his opinions underwent a gradual change, and at the time the writer of this memoir became acquainted with him, (1817,) he had given up the doctrine of the pre-existence of Christ, and was a confirmed Unitarian in the strictest sense of the word: his views were liberal and enlightened, being a believer in philosophical necessity, and a materialist. In the year 1798 he married Ann Catharine Dethick, who died Feb. 10, 1804, aged 34, leaving one daughter, an only child. Grief at the loss of his wife increased much the constitutional irritability of his temper: but what often occurs at the death-bed of the pious was realized in his last illness, which was peculiarly marked by suavity and evenness of feeling. The disease which carried him off, was what is commonly called a decline. At Loughborough and Mount Sorrel he officiated nearly a quarter of a century,

and in 1816 gave up his situation as minister, on account of the infirm state of his health. His love of truth was shown by that earnest search after it, which marked the whole course of his life, and the liberality of his mind, by strong hatred of persecution. His moral character was, I believe, unimpeachable, so much so that his integrity of purpose and action partook of sternness. We have all our failings, and happy is he whose errors are those of the head merely, not residing in the heart, or having their origin in moral turpitude: and full of glorious promise will be the resurrection of him who descends to the grave like the subject of the present memoir, his thoughts pure, his conduct irreproachable, and his affections fixed upon his God. The best idea will be given of the uprightness of his conduct by stating his own words. In one of our conversations we insensibly got upon the subject of character, when he made the remark, "I have anxiously endeavoured through the whole of my life, to be correct in my moral conduct, and I believe no human being can lay any thing serious to my charge." Resigned, as might be expected, was the death of him who was under the influence of this feeling: he could repose with full and pious confidence upon the tender mercy of his God, trusting he would forgive those imperfections which belong to humanity, and accept the heart that had not intentionally sinned. Conscious that he had diligently exerted himself to prepare for eternity, he had no wish, as he expressed to me in his last illness, to stay in this world, except on account of that strong love every good father feels towards the child of his affections whom he is going to leave behind. The cheering influence of gospel truth sweetened his departure, and he found consolation and comfort in meditating upon one of those promises of our Saviour which apply only to the good, and the pleasure of which the pious alone can enjoy; "Blessed are the pure in heart for they shall see God."

Pessus rerum in gratam quietem decessit.

Loughborough.

W. P.

August 3rd, at *Appledore, Devon*, in the 88th year of his age, the Rev. RICHARD EVANS, who had been for more than half a century pastor of the Independent Congregation in that town; which office his infirmities led him a few years ago to resign. He was descended in a line of pious ancestors from one of the ejected ministers. He was educated at Ottery, the place of his birth, under

the Rev. John Lavington. He lived and died universally esteemed.

Sept. 2, at *Datrisie, in Fifeshire*, aged 84, the Rev. Dr. ROBERT MACCULLOCK, author of "Lectures on the Prophecies of Isaiah," 1794, and of "Sermons on interesting Subjects," 2 vols. 12mo. 1823.

— 19, the Rev. WM. BENTLEY CATHERN, late of *Dedham, Essex*. He was educated at Homerton Academy, and was ordained pastor of the Independent Church, *Saffron Walden*, July 22, 1778, and continued there till 1785, when he removed to *Dedham*. Here he continued to labour till 1823, when he resigned the pastoral office, and retired to the village of *Nayland*, in *Suffolk*.

Oct. 14, at the house of his son, in *Loadenhall Street*, JOHN SIMPSON, Sen., in the 92nd year of his age. Some particulars with regard to this much-esteemed and venerable Christian will appear in our next.

Lately, at *Gainsbro'*, after a very short illness, in his 25th year, the Rev. JAMES KENNEDY, Minister of the Unitarian Chapel there; a young man of great promise, and of very extensive acquirements, and whose early loss will be long lamented by those whom he honoured with his friendship. He was interred in the new burial ground belonging to the chapel, and is the second (his father-in-law, the late Mr. James Lloyd, being the first) whose body reposes in that place of sepulture.

Additions.

MAJOR CARTWRIGHT. (See p. 571.)

THE following extract from his will is quite characteristic:—

"To my country, anxiously desiring her welfare, I leave a fervent wish for such necessary, deep, and salutary reforms in her institutions, as would not only restore her lost freedom, but purify from the odiousness and debasement of unfaithfulness and corruption, all her public departments. By a complete restoration of her genuine polity (which I have endeavoured to place before her eyes), she might, in my humble judgment, so correct the morals and the habits of her people, as to establish on a solid and enduring basis, her future liberty, prosperity, and renown. To this end she must cease to follow the example of conquering states, which, from small beginnings, become what may be considered as vast pyramids absurdly resting on their points, with their broad founda-

ations in the air; from the unnaturalness of which position they necessarily fall in ruins, misery, and contempt. When England shall restore the simplicity of her original polity, she will have a basis sufficient for stability, felicity and glory; and then, instead of insanely making her state to resemble an inverted pyramid, she, by merely colonizing on her own natural, sound, constitutional principles, may spread to a wide extent confederate nations, sincere friends to her welfare, firm supports of her greatness; and, in place of jealous rivals or secret and insidious enemies of her repose, she would raise up around her willing ministers of her aggrandizement."

REV. JAMES LYONS. (See p. 571.)

HE was born in Ireland of Prebyterian parents. His father was superintendant of a timber-yard at Seaford, in the North of that country. While yet a boy he became a convert to the Wesleyan Methodists, and at the early age of 16 commenced preacher to such of his neighbours as would come to hear him in his father's orchard. This was in the absence of the father, who was displeased with his son's zeal. From the age of 19 to 25 he was a circuit preacher amongst the Wesleyan Methodists, in which connexion he came over to England when he was about 21. He was appointed first to Wales and then to Devonshire. His secession from the Methodists was occasioned by an alteration of his views regarding baptism, which led him to connect himself with the Baptists at Plymouth Dock, (now Devonport,) to whom he preached, assistant we believe to Mr. Birt, for some time. From this place he removed to London, as a supply to the Baptist congregation at Waiworth, which had been raised by Mr. Swaine. He was next called in 1796 or 1797 to be assistant to the Rev. John Beatson, pastor of the Baptist church in George Street, Hull, author of two treatises on the Divine Character and the Satisfaction of Christ. Here he was settled first as co-pastor and next as successor to Mr. Beatson, the younger of whose daughters he married in 1798. [This lady died at Chester, November 11, 1809. An account of her by her husband is inserted, V. 90.] At the latter end of the year 1807, Mr. Lyons's mind underwent another considerable change: he embraced Unitarianism, and consequently took leave of his congregation, after ten years of mutual happiness. [See Mr. Wright's account of this change, III. 166.] On this occasion, Mr. Lyons preached and published a Farewell Sermon, on "The Right and Duty of a Faithful and Fearless Exami-

nation of the Scriptures," 8vo. 1808, which was reviewed, III. 272. Immediately upon his declaration of Unitarianism, Mr. Lyons became connected with the Unitarian Fund, and under the patronage of the Society visited Scotland as a Missionary, the first Unitarian Missionary to that part of the kingdom. His visit was so far successful as to lead the way for Mr. Wright, and in fact to introduce Unitarian worship into some of the principal towns. The effect of it is fully appreciated by a competent judge, IV. 512. He preached the anniversary sermon before the Society, June 8, 1808, [III. 349, &c.] which was published in 8vo. and 12mo. under the title of "The Dissemination of Unitarian Principles Recommended and Enforced;" a sermon which may be characterized as full of heart. In 1810, as soon as the anniversary of the Fund was passed, Mr. Lyons went a second time as Missionary into Scotland, V. 309; an important visit, of which a very pleasing account may be seen, VI. 60—63. The next year, he went as a Missionary into Wales, where he laboured for 50 days: an abstract of his labours is printed in the same volume, VI. 683—692. Soon after giving up the pastoral charge at Hull, Mr. Lyons was invited to several Unitarian congregations; he chose that of Chester, over which he settled as minister in Nov. 1808. He continued his ministry here till Dec. 1813, when he resigned, and was henceforth without any permanent ministerial engagement. He resided to the last in Chester and the neighbourhood, but in the earlier part of the period of his disengagement from the pastoral connexion, had supplied the congregations of Parliament Court, London; Newport, Isle of Wight; Reading, &c. His early and best habit of preaching was extempore: he was fluent and animated and his manner was free and manly. His elocution was agreeable. He had a mind of considerable powers, and with early cultivation would have been distinguished in any profession. He was a cheerful companion, and his conversation abounded in humour and pleasantry. His affections were warm; his disposition generous. From feeling and principle he was a lover of his species, and a declared enemy of all intolerance and oppression. With the excellencies of this cast of character, even friendship cannot claim for him an entire exemption from its defects; but this may be said with perfect truth, that they who knew him best were his most steady friends, and now cherish his memory with the most tender regard.

INTELLIGENCE.

DOMESTIC. RELIGIOUS.

Somerset and Dorset Unitarian Association.

THE Half-Yearly Meeting of the *Somersetshire and Dorset Unitarian Association* was held at Crewkerne, on Tuesday, the 5th of October. There was a religious service in the morning, at which Messrs. Walker, of Crewkerne, and Hughes, of Yeovil, performed the devotional parts; and the Rev. E. Whitfield, of Ilminster, preached from John iii. 16. In the evening, the Rev. Mr. Yeates, of Sidmouth, introduced the service, and the Rev. L. Lewes, from Dorchester, addressed a crowded congregation on the words of the historian of the Apostles, Acts xvii. 16: "While Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry."

The interval between the services was occupied by the usual engagements. The only parts of the transactions, however, which demand public notice, are, the resolution that the next Meeting shall be held at Honiton, on the day commonly called Good-Friday, 1825, and the appointment of the Rev. Dr. Davies, of Taunton, to be the preacher on that occasion.

It is hoped that the proceedings of the day, interesting as they appear to have been to those who visited Crewkerne on the occasion, will be also useful in diffusing and increasing an enlightened zeal for the great principles of Protestant and Unitarian Dissent.

G. B. W.

Southern Unitarian Fund.

THE Annual Meeting of this Society was held at Portsmouth on the 22nd of September. The Rev. Samuel Walker delivered an impressive discourse in the morning, on the Importance of Consideration with respect both to the Doctrines and Duties of Religion. The Secretary (Rev. Russell Scott) read the Report of the Committee, detailing the continued success of missionary exertions for the spread of gospel truth. The members and their friends dined together (T. Cooke, Jun., Esq., of Newport, in the Chair). The Revs. S. Walker, R. Scott, Hughes, Fullagar, E. Kell, Beard, Sen. and Jun., Mr. Archibald Kenrick, of West Bromwich, and other gentlemen, severally addressed the meeting, recommending perseverance, and

pointing to means of more extensive usefulness. The Rev. S. Walker also delivered a lecture in the evening, in which he eloquently shewed that Unitarianism is more honourable to God and more conducive to the improvement of mankind, than the popular creeds of the day. The public services were well attended.

D. B. P.

Oldbury Double Lecture.

ON Tuesday, Sept. 14, 1824, the Annual Meeting, denominated the Double Lecture, took place at Oldbury. The Rev. Hugh Hutton, of Birmingham, conducted the devotional service. The Rev. Joseph Hunter, of Bath, and the Rev. Charles Wallace, of Altringham, preached. The former on 1 Cor. xii. 12; the latter on Acts i. 7. Sixteen ministers were present. The ministers and some of the members of their respective congregations, afterwards dined together, the Rev. John Corrie being in the Chair: and in the course of the afternoon several gentlemen addressed the meeting on subjects connected with the interests of religious truth and liberty. The Rev. John Small, of Coseley, and the Rev. Evan Jones, of Bewdley, were appointed to preach at the next anniversary.

J. H. B.

Welsh Unitarian Quarterly Meeting.

THE Quarterly Meeting of Unitarian Ministers, in South Wales, was held on Thursday the 7th of this month, at Pant-y-defald, Cardiganshire. A meeting was held in the afternoon of the preceding day, at Capel-y-groes, about seven miles distant from the former place. Mr. J. Davies, of Llwyn-rhyd-Owen, introduced the service, and Mr. J. James, of Gell-onen, preached from Rom. iii. 28. On Thursday, about fourteen preachers were present at Pant-y-defald. Dr. D. Rees, of Merthyr, conducted the introductory service, and Mr. T. Evans, of Aberdar, preached from John v. 23. The question discussed, at the close of the service, was *Original Sin*. Some of the preachers produced several convincing arguments against that doctrine, and shewed that those passages of Scripture which are often cited to prove it, afford it no support, when rightly explained, consistently with their context. In the evening, Dr. D. Rees, of Merthyr, preached at Llwyn-rhyd-Owen Chapel, from 2 Cor. v. 17. All the services were well attended.

The Winter Quarterly Meeting was appointed to be held at Nottage, Glamorganshire, on the last Thursday in the present year. And Mr. J. James, of Gellionen, was requested to preach the sermon.

The following question was proposed to be discussed:—*What Proofs can be had, that the Holy Spirit works immediately and supernaturally, on the heart of a Sinner, in his Conversion?*

J. T.

October 15th, 1824.

Ordination of the Rev. Franklin Baker.

The ordination of the Rev. FRANKLIN BAKER took place in the Bank-Street Chapel, Bolton, on Thursday the 23rd of September. The service commenced at eleven o'clock in the forenoon, with an introductory prayer by the Rev. Charles Wallace, of Altrincham. Afterwards a few questions were proposed to the young minister by the Rev. J. G. Robberds, of Manchester, in which he was requested to state what were the views with which he had undertaken the duties of the pastoral office: to these queries he returned a very modest and sensible reply, declaring his conviction of the truth and importance of the Christian religion, and his determination to make it the rule of his teachings and practice. Another prayer was then offered up by the Rev. Mr. Tate, of Chorley, for the mutual happiness of the pastor and his flock in the connexion then solemnly ratified between them. The Rev. John Kentish, of Birmingham, next delivered an excellent charge, abounding with the most judicious precepts and affectionate advice, which was listened to with the deepest attention by the whole assembly, and must have been felt peculiarly edifying by the numerous young ministers who were present. The charge was followed by a sermon from the Rev. Mr. Bransby, of Dudley, who preached, in a very animated and argumentative strain, from Acts iv. 19 and 20, upon the principles of Protestant Nonconformity, (and, in conclusion, made a touching application of his discourse to the peculiar circumstances of the occasion. A short prayer from Mr. Bransby terminated the interesting services of the day. In the afternoon, the congregation, the ministers, and several by-friends from the neighbourhood dined together. The subject of the Revival of Ordination Services amongst Protestant Dissenters was discussed in several speeches that were delivered after dinner. There seemed to be but one feeling as the agreeable and salutary impression

produced by the services of that day; and guarded, as the ceremony of ordination is in its present form, from the liability of abuse to superstitious purposes, it was thought that the general revival of it would be attended by many beneficial consequences. It is understood, that the gentlemen who officiated on the occasion, have consented that their services should be printed.

Methodist Conference.

The Eighty-First Annual Conference of the *Wesleyan Methodists* was held at Leeds from Wednesday, July 28th, to Tuesday, August 10th. Upwards of three hundred and sixty preachers, and an immense number of strangers, were present. The clear increase of members at home and abroad is stated to be 8,678. The number of members in the American Societies when last taken was 312,540, and the number of preachers 1,214.

MISCELLANEOUS.

[*Advertisement.*—The Deputy Treasurer of the *Unitarian Fund* has received a donation of Two Hundred Pounds, from a Friend, for the general purposes of that Institution.

[*Advertisement.*—The Treasurer of *Manchester College, York*, has received the sum of Two Hundred and Forty-six Pounds, a donation to the College, from "A Friend."

Manchester, Oct. 20, 1824.

The *Corporation of London* have unanimously resolved to establish a LIBRARY in their Guildhall, and have granted £500 as an outfit, and £200 per ann. for the purchase of books.

A volume of the matters obtained by unrolling HERCULANEUM MSS. will shortly be given to the public.

Midland Catholic Association.

Sept. 22nd, a public meeting of the Catholics of the midland counties was held at the Royal Hotel, Birmingham, (EDWARD BLOUNT, Esq., in the Chair,) for the purpose of forming a Catholic Association in connexion with that established in the metropolis. One of the resolutions entered into was to the following effect: "That the basis on which this Association is founded is the right which every man possesses of worshipping God according to the dictates of his conscience, with-

out being subjected on that account to any civil pains, penalties or disabilities whatsoever. That in accordance with the principle above declared, we solemnly protest against being called upon, as the condition of enjoying our civil rights, to take any oath, or make any declaration, or submit to any arrangements, which may, in the remotest degree, affect the most free exercise of our religion; but as we have already taken, so we shall be at all future times prepared to take, any oath approved by our ecclesiastical superiors, which will perfectly secure our most full and complete allegiance, in all civil concerns, to the Government of our country." Mr. Bloant was elected Chairman of the new Association; Mr. Hardman, Treasurer; and the Rev. T. M. McDonnell, Secretary and Chairman of the Committees.

LORD BYRON.—A character of this extraordinary man in the *London Magazine* for October, has excited much attention. Some of his friends are disgusted with the freedom of the detail of his Lordship's errors, but the general truth of the picture seems to be admitted, and is indeed supported by strong internal evidence. The following passage relates to his views of religion:—"He left very little behind him. Of late he had been too much occupied by the Greeks to write, and, indeed, had turned his attention very much to action, as has been observed. *Don Juan* he certainly intended to continue; and I believe that the real reason for his holding so many conferences with Dr. Kennedy in Cephalonia was, that he might master the slang of a religious sect, in order to hit off the character with more verisimilitude.

"His religious principles were by no means fixed; habitually, like most of his class, he was an unbeliever; at times, however, he relapsed into Christianity, and, in his interviews with Dr. Kennedy, maintained the part of an Unitarian. Like all men whose imaginations are much stronger than the reasoning power—the guiding and determining faculty—he was in danger of falling into fanaticism, and some of his friends who knew him well, used to predict that he would die a Methodist—a consummation by no means impossible.

"From the same cause—the preponderance of the imagination—there might have been some ground for the fear which beset his latter moments that he should go mad. The immediate cause of this fear was, the deep impression which the fate of Swift had made upon him. He read the life of Swift during the whole of his voyage to Greece, and the

melancholy termination of the Dean's life haunted his imagination."

Ireland.

Ecclesiastical affairs in this country are evidently coming to a crisis. The Catholic Association has become more vigorous, and unites within its pale nearly the whole Catholic population, including nobility, gentry, professional men, merchants and the people, and the clergy of all ranks, from the prelate to the parish priest. The leaders of this body, knowing that money is the alms of war, have instituted a voluntary tax upon the Catholics, under the name of the *Catholic Rent*, which has been gradually increasing, and now brings in £300 per week. To this fund, the nobleman and the peasant contribute their proportions. The object of it is to employ the press in the Catholic cause, and, above all, to support weekly and daily petitions to the Legislature. Dr. Doyle, the titular Bishop of Kildare, says in a letter to the Association just published, that the Government must put down this body or grant emancipation. Mr. O'Connell is the leading speaker of the society. His speech at the opening of their present session is abundant in eloquence, if not in wisdom. He praises the King of France, the Marquis Wellesley, Mr. Cobbett and the King of England; and pours out his censures very freely on the Lord Chancellor, Mr. Goulburn, the Holy Alliance and the English press. Other speakers attack the Bible Society and the various proselyting institutions in Ireland. A motion is announced for an address to the People of England on the subject of these societies. Of late, the Catholics have made a point of attending Bible and other public meetings of the more zealous Protestants, and of pointing out mistakes and contradicting false assertions; the effect of which has been, in some instances to cause the meetings to disperse, and will probably be to check the progress of itinerant eloquence in Ireland, which even in England has become insipid, if not tiresome. Cobbett, the political Proteus, is now the avowed advocate of the Irish Catholics, and they have adopted him, by a formal resolution, as their champion. It is easy to foresee that Ireland will fill a large space in the debates of the next session of Parliament.

The late Dr. Oudney, the African Traveller.

(From the *Glasgow Courier*.)

We insert an interesting letter from Lieut. Clapperton, regarding the death of his fellow African traveller, Dr. OUDNEY, on the western frontier of Borneo, in the

interior of Northern Africa. His journals and papers, which must be extremely interesting, he has recommended to the care and revision of Mr. Barrow, of the Admiralty. The immediate cause of his death opens to our view a new and astonishing feature in the geography of interior Africa. Instead of burning sands and a country arid from heat, we learn that the cold was so severe that it froze the water skins to a solid mass. The part where this took place, if former accounts from these travellers be correct, is in about 12 deg. N. lat. It is scarcely necessary to observe, that this degree of cold can only take place in that parallel from a very great elevation, and which is a very elevated country, while it bars the progress of the Niger to the eastward and to the Nile of Egypt, must give birth to innumerable powerful streams, which will tend to swell, not decrease its stream as it flows eastward and southward. Considering this, we are at no loss to account for the mighty floods which enter the Atlantic, in the Bights of Benin and Biafra. Leo Africanus told us, that the country of Zegzeg, situated about this part of Africa, was exceedingly cold, but his narrative was treated with ridicule. Subsequent travellers gave us similar reports, but they were laughed at, and the low swamps which absorbed the Niger were placed where we find a country so elevated as in 12 deg. N. lat. to be visited by frost in December equal to any we feel in this parallel of latitude. On the summit of the Blue Mountains in Jamaica, at 18 deg. N. lat., and at an elevation of 8000 feet above the level of the sea, frost is altogether unknown. From this we may judge of the great elevation of that part of Africa where Dr. Oudney died. Before frost could be felt to such a degree, the elevation is 12 deg. N. lat. would probably exceed 14,000 feet above the level of the sea. Captain Laing ascertained that the sources of the Niger do not exceed 1500 feet above the level of the Atlantic. Its passage eastward, therefore, to the Nile, may be set down as physically impossible.

Extract of a Letter from Lieut. Clapperton to Mr. Consul Warrington, dated Kano, Feb. 2, 1824.

"The melancholy task has fallen to me to report to you the ever-to-be-lamented death of my friend Dr. Walter Oudney. We left Kuka on the 14th of December, 1823, and by easy journeys arrived at Bedkarfa, the westernmost town in the kingdom of Bornou. During his part of the journey he was recovering strength very fast; but on leaving Bedkarfa, and entering the Beder territory on the night of the 26th and morning of the 27th, we had such an intense cold that the water was frozen in the dishes,

and the water skins as hard as boards. Here the poor Doctor got a severe cold, and continued to grow weaker every day. At this time he told me, when he left Kuka he expected his disorder would allow him to perform all his country expected from him, but that now his death was near; and he requested me to deliver his papers to Lord Bathurst, and to say he wished Mr. Barrow might have the arrangement of them, if agreeable to the wishes of his Lordship.

"On the 2d of January, 1824, we arrived at the city of Katagum, where we remained till the 10th, partly to see if the Doctor, by staying a few days, would gain a little strength to pursue his journey. On leaving Katagum he rode a camel, as he was too weak to ride his horse. We proceeded on our road for ten miles that day, and then halted; and, on the following day, five miles farther, to a town called Murmur. On the morning of the 12th he ordered the camels to be loaded at day-light, and drank a cup of coffee, and I assisted him to dress. When the camels were loaded, with the assistance of his servant and me, he came out of his tent. I saw then that the hand of death was upon him, and that he had not an hour to live. I begged him to return to his tent and lie down, which he did, and I sat down beside him; he expired in about half an hour after.

"I sent immediately to the Governor of the town to acquaint him with what had happened, and to desire he would point out a spot where I might bury my friend, and also to have people to wash the body and dig the grave, which was speedily complied with. I had dead clothes made from some turbans that were intended as presents; and as we travelled as Englishmen and servants of his Majesty, I considered it my most indispensable duty to read the Service of the Dead over the grave, according to the rites of the Church of England, which happily was not objected to; but, on the contrary, I was paid a good deal of respect for so doing."

Kosciusko, the venerable Polish Patriot, who resided for some time in America, bequeathed 20,000 dollars, to be appropriated to the amelioration of the condition of the Blacks in the United States. His administrators had neglected to carry the provision into effect; but the affairs being now adjusted, the sum has been assigned to the Colonization Society, who have resolved to purchase a farm between Baltimore and Washington, with accommodations for 200 persons, at which Black and Coloured children will be received to be trained for the Society's colony. Similar establishments are anticipated in other parts of the Union.

General Synod of Ulster.

(From the *Dublin Evening Post*, Tuesday, July 13.)

The following is a summary of the proceedings of this venerable Body:

Wednesday, the 7th, was chiefly occupied in routine business, such as the appointment of Committees, receiving the Reports of the Presbyteries, &c., and various other acts of discipline. A Report was given in by the Committee appointed to superintend the formation of a Fund for the support of the Professorship of Divinity in the Belfast Academical Institution. Such measures were, in consequence, adopted, as are likely to promote that laudable object.

A Code of Discipline for the direction of the Presbyterian clergy and laity in connexion with the Synod of Ulster was now submitted. This document had been in preparation for several years, and had undergone a final revision by a numerous Committee of the Synod, which had met at Moueymore in December last. In this amended state, after due deliberation, it was finally adopted, and orders given that it should be printed, under the direction of a Committee, which was then appointed.

On the morning of Thursday, the Rev. Mr. COCHRAN, of Larne, appealed from the sentence of the Presbytery of Templepatrick, who had suspended him *sine die*. The Synod dismissed the appeal, and confirmed the sentence of the Presbytery. After a protracted discussion, it was agreed that, in future, clergymen who shall absent themselves from the Annual Meeting of the Synod, shall each pay a fine of 2*l.*, except in the case of ministers whose state of health, or advanced time of life, necessitates them to employ assistants. The assistants are also exempt, in consequence of their receiving no share of the Royal Bounty.

After some other business of minor importance, Mr. Cooke, the Moderator, left the Chair, in order to propose an overture to the Synod. After expressing his approbation of the conduct of the management of the Belfast Institution, and the great utility that must result from this Seminary, he concluded by moving an overture to the following effect:—That hereafter the Moderator, on being notified of an approaching election, should call together the Synod's fixed Committee,* and submit to them the names and qualifications of the candidates; that he should then take their advice as to the

vote he should give, and should be authorized to express to the other electors the opinion of the Committee.—The Learned and Reverend Gentleman observed, that in this way the Moderator would appear and act as was intended by the framers of the Act of Incorporation, not as a private individual, but as the *Representative of the Body*. This motion, which was seconded by the Rev. Mr. Porter, of Newtownlimavady, passed unanimously, and seemed to give the most general satisfaction.

An Address from the Faculty of the Belfast Academical Institution was then read, giving favourable details of the literary operations and progress of that Establishment during the last year. Another address was presented by the Rev. W. D. H. M'Ewen, Professor Thomson and Thomas Ekenhead, Esq., from the Joint Boards of Managers and Visitors of the Institution, detailing the proceedings of those Boards; and, in particular, referring to an application which was lately made to the British Government, in favour of that Seminary. It also stated, that Parliamentary Commissioners had been appointed to inquire into the utility, administration and resources of the Establishment. On this important subject, Mr. M'Ewen and Professor Thomson gave such farther details as seemed necessary for the more perfect information of the Synod.

The Synod then unanimously came to a resolution, which was in substance to the following effect:—"That they learned with great satisfaction, that Parliamentary Commissioners had been appointed to inquire into the state of the Belfast Academical Institution, as they hoped that such investigation might tend to establish that connexion betwixt Government and the Institution, which would be so instrumental in promoting the inestimable advantages of home education in this part of Ireland—an object which, from the experience of nine years, they have found this Seminary so eminently calculated to effect."

On Friday, a memorial from certain members of the congregation of Tullough, in Connaught, was presented to the Synod, complaining that their rights had been invaded, in the election of a minister, and that the Rev. John Hamilton had been irregularly ordained amongst them, by the Presbytery of Clogher. A long statement of the facts was read by the Clerk, and the Presbytery of Clogher heard in defence. It was decided, that the proceedings of the Presbytery have been informal and precipitate, and three members were appointed to visit the congregation, and act according to Synodical regulations.

* This Committee, which is appointed annually, consists of two ministers and an elder from each of the fourteen Presbyteries contained in the Synod.

A complaint from the congregation of Coothill was heard, and finally referred to the Presbytery of Monaghan. Several petitions were then presented from newly erected congregations, praying the Synod to take the necessary measures to procure for them a share of the Royal Bounty. The agent stated, that Bounty had been received for the congregations of Drumlough and Anaghline, which had been recommended last year.

On Saturday, an appeal was lodged against the decision of the Presbytery of Letterkenny, in the case of a young man who emigrated to America. It appeared in evidence, that after he had received a call from a congregation in the Presbytery of Huntingdon, in Pennsylvania, a letter of inquiry respecting him was sent to the Moderator of the Presbytery of Letterkenny, that he had answered it without their advice, and that their proceedings had been subsequently irregular. After a long and animated discussion, a vote of disapprobation was passed on those members of the Presbytery engaged in the transaction, and an account of the Synod's proceedings was ordered to be transmitted to the Presbyterian brethren in America.

The congregations of Brigh, Randalstown and Anaghline, were removed from the care of their respective Presbyteries, and given in charge to different Committees appointed for that purpose.

A memorial was presented from the Presbyterian Inhabitants of Tipperary, praying to be recognized as a congregation, and to have the ordinances of religion administered among them. The prayer of this memorial was unanimously granted.

Several overtures passed the House, among which there was one disapproving of the principles of Socialism, and prohibiting the ministers of the body from admitting Unitarian preachers into their pulpits; and another, contradicting the assertion, in the preface to Dr. Bruce's Sermons, that the peculiar doctrines inculcated in them are "making extensive, though silent, progress in the General Synod of Ulster."—The Synod concluded with prayer.

PARLIAMENTARY.

Belfast Academical Institution.

HOUSE OF COMMONS.

JUNE 10, 1824.

Lord ARTHUR HILL presented the following Petition from the Vice President, Managers, Visitors, and Proprietors of the Belfast Academical Institution:

"To the Honourable the Commons of the United Kingdom of Great Britain

and Ireland, in Parliament assembled, the Petition of the undersigned, Vice-President, Managers, Visitors and Proprietors of the Academical Institution, humbly sheweth,

"That the Proprietors of the Belfast Academical Institution were incorporated by an Act of Parliament passed in the year 1810.

"That they have contributed upwards of 30,000*l.* for the establishment and support of this Institution, which diffuses the advantages of a classical and scientific education over the province of Ulster; and provides for the theological education of the candidates for the Presbyterian ministry, whose congregations in that province amount to more than half a million of souls.

"That it is considered very advantageous by that body of Presbyterians (a branch of the Church of Scotland, from which country their forefathers emigrated to the province of Ulster, in the reign of James the First), that their theological students should be educated in their own country, near their families and future congregations, and under the constant inspection of their fathers in the ministry.

"That the great principles of social order, allegiance to the King, obedience to the laws, and attachment to the Constitution, have ever been inculcated by the Professors of this Institution.

"That the manifest utility of the Institution procured for it, for some time, the countenance and aid of Government, which in various respects contributed to its welfare.

"That your petitioners, while they heartily approve and admire the liberal policy which induces a Protestant Parliament to provide for the education of the Roman Catholic priesthood, in their own country, hope that they also may be allowed to lay before your Honourable House, these claims of the Presbyterians on your favourable consideration.

"That having perceived by the votes of your Honourable House, that a commission is about to issue for the purpose of inquiring into the state of education in Ireland, they humbly pray your Honourable House to employ your good offices with his Majesty, to intreat that he would be graciously pleased to instruct the Commissioners so appointed, to inquire into the utility, administration and resources of the Belfast Academical Institution, and to report their opinion concerning the same, to his Majesty. And your petitioners will ever pray.

"(Signed) Downshire, *Vice-President*; James Dromore, *Visitor*; Vane Londonderry, *Proprietor*; Lord Arthur Hill, M. P., *Visitor*; Matthew Forde, M. P.,

Visitor; Honourable J. O'Neill, M. P., *Visitor*; H. and J. Johnson, Fletcher and Co., Lewis Tate and Co., J. Barry and Co., J. Richards and Co., J. Bell, Carrick and M'Chan, J. M. French, James Blair, M. P., London, and Samuel Thompson, Mackamore Abbey, Ireland, *Proprietors*; John Barnett, and W. and H. M'Ewen, Belfast, *Managers*."

On the motion that the petition should lie on the table,

Mr. HUME supported the prayer of the petition, and trusted the attention of his Majesty's Government would be called to the subject. Should that turn out not to be the case, he hoped the Noble Lord by whom the petition had been presented to the House, would make a specific motion respecting it.

Mr. GOULBURN expressed his apprehension, that if an inquiry into private institutions, such as the one under consideration, were required of the Commissioners in question, they would be overlaid with the immensity of their business. The ultimate object of the petitioners was to obtain support from the public purse; but there were many other institutions of a similar kind both in Ireland and in England, which were equally deserving of support.

Mr. ABERCROMBIE expressed his surprise at what had fallen from the Right Honourable Gentleman. When he considered the nature of this Institution, he had been so far from thinking that the prayer of the petition would be opposed by any Member of his Majesty's Government, that he had imagined they would express the utmost thankfulness and gratitude to the petitioners for their application. Perhaps the House were not aware of the objects of the Belfast Academical Institution, and of the class of persons to whom its benefits applied. They were applied to the great body of the Protestants in that part of Ireland. The object was the education of those who were to be the instructors of the Protestants, not only as clergymen but as schoolmasters. The object was not, as those who had heard the Right Honourable Gentleman's statement might be induced to suppose, particular and individual, but general. It was a most extraordinary argument on the part of the Right Honourable Gentleman, that the objects of the Institution ought not to be promoted at the public expense, because Belfast was an opulent town, the inhabitants of which, therefore, ought to take the charge upon themselves. Ought private means to be called upon for the support of an Institution which was to educate clergymen, not for large benefices and no flocks, but for large flocks, among whom they were to reside, and to exercise the most powerful

influence? Was it not most monstrous, that when so small a sum was required for such an object, there should be the slightest disposition on the part of the Irish Government to withhold it? The Right Honourable Gentleman would represent the Institution as if it were only a private one, omitting to state that it had once received the support of Government. Why that support had been withdrawn he would not then say. The petitioners were quite ready to meet, and indeed challenged every possible inquiry into all parts of their conduct. They desired that every part of the conduct of the Institution, and of the character of every thing connected with it, should be scrutinized and canvassed with the utmost severity. If what he had heard was true, the support of Government had been withdrawn from the Institution because Government had unsuccessfully endeavoured to interfere and obtain the patronage of the Institution.

Mr. FORDE expressed his conviction, that if the proposition were acceded to, such a return would be made as would induce the House to consent to a very liberal grant. The Institution was conducted in the most excellent manner; and when the Catholics had their College at Maynooth supported by Government, for the education of Catholic clergy, it was only fair that the Presbyterians should be allowed the same privilege in their own country.

Mr. SPRING RICE said, he did not mean to enter on the defence of the Belfast Institution, as it had not been made the subject of attack; but he thought that if any public establishments were required in a country, none could be of more importance than an Institution for the education and maintenance of the Clergy. They did not require a permanent annual grant; all they wanted was such assistance as would enable them to render their own exertions available; and it was his intention, if he could obtain the concurrence of his Noble Friend (Lord Arthur Hill), to move an Amendment, which would open the whole question; for he perfectly agreed, that the Presbyterians were just as well entitled as the Catholics, to receive the assistance of Government. He should now move, as an Amendment,—“That an humble Address be presented to his Majesty, praying that he would be graciously pleased to order that the Commissioners to be appointed to inquire into the state of Education in Ireland, should take into their early consideration the condition and resources of the Belfast Academic Institution, and report their opinions on the same to the House.”

Sir JOHN NEWPORT said, the real ques-

tion which the House had to consider was, not whether a Parliamentary Grant should be made, but whether an Institution, founded for the purpose of supplying the Presbyterian Church of Ireland with Ministers of the Gospel, was or was not a fit and legitimate subject for inquiry; and if the Right Honourable Gentleman (Mr. Goulburn) should be of opinion that it was a fit subject of inquiry, he could not see how he could resist the motion which had been just made by his Honourable Friend (Mr. S. Rice).

Mr. GOULBURN said, it would seem that he had been misunderstood in what he had stated to the House. What he did say was this; not that this subject was not a fit subject for investigation, but that it would be inexpedient to divert the attention of the Commissioners from other subjects of paramount importance, and to occupy them with a question, now, for the first time, introduced to the House. He could never have supposed that the Honourable Gentleman (Mr. Rice) would, on the occasion of presenting a petition, have, without any previous notice, moved for an Address to the Crown. This was certainly neither the most ordinary nor the most convenient course; it was a course, although within the orders of the House, yet by no means conformable to its practice. He was quite sure that when the Right Hon. Baronet (Sir J. Newport) had proposed the appointment of the Commissioners, if he (Mr. Goulburn) had risen and proposed, that when they should be appointed, the first subject of their inquiry should be the Belfast Institution, the Right Honourable Baronet would have been the first to state, and he would have been supported by all his friends, that the object of such a proposition was to render nugatory the exertions of the Commissioners, and to divert their attention from the great object of their inquiry. The Honourable and Learned Gentleman (Mr. Abercrombie) had said, that the support of Government had been withdrawn from this Institution, and that the reason of it was that they wished to obtain some patronage in its management. He could only say, that whatever occurred, took place before he had any connection with the Irish Government; and if the Hon. and Learned Gentleman would inquire into the matter, he would find that the Government had proceeded upon very different grounds. He was quite aware that there was no situation in which a responsible servant of the Crown could be placed, more disagreeable to himself, more unpalatable to his friends, or which laid him more open to

the attacks of his enemies, than to refuse money when it was sought. But at the same time it was his duty to consider well whether the money was demanded on a sound principle; and he was sure the House would agree with him that it would be most inexpedient to divert the attention of the Commissioners from the more important inquiries upon which they were about to enter.

Mr. SPRING RICE said, the Right Hon. Gentleman had misunderstood him in supposing that he meant the Commissioners should enter upon this inquiry *first*: the expression used in the Address was *early*, and it contained not one word at all about a money grant.

Mr. C. HUTCHINSON said, the Right Honourable Secretary had treated the question as if he had been taken by surprise. He talked about paramount importance; but he would ask him, what subject could be more important than the education of Ireland? He could not see how the Right Honourable Gentleman could justify to himself his opposition to the motion; for the simple question was, whether the Commissioners should inquire into this Institution?

Mr. GOULBURN said, he thought the main object of the motion was a Parliamentary grant. His object was not to oppose Presbyterian education, but to avoid the interruption of the inquiries of the Commissioners.

Mr. ABERCROMBIE said, he had distinctly understood the Right Honourable Gentleman to say, that the Commissioners could not, and would not, inquire into the subject.

Sir JOHN NEWPORT said, that when he had moved for the appointment of the Commissioners, he had stated, over and over again, that they should embrace all institutions relating to education; and if he had not so expressed himself, he had fallen very short of the object he had in view.

Mr. PERL said, a charge had been made against the Government of Ireland, at the period when he was connected with it, to which he pleaded not guilty. He must disclaim altogether, on the part of the Government, any view of patronage, if by patronage were meant any desire to have the nomination of the professors or ministers. It was about nine or ten years since the transaction had occurred which had been alluded to, and not expecting this discussion this evening, he had not refreshed his memory with the circumstances. Formerly the Presbyterian clergy of the North of Ireland received their education and obtained degrees in the Scottish Universities; the practical result of which system had been.

to provide for the North of Ireland as respectable a body of clergymen as ever existed. He considered that it was a great disadvantage to form a college in an extensive manufacturing town; and judging not merely from the result, but forming an opinion *a priori*, he thought that great benefit must arise from a communication between the different parts of the United Kingdom: it encouraged kindly feelings, dispelled prejudices, and promoted those sentiments which he was sure the House would be desirous to cherish. He had very great doubt as to the propriety of interfering with the established system of education, and he must avow that there was much in the proceedings of this Institution which he disapproved. What he had said to them was this—If Government consented to grant the vote, they would then become responsible for their proceedings. All the Government required was some check over their proceedings, and that check to be composed of two persons of the highest rank in the North of Ireland, who should take a part in their deliberations; but they disclaimed all intention of interference with the nomination of their professors. He therefore hoped the Hon. Gentleman opposite (Mr. Rice) would be satisfied with a promise of inquiry at a future period. When the more pressing matters should have been gone through, then it would be very easy to give instructions to the Commissioners to inquire into this Institution.

Mr. SPRING RICE observed, that provided the great object of inquiry was obtained, it was of little importance whether it was effected by the interposition of Parliament, or by the orders of the Crown. As there was now an understanding relative to that point, he should move that the Amendment should be withdrawn.

Mr. BROUGHAM was disposed to believe that the Irish Government had no view, by any interference on its part, to possess itself of the patronage of the Institution; but he did think that the tendency of that proposition was eventually to obtain an absolute controul over the Establishment.

Mr. Secretary PERL said, that when a Veto, over the appointment of the Professors, was offered, he declined it as a most invidious exercise. He well recollected, indeed, the discussion had brought it to his recollection, that in the letter alluded to, he disclaimed any in-

—ce in the appointment of the
a.—The Petition was ordered to

LITERARY.

The Milton Manuscript.—This anxiously-expected work is announced in 4to. for the beginning of the ensuing year. It is printing at the Cambridge University press, under the care of Mr. Sumner, librarian and historiographer to his Majesty. The Latin title is as follows; "Joannis Miltoni Angli de Doctrina Christiana Libri duo posthumi, nunc primum typis mandati." With the original will be published a translation by Mr. Sumner, entitled "A Treatise on Christian Doctrine, by John Milton."

Mr. Hone and the Quarterly Review.—It may be known to our readers that Mr. Hone some time ago published a book called *The Apocryphal Gospels*. For this he was charged with ignorance, fraud and implety, by a *Quarterly Reviewer*. He put out a reply under the title of "*Aspersions Answered*," in which he ingenuously confessed some errors, but convicted the *Reviewer* of other errors. The anonymous antagonist has returned to the charge, with an acknowledgment of some of his own blunders and new abuse of Mr. Hone. The latter gentleman has published a rejoinder, in a sixpenny pamphlet, under the title of "*An Article for the Quarterly Review*," in which he shews great ability and spirit, and has convicted the *Reviewer* of such dishonest artifices as must disgust even the proprietors of the *Quarterly*, now, at least, that they are exposed to the public.

We see with pleasure an advertisement of the whole Works and Correspondence of Sir Thomas Browne, Knt., M.D., of Norwich, under the care of S. Wilkin, F.L.S., and Member of the Wernerian Society of Edinburgh. With the Works will be given the Critical and Explanatory Notes and Observations of Sir Kenneth Digby, Dean Wren, Lefebvre, Keck, Mohlenius and others; and also the Life of Browne, by Johnson, with copious and interesting additions. The Editor promises that some of the works shall be collated with original MSS.

NOTICES.

We are requested to give notice, that a *New Unitarian Chapel* will be opened in YORK STREET, ST. JAMES'S SQUARE, for divine service, in the month of December next. Full particulars hereafter.

The Rev. S. ALLARD, B. A., has accepted an invitation to become the minister of the Unitarian congregation at the Great Meeting, Hinckley.

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

Novum Testamentum Græce. Cura Leusdenii et Griesbachii. 18mo., uniform with the Regent's Classics. 7s.

Acta Apostolorum Variorum Annotationibus instructa integris et selectis. Edidit Hastings Robinson, A. M., Collegii Divi Johannis apud Cantabrigienses Socius.

Polybii Megalipolitani Historiarum, quidquid superest, recensuit, digessit, emendatione, interpretatione, varietate Lectionis, Indicibus illustravit Joannes Schweighæuser, Argentoratensis. Editio Nova.—Lexicon Polybicum ab it. et Merico Causaubone olim admbratum, inde ab Jo. Aug. Ernesti elaboratum, nunc ab J. Schweighæusero passim emendatum plurimisque partibus auctum. In 5 Vols. 8vo. 4l.

Herodotus, literally translated into English from the Greek Text of Schweighæuser. Illustrated with copious Notes, &c., from Larcher, Gibbon, &c. To which will be added, A Summary of the Chronology of Herodotus. By a Graduate of the University of Oxford. 2 Vols. 8vo. 24s.

Lexicon Thucydideum; a Dictionary in Greek and English of the Words and Phrases and Principal Idioms contained in the History of the Peloponnesian War of Thucydides. 8vo. 10s. 6d.

The Natural History of the Bible: or, a Description of all the Quadrupeds, Birds, Fishes, Reptiles and Insects, &c. &c., mentioned in the Sacred Scriptures. Collected from the Best Authorities, and alphabetically arranged. By Thaddeus Mason Harris, D. D., of Dorchester, Massachusetts. 8vo. 10s. 6d.

A Paraphrase on the Book of Ecclesiastes, first published in the Year 1768, and intitled "Choeleth, or the Royal Preacher, a Poem. With Notes." To which are added, Supplémentary Notes, &c. By Nathaniel Higgins. 5s.

Etymological Researches, wherein numerous Languages, apparently discordant, have their Affinity traced, and their Resemblance so manifested, as to lead to the Conclusion that all Languages are radically one. By Joseph Townsend, M. A., Rector of Pewsey, Wilts. 4to. 1l. 1s.

Introductory Key to the Greek Language: consisting of an Elementary Greek Grammar, an Interlineary Translation of the Gospel of Luke, &c. 8vo.

An Introduction to English Botany, upon a new Method, intended to open

the Linnæan System and Language, and call attention to such of our native Plants as are most easily obtained. By the Rev. J. M. Butt, M. A., Vicar of East Barston, Berks. 5s.

Historical Essay on the Rise, Progress and probable Results of the British Dominion in India. By John Baptist Say, Author of "Letters to Mr. Malthus," &c. 8vo. 2s.

Greece in 1823 and 1824, being a Series of Letters and other Documents on the Greek Revolution. Written during a Visit to that Country, by the Hon. Col. Leicester Stanhope. 8vo. (Several Fac Similes.) 13s.

Parables; by Dr. F. A. Krummacher: translated from the German by F. Schoberl. 12mo. 6s. half-bound.

An Attempt to ascertain the Age of the Church of Mickleham, in Surrey, with Remarks on the Architecture of that Building, accompanied by Plates illustrative of its Restoration. By P. F. Robinson, Architect. Royal 4to. 1l. 5s. Imp. 4to. 2l. 2s.

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CORRESPONDENCE.

Communications have been received from Drs. J. Jones and J. P. Smith; from Mr. I. Worsley; and from Te Tace; W. W.; Cicest; J. M.; D.; R.; and Bereus.

We agree with the "Unitarian" that ridicule is a dangerous weapon; but he must admit that it was successfully and usefully employed against *idolatry* not only by the Protestant Reformers, but also by the Jewish prophets. If theologians will persist, as much against scripture as reason, in making religion ludicrous, on whom but themselves can the blame fall?—The whole is matter of taste, and we so far coincide with the "Unitarian" as to prefer argument to wit.

The Editor has received Five Pounds from the Bridport Fellowship Fund for the Chapel at Todmorden, Lancashire; and will thank the Treasurer of that Chapel to inform him by letter (post paid) directed to the publishers', in what way the sum can be remitted. At the same time, it might be advantageous to the interests of the Chapel, if such information were communicated in the letter, as could be laid before the public, relative to the financial state, present condition and future prospects of the Society.

The Advertisement of Subscriptions to *Welburn Chapel*, near York, (amounting to £198,) came too late for the present month, but shall be inserted the next.

Monthly Repository.

No. CCXXVII.]

NOVEMBER, 1824.

[Vol. XIX.]

History of the Irish Presbyterians.

[As the attention of the country is more drawn towards Ireland, the history and present state of the Presbyterians in that country becomes an object of inquiry. Their numerical strength, (half a million of people,) their singular ecclesiastical constitution, a secondary endowed church-establishment, and their general tendency towards a free and charitable spirit in matters of religion, render them peculiarly interesting to the readers of the *Monthly Repository*. There are two publications from which we are able to take an outline of their history, and it is singular that both of these are proofs of the revival of religious zeal amongst our Irish brethren. One is a new edition of Towgood's "Dissent from the Church of England," printed at Newry, in 1816: "to which is added a Large Appendix, illustrative of the History, Principles and Present State of the Presbyterian Church, particularly that of Ireland." [To our copy of the "Dissent" is attached "An Essay on Church Consecration," by James Crombie, D. D., one of the ministers of the first Congregation of Presbyterians in Belfast, printed at the same press, in the same year; a sensible pamphlet, well worthy of being reprinted in England.] The other is a new edition of Palmer's "Nonconformists' Catechism," with an additional chapter, containing "A Brief History of the Irish Presbyterians," in question and answer, by a Presbyterian clergyman of Carrickfergus, who entertains the design of writing a complete history of his body, and who, if we may judge from this specimen, is fully qualified for the work, which is a desideratum in ecclesiastical literature. In the following sketch, every thing is borrowed from these two works. The Appendix to the *Dissent* is the basis of the article; the paragraphs within brackets are from the addition to the Catechism. The history will be completed in this and the following Number. We call the attention particularly of our Irish

readers to this attempt to familiarize to the English public a people little known to them, and solicit their assistance in correcting, explaining, or extending the memoir. Ed.]

GEORGE BROWN, whom Henry VIII. had created archbishop of Dublin, was the first person who publicly attempted to reform the religion of Ireland. During the reigns of Henry and Edward, he made considerable progress in abolishing the Popish superstitions. Queen Mary had meditated great severities against the Irish Protestants; but dying before her designs were carried into execution, the accession of Elizabeth saved them from the intended persecution.*

[As yet, no distinction of Protestants was known in Ireland. One instance will suffice to shew this to be the fact. The second Provost of Trinity College, Dublin, was Walter Travers, a Presbyterian minister, ordained at Antwerp, and admitted to the Provostship in 1592, though maintaining his Presbyterian principles. To this it may be added, that the two persons, who, after public examination, first obtained the situation of Fellows in this College, were also Presbyterians. These were Mr. James Fullarton and Mr. James Hamilton; the latter being tutor to the celebrated Usher, and afterwards ennobled by the title of Lord Clandeboy.]

When James I. came to the throne of England, the British and Protestant interests were extremely low in Ireland. The government had, at an early period, encouraged many English families to remove into that country, to assist in keeping the native inhabitants in subjection; but a considerable number of the settlers having returned home, to assist in the contest between the houses of York and Lancaster, the Irish, who were extremely impatient of the English yoke, soon manifested a high degree of im-

* Mosh, Eccles. Hist. Vol. III. p. 263.

subordination. They regarded their governors with still stronger aversion, when Henry VIII. abjured the supremacy of the Pope; for they now apprehended that even their religion was brought into danger. In Elizabeth's reign, their hereditary antipathy acquired additional strength, and the progress of the Protestant religion was greatly retarded by an Act continued from the former reign, entitled, "An Act against bringing in of Scots, retaining of them, and marrying with them." The country, distracted by continual insurrections of the native Irish against the English, displayed a dreadful scene of anarchy and confusion.

James, finding that the laws could not be carried into execution without the aid of a military force, endeavoured to make a favourable impression on the people of Ireland by lenient measures. He therefore restored to some of the most considerable Irish rebels their former possessions. But this step was not followed by any salutary consequences. Many projects were proposed for settling the kingdom; and at length the Parliament resolved to repeal the Act against the bringing in of the Scots: and though many Scotch families, anticipating a change of measures in their favour, had previously removed into Ireland, the plantation of Ulster is properly dated from the time of that repeal; for soon after, many thousands of Presbyterians, together with their ministers, came over and settled in Ulster. Three English ministers, Mr. John Ridges, of Antrim, Mr. Henry Calvert, and Mr. Hubbard, of Carrickfergus, who had been a pupil of the great Cartwright, came over to reside in Ulster at this time; the two former under the patronage of the Clotworthy family, (afterwards Massereene,) and the latter under that of Lord Chichester, then Lord Deputy of Ireland. The first Presbyterian minister who arrived from Scotland was Mr. Edward Bryce, who settled in Broad-island, anno 1611.* After him, Mr. Robert Cunningham was settled in Holywood; Mr. Robert Blair in Bangor; Mr.

James Hamilton, nephew of Lord Claneboy, in Ballywalter, and Mr. John Livingstone in Killinsky. Soon after, Mr. Josias Welsh, grandson of Knox, the Reformer, became minister of Templepatrick, and Mr. George Dunbar, of Larne.

The good understanding which subsisted at this time between the two parties of Protestants in Ireland, the Episcopalians and the Presbyterians, tended to facilitate the settlement and plantation of Ulster.* The following is a remarkable instance. When Mr. Robert Blair, who scrupled at episcopal ordination, was presented to the parish of Bangor by Hamilton, Lord Claneboy, Echlin, Bishop of Down, proposed that the Presbyterian ministers should join with him in the ordination, (Mr. Blair acknowledging the bishop to be a presbyter, and as such to have power of ordination, in conjunction with other presbyters,) and that any expressions to which Mr. Blair should object, in the established form of ordination, should be exchanged for such as he might recommend.—Thus was Mr. Blair publicly ordained in the church of Bangor.† The Bishop of Raphoe granted the same indulgence to Mr. John Livingstone; and the same form was used in the ordination of all the Scotch ministers who settled in Ireland from that time till the year 1642.

The Presbyterian ministers at this

* It has been observed, that the principles inculcated by the Culdees, for several centuries, probably tended to produce in the inhabitants of Scotland that strong predilection for Presbyterianism which they have always evinced. See *Edinb. Encyclop.* article *Culdees*. It is not unlikely, that the existence of the same religious order in Ireland, so late as the time of Usher, was, in some respects, favourable to the settlement of the Presbyterians in that country.

† Mr. Blair was born at Irvine in Scotland. He was ordained minister of Bangor, in his 29th year; and had under his care 1200 persons of age, besides others. Lord Claneboy was son of a Scotch Presbyterian minister, who had been a Fellow of Dublin College, and said to have been tutor to the great Usher.—Lord Chichester had been a pupil of Cartwright, and was a man of fine talents. The Clotworthy family was of the Presbyterian persuasion.

* This is the date ordinarily assigned, but a stone in the old church or meeting-house has it 1613. Mr. B. probably came over in 1611.

time possessed the churches and the tithes, though they did not use the liturgy, nor otherwise conform to the usage of the episcopal church. They were, however, comprehended within the Church of Ireland; for they frequently met and consulted with the Bishop concerning the common interests of religion, and some of them were members of the Convocation, in the year 1634.*

They held monthly meetings at Antrim, in which, with much solemnity and devotion, they consulted together on the best methods of serving the cause of the Reformation. They had also quarterly communions, which greatly contributed to the increase of piety. Their labours were eminently useful in civilizing a rude people and promoting general tranquillity; inasmuch that their entire conduct commanded the approbation of all the moderate Episcopalians, particularly of Primate Usher, with whom Mr. Blair was intimately acquainted, and who vouchsafed to him and his brethren his warmest tribute of applause.

Many of the ministers were held in high estimation by men of the first consequence in the province of Ulster. Their ministry was much respected, and was attended even by some of those who did not scruple to conform to the Established Church. This was remarkably instanced in the case of Mr. Blair, who, at the desire of the Bishop of Down, preached on Easter-Sunday, before the judges of assize. In the evening of that day, he was sent for by one of the judges, that he might converse with him on the subject of the sermon which he had preached; on which occasion, his Lordship testified the highest regard for Mr. Blair and his brethren, and the ministry in which they were engaged.†

The Protestant religion being now pretty well established in Ireland, it was thought expedient to draw up articles of the common faith, after the manner of other churches. Accordingly, some moved in Convocation, that the articles of the English Church should be adopted; but this was opposed, as unsuitable to the dignity of an independent national establishment,

and therefore it was agreed to, that a new confession should be prepared. The articles contained in it are in a great measure the same as those which the Puritans requested in the Hampton-court Conference.*

The plantation of Ulster was considerably forwarded by the harsh treatment which the Presbyterians both of England and Scotland experienced at this time. For as the public safety and interest required a union of counsels among the Protestants of Ireland, many of the Scotch and English Non-conformists escaped into that country, where they were secure from the persecution which awaited them at home.

The good effects resulting from the settlement of Presbyterians in Ulster, were afterwards so sensibly felt by

* "For 1st, (as Mr. Neal observes,) the nine articles of Lambeth are incorporated into this confession. 2dly, The morality of the Lord's Day is strongly asserted, and the spending it wholly in religious exercises is required. [Art. 56.] 3dly, The observation of Lent is declared not to be a religious fast, but grounded merely on political considerations, for provision of things tending to the better preservation of the commonwealth. [Art. 50.] 4thly, All clergymen are said to be lawfully called and sent, who are chosen and called to this work by men who have public authority given them in the church, to call and send ministers into the Lord's vineyard; [Art. 71:] which is an acknowledgment of the validity of the ordinations of those churches that have no bishops. 5thly, The power of the keys is said to be only declarative. [Art. 74.] 6thly, The Pope is declared to be Antichrist, or that Man of sin, whom the Lord shall consume with the spirit of his mouth, and abolish with the brightness of his coming. [Art. 80.] 7thly, The consecration of archbishops, &c. is not so much as mentioned; as if done on purpose, (says Mr. Collyer,) to avoid maintaining the distinction between that order and that of priests. Lastly, no power is ascribed to the church in making canons, or censuring those who either carelessly or wilfully infringe the same. Upon the whole, these articles seem to be contrived to compromise the difference between the Church and the Puritans; and they had that effect till the year 1634, when, by the influence of Archbishop Laud and of the Earl of Strafford, these articles were set aside, and those of the Church of England received in their room." Neal's Hist. Pur. Vol. II. p. 95.

* Presb. Loy. p. 162. Neal's Hist. Pur. Vol. II. p. 94.

† Presb. Loy. p. 164.

the government, that in the 10th of Charles I. an Act was passed in the Irish Parliament for the naturalization of all those of the Scottish nation who were born before King James's accession to the crown of England and Ireland: the object of which was—to improve the condition of some Scots who had come over before, and who were liable to various inconveniences for want of being naturalized, and to encourage more of the Scots to come over and settle in the country. In that Act, their great usefulness in improving the state of the kingdom is set forth in these remarkable words—"It being a great discouragement and disheartening unto many of your said subjects of Scotland, that otherwise would have planted themselves here, for the farther civilizing, strengthening and securing this your Highness's said realm, against rebels at home, and all foreign invasion."

During the reign of Charles I., very considerable encouragement was given to the Papists both in England and Ireland, by the King and his Court, notwithstanding the strong remonstrances of Parliament; and they were, in many instances, promoted to situations of trust and power. "They had," says Lord Clarendon, "for many years, enjoyed a great calm, being on the matter absolved from the severest parts of the law, and dispensed with for the gentlest." In fact, the hierarchy discovered a manifest tendency to Popery; and the faith and worship of the national church did not differ widely from those of the Church of Rome.*

[This union subsisted among the Northern Protestants till the year 1633, when Wentworth, Earl of Strafford, by the agency of Laud, was made Lord Deputy of Ireland. He behaved

towards the Presbyterians in the most tyrannical and unjustifiable manner: pursuing a course similar to that of his patron in England. He caused Echlin, Bishop of Down and Connor, who had formerly joined in ordaining many of the Presbyterian ministers, and lived in habits of intimacy with them, to depose four* of them for not conforming to the ceremonies of the Episcopal Church, though there was not at that time a single canon to authorize such violent proceedings.]

In 1633, Laud determined that the Thirty-nine Articles should be adopted by the Church of Ireland: and, accordingly, a canon was passed in Convocation, with but one dissenting voice, approving of the Articles of the Church of England, and denouncing excommunication against all those who should affirm that they contain any thing superstitious or erroneous.†

[The spirit of persecution being once raised was not easily laid. The ministers were driven from their flocks, denounced as outlaws, obliged to skulk in privacy through the province. Even the schoolmasters who were suspected of being Presbyterians, were required to subscribe, though there was then no warrant for it in the canons: and while the conscientious Protestants were thus persecuted, the Papists were connived at in their masses, nunneries and schools, and suffered little or no molestation. In the diocese of Down and Connor, Leslie, made bishop in October 1635, on the 12th of August following, deposed five more Presbyterian ministers, ‡ ex-

* [These were, Blair, minister of Bangor, Livingston, of Killinichy, Dunbar, of Larne, and Welsh, of Templepatrick. They were shortly after restored, but it was only for half a year, when Wentworth again relapsed into his former severities, and they were once more deposed. The three former fled to Scotland for a time; but Welsh, who was grandson to Knox, the Scottish Reformer, died shortly after, in 1634.]

† Neal's Hist. Pur. Vol. II. p. 219.

‡ [These were, Brice, of Broad Island, the first Presbyterian minister that came to Ireland; Ridge, of Antrim; Colvert, of Oldstone; Cunningham, of Hollywood; and Hamilton, of Ballywalter, nephew to Lord Clandeboye. The former died in his charge in 1636—the others fled to Scotland.]

* Neal's Hist. Pur. Vol. II. pp. 146, 209, 246. Hume's Hist. Eng. Vol. VI. p. 225.

"If we would but open our eyes, we should see that we are beholden to the Dissenters for the continuance of a great part of our theological principles; for if the High Churchmen had no checks, they would have brought in Popery before this time, by their overvaluing pomp and ceremony in divine worship. So that if there had been no Dissenters, the Church of England had been long since ruined."—*Dr. Edward's Preacher*, Vol. II. p. 133.

posed them to many privations, and at last forced them to abandon the kingdom. Many of the ministers returned to Scotland—some remained in privacy in the country, and a few prepared to transport themselves to North America, which at that time was an asylum for all persecuted Protestants. Three of them* prepared a vessel at Belfast, and, with about 140 persons, embarked for New England in September 1636; but they encountered such tempestuous weather off Newfoundland, that they were driven back to Carrickfergus Lough; whence they afterwards succeeded in reaching Scotland in safety.]

About this time, an oath, commonly called the Black Oath, was imposed in Ireland, without any parliamentary authority and sanction, on all persons of the Scottish nation of the age of sixteen years and upwards, under heavy penalties.† The Presbyterians refused to take this oath, both because it was imposed in an illegal manner, and because it tended to the destruction of liberty and property; and for so doing, multitudes of sincere Protestants were miserably persecuted and driven into banishment. These violent and unjust proceedings greatly contributed to depress the Protestants, and to strengthen the Roman Catholic party in Ireland.

The countenance and encouragement which the Papists received from Charles and his ministers, was one of the causes to which may be attributed the bloody massacre of 1641. Vast multitudes of Protestants perished in the insurrection of that year; but as many Presbyterian ministers had been driven out of the kingdom by Wentworth's persecution and the Black Oath, a remnant was providentially saved, and reserved for farther usefulness. These returned, and were joy-

fully received by their flocks, after the storm of persecution had subsided.

On the breaking out of the Irish rebellion, the Lords Justices importunately applied to England for a supply of men, money and arms; and as the Scots could be more readily transported into the North of Ireland, the government agreed that 10,000 Scotch soldiers should be sent over, to oppose the insurgents. Owing to a difference of counsels between the King and the Parliament, the first division of these troops did not arrive until April 1642. The several regiments were accompanied by their ministers, who united with those that remained in the kingdom, and founded a Presbytery, which met at Carrickfergus, July 10th, 1642, [and planted ministers in various parts of the adjacent country, who, as their predecessors had done, enjoyed the tithes and churches of their respective parishes.]

[The gentry now felt that the re-establishment of the Protestant religion depended principally upon the ministers, while the power of the Scots, at this conjuncture, in Ulster, still farther promoted their views. Lord Viscount Montgomery, of Airds, Lord Clandeboy, Sir John Clotworthy and others, wrote to the Presbytery that they would "join them in discipline," and support their cause.]

The former nobleman afterwards accepted of a commission under the Marquis of Ormond, who had projected a union of the King's forces with the Irish insurgents, and thereby incurred the strong displeasure of the Presbytery.

[One of the first acts of the Presbytery in July 1642, was to forward a memorial to the General Assembly of Scotland, for a mission of ministers to supply the destitute remnant of Presbyterians in the kingdom. They again petitioned the same body with a similar view, in August 1643, and May 1645, and were gradually furnished with preachers, who disseminated extensively the principles of the Protestant faith. The government of the kingdom at this period was in the hands of the Marquis of Ormond, a staunch friend to Charles I., who was now at war with his Parliament in England, and whose authority was but low in Ulster, where that of the Parliament was principally respected. The

* [These were, Blair, Livingston and McClelland; the vessel was called the Sea-Wing, and was about 150 tons burthen.]

† The oath obliged them to swear as follows:—"I will not bear arms, or do any rebellious or hostile act, against any of the king's royal commands, but submit myself in all due obedience thereunto. And I will not enter into any covenant or bond of mutual defence or assistance against any person whatsoever, by force, without his Majesty's sovereign and regal authority."

Solemn League and Covenant was taken in Ireland by almost all the Protestants in Ulster, in the beginning of 1644. The dates of its being taken in two places are preserved; viz. at Carrickfergus on the 4th, and at Hollywood on the 8th of April, 1644. The Covenant was not hostile to the King's authority; it was principally directed against prelacy, and intended to promote a union among Protestants, upon Presbyterian principles. The Presbyterians in Ireland appear, at first, to have agreed with the Parliament in their early and intrepid resistance of the tyrannical encroachments of the King; but when they found that the total overthrow of the royal authority was intended, they took part with the King, and continued ever afterwards steadfast to his cause.]

Ormond had made various attempts to effect a coalition with the Irish, and at length concluded a peace with them in 1648, highly favourable to the Popish interest. His design was, to transport into England a considerable body of Irish troops, to aid the King in his contest with the Parliament, as had been done in 1643, during the cessation.

The Presbytery, observing the dangers to which civil and religious liberty was thus exposed, drew up a declaration, at Bangor, with a view of preventing the evil consequences that were likely to result from the rash measures now adopted. After representing the evil tendency of the peace and commission, they beseech their people to avoid all connexion with such a cause, and charge those especially who had renewed the covenant, not to serve in the army under the present command.

In Ireland, the Presbytery, assembled at Belfast, February 16th, 1648, framed a paper entitled, "A necessary Representation of the present Evils and imminent Dangers to Religion, Laws and Liberties, arising from the late and present Practices of the Sectarian Party in England and their Abettors," to be read from the pulpits of their several members. In this document, they strongly express their abhorrence of the violent proceedings of the sectaries, in imprisoning many Members of Parliament, seizing the person of the King, carrying him

from place to place, trying him and finally putting him to death—"An act, say they, so horrible, as no history, divine or human, ever had a precedent of the like." "These practices of the sectaries and their abettors, they declare, directly overturn the laws and liberties of the kingdom, root out all lawful and supreme magistracy, and introduce a fearful confusion and lawless anarchy."

Their zeal prompted them even to write to Sir Charles Coote, then at Londonderry, and to Colonel Monk at Dundalk, to dissuade them from complying with the measures of those who then held the reins of government. Both applications however were unsuccessful.

[They refused to join with Ormond, when he had united with the Irish insurgents in his measures for upholding the Royal cause, because they condemned the peace he had made with the Irish, so strongly favouring the re-establishment of Popery; they saw and dreaded the danger that would accrue to the Protestant religion, from again trusting the Roman Catholics with military power; and when Montgomery, Lord of Airds, deserted their cause and joined with Ormond and his confederates, they reprehended him, in their printed declaration of June 29, 1649, as a traitor to the cause of God. In opposition to Montgomery's justification of his proceedings, they drew up at their meeting in Bangor, on July 7th, a counter-declaration,* setting forth the evils resulting from a union with the Roman Catholics; the necessity of adhering to the Covenant, and of its being taken by the King for the security of the Protestant religion.]

When the *Rump* party, upon acquiring greater strength, found that the Presbytery were not to be seduced from their loyal principles by methods of persuasion, they determined to accomplish their purpose by measures of coercion and intimidation. Accordingly, Colonel Venables, who

* [This "Bangor Declaration" made such an impression in the province, and was so directly opposed to the Commonwealth party, that the celebrated Milton thought it his duty to reply to it, which he did in a very harsh and scurrilous manner.]

commanded in the northern district, summoned the ministers to appear before him, to answer for their conduct, in preaching, praying and practising against the Commonwealth of England, and in favour of the royal family. Upon this, some of the Presbytery fled, some absconded and others were taken prisoners. Venables sent them a proposal to this effect:—that if they would give under their hands, that they would not, in their sermons, prayers or conferences, meddle with state matters, any farther than was allowed by the English Government, they might return in peace to their several charges—or, declining to do this, if they would engage to remove to Scotland in ten days, they should be freely allowed to do so, without being subjected to any farther inconvenience.

Four ministers, Mr. John Drysdall, of Portaferry, Mr. Bautie, Mr. Main, and Mr. Alexander, having at that time been brought prisoners to Colonel Venables, defended their principles and conduct with the most consummate ability and address.*

In 1651, diligent search being made after them, some fled and others were taken prisoners, confined in Carrickfergus, and shortly after sent off to Scotland, where they officiated for three years. About seven remained in Ireland, viz. Thomas Peebles, minister of Kirkdonald, James Gordon, of Comber, Gilbert Ramsay, of Bangor, Anthony Kennedy, of Templepatrick, Robert Cunningham, of Broadisland, and Patrick Adair, of Cairncastle. Under great difficulties they continued to exercise the ministerial functions through the succeeding year 1652.

The universal refusal by the ministers of the oath called the *Engagement*, which required them to be faithful to the Commonwealth of England, without king and house of lords, is an uncontrovertible proof of their inflexible integrity. For they were urged to take it, by promises, importunities and threats, and were reviled for refusing to comply.

The Commissioners having desired a meeting and conference with the Presbytery in Belfast, October 21st, 1652, a long debate took place, but

the ministers would not in the least recede from their principle, of refusing to recognize the present government as lawful, and to bind themselves by any oath or subscription to it. Some weeks afterwards, the Commissioners proposed sending some of them to Dublin, to appear before General Fleetwood and the council of officers, in order to explain their conduct. The Presbytery deputed Mr. Patrick Adair and Mr. Archibald Ferguson, and instructed them to adhere with resolution to the principles maintained before the Commissioners. These gentlemen replied to all the questions put to them with great firmness and integrity; and in a few days were dismissed, the court not having thought proper to adopt any resolutions respecting them.

The Commissioners not having been able to make any impression on the ministers and people, and finding that they constantly opposed their measures, determined on transporting them to the south of the kingdom. Accordingly in the year 1653, having summoned the ministers to appear at Carrickfergus, and to bring with them the greatest and best part of their parishioners, that they might either take the engagement, or assign sufficient reasons for refusing it, the design was suddenly abandoned, even while a ship was lying in the bay, ready to receive the ministers on board, in consequence of the arrival of intelligence from England, that Cromwell had raised the Parliament, dissolved the Commonwealth, and assumed the title of Lord Protector. There being now, therefore, no Commonwealth to which to swear fidelity, the ministers and people were dismissed.*

The ministers opposed Cromwell as warmly as they had the Commonwealth. Henry Cromwell, the Lord Lieutenant, being much incensed at their conduct, wrote threatening letters to them, and summoned two of their number, Mr. Hart and Mr. Greg, to appear before him, and answer for their neglect of the fasts and thanksgivings appointed by government. Having pleaded "that their consciences did not allow them to comply with any power that was against the constitution and lawful magistracy of

* Loy. Presb. p. 289.

* Presb. Loy. p. 300.

the kingdom," the Viceroy charged them with ingratitude, because each of the ministers was in the receipt of £100 a-year from the government. But this salary they did not consider as a gift, which laid them under any obligations to acknowledge the government, but as matter of right; for the usurpers had deprived them of the tithes, and had given them in stead £100 each per annum, which was a very inadequate compensation for the loss which they had sustained. But though they held their livings by this precarious tenure, they persisted in their loyal declarations and resolutions, and publicly prayed for the restoration of the King, even while exposed to great danger from the army of the Protector. At the Restoration, although they had been so well affected towards the King, they were not reinstated in the possession of their benefices, which were intercepted by the episcopal clergy.

[Charles II., for whom they suffered so much, treated them with the same ingratitude he did the Presbyterians in England and Scotland. Their livings were intercepted by the episcopal clergy; they were ejected from their churches by the Act of Uniformity in 1662, and treated with much unmerited and severe persecution, by the reigning powers. When the Act of Uniformity was passed, out of 64 ministers then in Ulster, only four appear to have conformed; * the remainder preferring the approbation of their conscience to the favour of the Court.]

In 1662, several Presbyterian ministers in Ireland were brought into trouble by the conspiracy of Major Blood, a desperate adventurer from England, who laid a plan to surprise the castle of Dublin, and seize on the person of the Duke of Ormond, the Lord Lieutenant. Blood, and his brother-in-law, Lecky, who was partner with him in the conspiracy, being Dissenters, the enemies of the Presbyterians improved this circumstance against them; and, in particular, caused suspicion to fall on three ministers, Mr. Adair, Mr. Stuart, and Mr. Semple, who happened to be in Dublin shortly before the plot was

discovered, having been sent thither to wait on the Lord Lieutenant with an address from their brethren in the North. Those ministers were brought up to Dublin; but after a very severe and critical examination, no ground of accusation could be found against them. Some other persons were also examined; but every new circumstance which came to light, served only the more strongly to establish their innocence. The matter issued in a manner entirely creditable to the loyalty and honour of both the clergy and laity of the Presbyterian body. The Duke, however, at the instigation of their adversaries, had caused many of the ministers to be imprisoned, merely on suspicion. Seven of them, namely, Mr. Greg, Mr. Drysdale, Mr. Stuart, Mr. Alexander Hutcheson, Mr. Richardson, Mr. Ramsay, and Mr. Gordon, were imprisoned in Carlingford, where they received very harsh treatment. He at the same time disarmed all the Scots resident in the country.*

Sir Arthur Forbes, (afterwards Earl of Granard,) having been in London in 1672, had some conversation with the King concerning the Presbyterian ministers and people of the North of Ireland. The King inquired of Sir Arthur concerning the ministers' conduct and manner of life, stating that he had always been informed that they were loyal subjects, and that though they had suffered on that account, they were men of peaceable behaviour. Sir Arthur having confirmed this account, and added that they and their people were by no means in affluent circumstances, the King, "of his own mere motion," granted them £600 per annum out of the revenue of Ireland, (a sum which he had designed for a charitable use,) to be paid to Sir Arthur quarterly, for secret service.†

Sir Arthur, on coming to Ireland, wrote for four ministers to come to him to Dublin, that he might settle with them concerning the distribution of the money. The four ministers

* Loy. Presb. pp. 378, &c.

† The King had intended to appropriate £1200 to the use of the ministers; supposing that so much remained undisposed of in the settlement of the revenue of Ireland; but upon inquiry it was found, that there was only the half of that sum.

* [See Woodrow's History, Appendix, No. 5.]

were, Patrick Adair, William Semple, Alexander Hutcheson, and Archibald Hamilton. Having consulted apart, they gave it as their opinion, that each minister who was in the country in the year 1660, should have an equal proportion; and that the widows and orphans of those who were removed by death, might share of the King's bounty: with which plan Sir Arthur being pleased, ordered immediate payment for the first quarter.

Towards the end of Charles's reign, however, the Court having revived its persecution of the Dissenters, the bounty was withdrawn.

[To be continued.]

SIR, Nov. 1, 1824.

HAVING in my last (pp. 531—533) alluded to a grammatical canon which has been applied to prove the divinity of Christ, I will now, with your leave, state the canon, as given in the Classical Journal, No. XVI., and make an observation or two upon it. "When two or more attributives joined by a copulative or copulatives are assumed of the same person or thing, before the first attributive the article is inserted, before the remaining ones it is omitted." That this canon holds true in general I have no doubt. But it is manifest that it is applicable only when the noun which has the article *can be* an attributive of the subject which is to follow. And it is worthy of observation, that the epistolary writers of the New Testament do not commonly use the article with an attributive standing before the name of Jesus Christ, when such attributive is introduced by a conjunction, the word Θεος having preceded. Before Θεος, in such case, I contend, that they employ the article or not as the occasion may require. Such passages as the following are numerous, απο Θεο πατρος ημων, και Κυρις Ιησους Χριστος, and in all these passages Κυριος is the same to us as δ Κυριος; and before Θεος the article is not wanted. Should it be said that the article is omitted before Κυριος because it is omitted before Θεος, I answer that this reason, simply considered, is not sufficient, as might easily be shewn.*

In the Epistle of James i. 1, we read, Ιακωβος Θεος και Κυρις Ιησους Χριστος θαλος. Here the article before Θεος is omitted as unnecessary; hence Paul also writes, Παυλος θαλος Θεος. 2 Thess. i. 12, we read κατα την χαριν τε Θεος ημων, και Κυρις Ιησους Χριστος. Here the article is inserted, because δ Θεος ημων is more correct than Θεος ημων. In the first Epistle to Timothy v. 21, we find διαμαρτυρομαι ανωκειν τε Θεος και Κυρις Ιησους Χριστος. Here again the article is inserted, because ανωκειν τε Θεος is the usual expression. But the apostle, it seems, in these instances ought to have inserted the article before Κυρις, if he did not intend that Jesus Christ should be considered as both God and Lord. But what if in the view of the apostle he *could not* be thus considered? And certainly his habitual practice of speaking of God and our Lord Jesus Christ in the same sentence, as distinct from each other, constitutes a point of difference between these passages and those cases to which the canon is justly applied. In illustration of the canon the following words of Æschines have been quoted, δ στυγαφανης και περιεργος Δημοσθενος. But who sees not, from the observations which have now been made, that this passage is not analogous to the controverted passages in the New Testament, except in form, and that their coincidence in this respect may justly be considered as accidental? We read δ Κυριος ημων και σωτηρ Ιησους Χριστος, and here the canon holds good. But Κυριος ημων not only is an attributive, but a perpetual attributive of Jesus Christ; whereas Θεος and Κυριος Ιησους Χριστος are perpetually distinguished from each other. It is easy to lay hold of a rule, and to apply it to cases which appear similar, without considering in what they differ, but this has never yet been deemed the part of sound criticism; nor will any vigilant critic suffer himself to accept an imperfect for a perfect analogy.

In a word, the canon in question will prove nothing until the divinity of Christ shall have been established by other evidence, and when this shall have been done, I shall say of the canon, *valeat quantum valere potest*. But were I a Trinitarian, I should wonder that Jesus Christ should never be called *our God*, except with ano-

* The following passage is worthy of notice, ελ εν και σωτηρα αποκτεχομεθα Κυριον Ιησυν Χριστον. Phil. iii. 20.

ther appellation. I do not question the sincerity of those who endeavour to support the divinity of Christ by this canon, but I am persuaded that they would gladly exchange all the passages to which it has been applied for one such expression as the following, ὁ Θεὸς ἡμῶν Ἰησοῦς Χριστός.

E. COGAN.

November 6.

P. S. When I said that the epistolary writers of the New Testament do not *commonly* use the article with an attributive standing before the name of Jesus Christ, &c., I had in mind the following passage, 2 Tim. iv. 1, Διαμαρτυρομαι εν ουν ανθρωποις το Θεον και το Κυριον Ἰησοῦ Χριστον, and I did not know whether there might not be one or two passages similar to this. But I believe that there are not; and I find that το Κυριον is excluded from the text of Griesbach.

Nov. 2, 1824.

Essay on the incidental Communication of Religious Knowledge to the Young.

— soon a nobler task demands her care.

Apart she joins his little hands in prayer,

Telling of Him who sees in secret there.

ROGERS.

THE difference, in Western countries, between the manners of ancient and those of modern times, is generally known: nor are my readers less acquainted with the yet more impressive difference, which in all ages has subsisted between the customs of the Eastern world and those of Europe. It is with a view to this distinction, and with every just allowance for it, that I shall now describe and recommend one method of teaching religion to the young.

Religious knowledge, truth and duty, being of supreme importance, claim to be subjects of *direct* instruction: that kind of instruction I am far from disparaging; the course which I shall point out, must be combined with it, and instrumental to it—nor are topics of this serious moment to be treated of in a spirit and manner uncongenial to their nature. Parents, however, and others upon whom the charge of children and of youth devolves, will have numerous *incidental*

opportunities of fixing the great principles of faith and virtue on the tender mind.

With the Hebrews religion entered far more into the concerns of daily life than it does among ourselves. The father of a Jewish household, was really its priest and its instructor: and, in proportion as he was pious and enlightened, he engrafted the best of truths and maxims on the inquiries which his children made, and on the occurrences which they witnessed and experienced. Why is the example lost upon those who are placed in the same or a similar relation, and who are favoured with still more and higher advantages? Why do the professors of Christianity refuse to communicate its interesting facts, discoveries and sanctions to their offspring, as they sit in their houses, and when they walk by the way? The employment is not or should not be difficult of performance: the advantages flowing from it, would be incalculably numerous and valuable.*

To illustrate what I mean, I shall borrow a few sentences from the works of one of whom devotion seemed to be the element. He introduces a father thus conversing with a young child, initiating him in the knowledge of God; and the pious and affectionate parent is supposed to say,

“The little time you have been in the world, my child, you have spent wholly with me, and my love and tenderness to you has made you look upon me as your only friend and benefactor, and the cause of all the comfort and pleasure that you enjoy. Your heart, I know, would be ready to break with grief, if you thought this was the last day that I should live with you. But, my child, though you think yourself exceedingly happy, because you have hold of my hand, you are now in the hands and under the tender care of a much greater Father and friend than I am; whose love to you is far greater than mine, and from whom you receive such blessings as no mortal can give. . . . You see, my son, this wide and large firmament over our heads, where the sun and moon and all the stars appear in their turns. Were you to be car-

* Wellbeloved's Memoirs of the Rev. Wm. Wood, pp. 4, 5, 6.

ried up to any of these bodies, at this vast distance from us, you would still discover others as much above you as the stars that you see here are above the earth • • and yet, my child, so great is God, that all these bodies added together are but as a grain of sand in his sight; and yet you are as much the care of this God and Father of all worlds and all spirits, as if he had no son but you, or there were no creature for him to love and protect, but you alone. • • • • • therefore, my child, fear and worship and love God: and take him for your Lord and Father and Friend. • • Your youth and little mind is only yet acquainted with my family, and, therefore, you think that there is no happiness out of it. But, my child, you belong to a greater family than mine: you are a younger member of the family of the Almighty Father of all nations; who hath created infinite orders of beings and numberless generations of men, to be fellow-members of one and the same society in heaven.”

This is a specimen of the manner in which a kind, judicious father may converse respecting God with his children, when he sits in his house, and when he walks by the way. Not that a *long* address to them on these interesting subjects can be either requisite or desirable. The quotations which I have made, are to be considered as only a *pattern* of this indirect but attractive method of instruction. To individuals who cherish habits of correct thought and feeling, in the all-important task of education, these extracts will perhaps have suggested hints, both as to the manner and the practicability of communicating religious knowledge in their families: and of such hints they will not fail to take advantage. In acting upon them, their own judgment and hearts will be their best directors. We must frequently have remarked the extreme curiosity of the infant mind: we cannot be ignorant that the principle is bestowed on it, for highly beneficial purposes; and, if we be wise, we shall not neglect to guide youthful curiosity into a proper channel, and to apply it to the most useful ends. For the accurate and successful performance

of this parental duty, two errors must be avoided: we must shun alike tediousness and levity.

Could I suppose that any of my readers are in danger of mistaking the nature of the practice, of which I have ventured to express my feeble approbation, I would here mention a circumstance, which, a few months ago, seized the attention of the writer of this essay. On a venerable and engaging spot, that commands a boundless view of the ocean, he perceived a mother and her young son apart from every other individual. The child gazed with earnestness on “the world of waters:” he beheld it, as is probable, for the first time, and with all the astonishment which such a spectacle, so magnificent and so novel, cannot fail of raising in the youthful mind. Nothing was heard of their conversation: no attempt was made to break in upon their seclusion. It was observed, however, that the parent most carefully directed her child to the whole of the stupendous scene before them, encouraged his curiosity, and seemed to aim at gratifying it; nor, at that moment, could I forbear to imagine, and indeed to hope, that she was elevating the thoughts and affections of her beloved charge to Him who made “earth, sea, sky;” that, while pointing to the vast expanse, she was, in effect, saying,

“View the broad sea’s majestic plains;
And think how wide its Maker reigns:
That band remotest nations joins,
And on each wave His goodness shines.”

Let not this anecdote be considered as a digression: it will be more than excused, if it enable a single parent better to understand what is meant by talking of God with his children in the way, or supply him with a new motive to the practice.

On all proper occasions, therefore, but especially when, being alone with our youthful charge, our regards are directed to the objects of creation; when the rising and the setting sun, when “all the dread magnificence of heaven,” when the charms of spring, when summer suns, when the glories of the decaying year, and when the snows and storms of winter present

themselves to our senses, we should avail ourselves of these scenes for the purpose of conducting the young mind to the God of nature and revelation, and for implanting in that mind the filial love and reverence which are due to the Father of the universal family.

This incidental method of religious instruction, will impress the youthful memory, understanding and imagination. With persons who have already made some advances in years and knowledge, a different way of teaching may be both requisite and useful. In the case, however, of the young and ignorant, in regard to individuals of a very tender age, it will be found expedient, if not essential, to address the reason by the aid of the senses, and to combine familiar with direct and formal precept. What took place in the infancy of the world, may deserve to be considered, and, in a certain degree, to be imitated, with respect to the infancy of every man's life: religion must be inculcated by means of external objects, and, as much as possible, in the shape of history. The volume of nature is always open to us, for this purpose: and both the Jewish and the Christian revelations come down to successive races of men, principally in the pages of historians. By visible signs the Hebrew was reminded of the leading points of his faith: by *parables and similitudes* the prophets of former days, and He to whom the prophets bore witness, instructed the people. Would all this have been done, unless from a well-founded conviction, that this method of teaching religion is particularly adapted to the frame and the wants of men? To those of children, therefore, it must be eminently suited.

I am sensible of the value of catechisms, as text-books in the hands of judicious parents and instructors. Still, I must express my wish that our first catechisms be short, and that the rest be wholly or chiefly scriptural. I feel little partiality for those, however, in general, correct and well executed, which contain long answers, drawn up in somewhat abstracted language. In a word, it would seem greatly desirable that, with a view to aid the memory, the understanding and the imagination,

the young be instructed in religion principally through the observation of the senses or by the history of fact.

By the practice which I am recommending, the mutual affection of parents and of children would be cemented: the highest benefit of both would be promoted. Fathers and mothers would thus become the daily instructors of their offspring in the best of all knowledge: and what is there which more powerfully or tenderly binds together the hearts of the young and of their elders than their reciprocal relation as kind teachers and grateful pupils? What then must be the force of this bond, when additional strength is given to it by the ties of nature!

Parents who teach their children, teach themselves. They even do more than retain and increase their own stock of religious knowledge: they gratify and heighten those practical habits of piety, kindness and self-government, which are the richest and only durable possession of mortal creatures and immortal spirits. Nor are these the sole blessings which they confer. They, at the same time, eminently subserve the interests of pure religion in a still larger circle. On domestic and personal, all social virtue must be built.

N.

On Unitarian Missionary Preaching.

Plymouth,

September 25, 1824.

SIR,
IT has long been my wish to address a few thoughts to you on this subject, from the persuasion that has rested on my mind, that the societies which have been formed amongst us with a view to spread the knowledge of the Unitarian doctrine, have been sadly misapplying their money, by keeping in their pay itinerant preachers, who have gone about the country without any regular plan of acting, and, after having dropped a few useful hints here and there as chance directed, have gone away and been heard of no more. I am not prepared to say that by the services which have been performed by Messrs. Gisburne, Wright, Smethurst, Martin, &c., no good has been done. I hope and believe that some good may have been done by even the most desultory of

their services. But I believe that their labour has been for the most part thrown away, and with it the money they have carried in their pockets; and this, I believe, will be the case so long as they are mere itinerants, and after having completed a circle of visits in the North are sent away to the West or elsewhere. What is greatly wanted, in order to accomplish the purpose for which such men go out, is a regular plan, well-digested, which, when it has been gone through, may be begun again; and where one good impression has been made this month, a second and more effectual one may be made a month or two after; and the people who have once heard with pleasure, the simple doctrine of the gospel of Christ, may know that, at the end of every second or third month, they will hear it again, until gradually hearers shall accumulate, and societies shall be formed which, with a little management among the settled ministers of neighbouring places, may maintain a regular worship, and so go on to increase and multiply. But this will never be done by preaching in market-places, or on the open quays, or on the sea-shore, or in the public streets—as I am sorry to say many of our Unitarian missionaries have done—calling together a large company of curious women and noisy children, who are like enough, before they have done, to pelt them with insulting language and with mud, a disgrace which our ——— have sometimes met with. Take such a plan as this at the very best, and suppose the descriptions of these meetings—which have been well enough got up in the reports of your missionaries for the Repository—to be correct; “that the people have heard with seriousness,” “that the companies have been large,” “that they have shewn great desire to have tracts,” which, of course, they will do when they can get them for nothing, be they what they will; to what does all this amount? Exactly to the momentary refreshment of a light shower in July, after the ground has been parched up for a month: it will soon be unknown on what spot the shower had fallen. *These are they that receive seed in stony places.* Matt. xiii. 20. Indeed, I doubt whether as much good is done by such

a solitary service as is received from the transient shower. In travelling over half a dozen counties in this way a good deal of money may be expended; and were you to pass over the ground a few weeks after, you probably would find, that scarcely one impression is left alive which had been produced by the first opening of the Unitarian doctrine. I am of opinion also, that it is far too soon for us to think of going into small villages and towns about the coast, where the Unitarian worship cannot be established for want of means to support it, and where, under the most favourable circumstances, no preaching can be kept up, no effectual and lasting service can be rendered. The Methodists are much wiser in their generation: they do not wander about in this kind of way, and deliver their good doctrine to be driven away by the winds of heaven. Their plan of stations round about a chief town or head quarters, is far better calculated to enlighten the population, and bring them to their worship. If one of their missionaries, a local preacher or a settled minister, call the people's attention to-day to the principles they profess, they are led to expect that in a week or fortnight hence he will come again: they expect to hear him, and are prepared to come, accompanied by some of their neighbours. But until we command a number of auxiliaries in the service of Unitarianism, approaching to that of the Wesleyans, we should satisfy ourselves with taking our stations in those good towns or large villages, in which there may be a probability, by a continued exertion, of forming a society that can maintain itself. A Missionary, residing in a large town, around which he can select a number of stations, say ten or twelve, or even a score, to which he makes his periodical visits, if it were only once in two months, and spends a week at each, might do great service to the cause. There are many towns in the West of England, and doubtless in other parts, where have formerly been Presbyterian societies, which have perished for lack of the gospel, in which a hope might be entertained that a Unitarian society might be raised, and the old chapel, with its endowments, recovered, or a small chapel built. Settled ministers would oc-

casionally assist in promoting such a design, leaving the Missionary to do duty in their chapels, if a provision was made for the expenses of journeying. Admit even that a Missionary, so stationed, employ some years before he can accomplish the formation of societies, able to maintain their worship, it must appear to every one, that there is a better prospect of ultimate success with such a scheme, than there can be in the flying visits which have been made from time to time to distant places, but which were not repeated. I have now in my recollection a case in point. Before Mr. Wright became a regular Missionary he resided at Wisbeach; he then went out occasionally and visited some towns in Lincolnshire and in Yorkshire, making them periodical visits in such a way that they expected to see him at certain distances of time. By these visits he was instrumental in reviving the congregation at Lincoln, confirming it in Unitarian principles, and inducing the few people who assembled to engage a Unitarian minister. They have since maintained their worship, and are, I hope, in an improving state. During the same time, and for some years afterwards, he proceeded in his journey as far as Thorne, a small market town on the south side of Yorkshire; he there began to preach to a very small number. I think I have heard him say there was only one person whom he could consider Unitarian; but by degrees more were added, who became confirmed in that doctrine by his regular visits. He passed, as I well remember, in his route, through Lincoln, dropping a word of exhortation as he went along there and in other towns, until the society at Thorne had grown up to a sufficient maturity to build a chapel, and raise a stipend for a minister.

This is the way in which the few Missionaries we can obtain should proceed for the present, visiting always and regularly good towns or villages, where they can find a welcome reception even from a very few, who may, with safety, calculate upon hearing them again; *meeting in a licensed room, and never in yards, or on quays, or in any open places*; thus maintaining the respectability of the cause they are advocating, and giving inducement

for those to join them in their good work, who have the means of assisting the cause both by their influence and by their wealth. Let it not be said, that in acting thus we are despising the poor; it is far from my thoughts. There are poor in good towns as well as in retired villages, and if we will promote our cause among them, it must be in those places where it can be promoted. It is folly to talk, as some are doing, of imitating the apostles, and preaching to the poor as they did. This is mere youthful effervescence and sheer nonsense. We are now in a state of society very different from theirs, and, moreover, we have not the same powerful and effectual instruments to work with. We must be satisfied with those that are in our power, and make the best use of them to produce the best effect. The poor of a small town cannot maintain their worship; we cannot find them ministers to maintain it for them, however great may be our wish to do so. But we may, by our united exertions, plant the gospel in many of the principal towns in which it is not now thriving, where are insulated individuals who would gladly water it, and where, when it has grown, it may spread its branches yet wider, and offer its refreshing shade to those neighbouring places in which at first it would have wanted nourishment. Yes, Sir, like that celebrated banian tree, of which we read in the Indian history, the branches of the parent tree, spreading widely around, would throw out roots, which striking deep in the earth, will gradually grow into trunks, which shall form their own offspring too.

It affords me pleasure to find, that a professed Missionary Society has been formed at Exeter, for the purpose of supporting a preacher in these counties. I beg to offer its members my advice upon the subject; that they break up the good ground before they make any attempt upon the downs and the moors around us; that they labour steadily in cultivating that good ground; it is not wanting here;—that they endeavour to form Unitarian societies in the good towns of this and the neighbouring county, before they think of employing their resources in smaller places and on the sea-shores; that they take good

are to have a man to carry on this work of love, whose age, respectability of manners, knowledge of the world, and acquaintance with the controversies of the day, fit him to meet the adversaries he may expect to encounter—and until they can find such a man, to consider, whether they had not better keep their means of doing good for a more favourable opportunity. With the expression of the most hearty wish to see much fruit of their labours, I am, Sir, &c.

I. WORSLEY.

SIR,
YOUR pleasant American correspondent and censor has delighted us all with his information (p. 554) regarding the Jews in the United States. Israel appears to be omiciliated in that happy land. I learn also from Mr. Ingersoll's Oration at New York, that the Roman Catholics are quite at home in Republican North America, and are not only good citizens but also zealous patriots. He dwells upon the fact as if it were new or surprising. Why should it be so esteemed? The Roman Catholics are men, and there is nothing in their religion to render them indifferent to the rights of property and the invaluable advantages of personal freedom. Maryland, a Catholic colony, set one of the first examples of religious liberty amongst our American brethren. Of this, I have been agreeably reminded, lately, by a volume of American music that has been put into my hands. It is Catholic music, published in Baltimore, about the year 1805, consisting of "Masses, Vespers and Litanies, Hymns, Psalms, Anthems and Motets, composed, selected and arranged for the use of the Catholic Churches in the United States of America, and respectfully dedicated, by permission, to the Right Rev. John Carroll, D. D., Bishop of Baltimore, by Benjamin Carr. (Price, bound, one Eagle.)" These "Masses," &c., contain a "Prayer for the Commonwealth," well set to music by "R. Taylor." The words are as follows:

Save, O Lord! the Commonweal,
Let thy people's rights prevail,
Let Columbia trust in Thee,
To whom she owes her Liberty.

Chorus.

Voice of praise, let us raise
Great Jehovah! praise to Thee,
We are free, thanks to Thee,
Great Jehovah! we are free,
Father of our Liberty!

Let us ne'er ungrateful prove,
For such mercy, and such love,
But bear in mind, that He who gave
Can destroy, as well as save.

Chorus.

Voice of praise, &c.

In this, and a thousand other instances, we see exemplified the pleasing truth that a government founded upon principles of reason, truth and justice, is not only a direct blessing to a community, but indirectly the means of diffusing those liberal opinions and charitable feelings upon which the happiness of society depends more than upon legislative enactments and police regulations.

A PSALMODIST.

*Dr. J. Jones on Mark and Luke
being the Two Disciples that fled
to Emmaus.*

THE Apostle Paul, as not having himself witnessed the works and sayings of Jesus, was attended in his travels by a person who had been a witness of them. This was a wise precaution, in order to furnish the most satisfactory evidence to those whom in his discourses he sought to convert. John Mark at first seemed to have fulfilled this office for the Apostle; and hence we might infer, that this evangelist had attended the ministry of his Divine Master. A circumstance, however, occurred, which separated Paul and Mark; and Luke succeeded him in accompanying the Apostle; and from this we might conclude, that this evangelist also had ranked with the disciples of Christ. But we have his own declaration, unequivocally asserting his constant attendance on the ministry of Jesus. For he asserts, in the introduction to his gospel, that he accompanied with close attention all the particulars respecting the Word; and that this was the circumstance which induced him to undertake his narrative. He, moreover, fortifies his authority by premising that eye-witnesses and ministers of the word "delivered them to us," meaning by us, in the second verse,

what he means by the same pronoun in the first, when it clearly means the Jewish believers, or the people in the midst of whom the advent and works of the Messiah were fulfilled. The Evangelist then attests, that he was in the number of those to whom the apostles, in their discourses, delivered an account of the actions and instructions of Jesus; and then adds, as a mere adequate qualification for becoming the historian of his Divine Master, that he had himself attended and noted with scrupulous accuracy the transactions which he records in his gospel. But mark the gross and inexcusable error which learned men have committed on this subject: they talk of *us*, in the second verse, not meaning, as it evidently does, the same persons with *us* in the first, but the same with *me* in the third, thus making the writer contradict himself, and invalidating his authority as a competent historian. This blunder was first made by Irenæus about the end of the second century, and it has without exception been adopted by modern critics. It is observable, that neither Matthew, nor Mark nor John say that they were eye-witnesses of the facts which they respectively record; while Luke is so particular and emphatic in stating his qualification in this respect. The cause of this peculiarity is to be sought in the reference which this writer makes to the pseudo-evangelists, who, having published their gospels in Egypt, and pretending that Jesus had been in that country, affected to be competent historians of the facts which they related.

If, then, Luke, as he most emphatically declared, had witnessed every thing that is related by him, he must have been one of the two disciples who went to Emmaus; for he is the only writer who gives a full account of that occurrence. And the internal evidence that he was one of the two is complete; for in *three* places he uses the first for the third person, and from the nature of what he says, it is clear that he wrote not what had been told him by another, but what he remembered to have been *felt* by himself, "And they said to one another, How did our hearts burn within us as he spoke to us on the way!" Besides the writer, in telling the story, relates but imperfectly some mi-

nute circumstances of which his presence alone could give him a full and adequate impression: "It happened that, while they were conversing and reasoning together, that Jesus himself, *having drawn near*, went with them." It seems from the original, that Jesus affecting to be a stranger, kept aloof for a time for fear of intruding, and drew nearer them as they appeared to wish his approach to unite in their conversation; and this is a circumstance which could hardly enter the mind of any but one that had been present.

The other disciple is said to have been *Cleopas*. Now I propose to shew that this Cleopas was no other than Mark the Evangelist. Mark's father was a *Roman*, but a proselyte to Judaism, and thence became a resident of Jerusalem. From his extraction he appears to have assumed the name of Mark or *Marcus*, while, as a Jewish proselyte, he adopted the name of *John*, which in Greek is interpreted *Cleopas* or *Clopas*, meaning *sweet-voiced*, just as a female would have been styled *Calliope*. For the origin of *John* or *Iov*, is the Hebrew verb נָאָם *ona*, which under the form of a noun *Iona*, is applied by Isaiah xiii. 22, to certain birds, which the Septuagint render by *συρρη*, *sirens*, doubtless on account of their sweet or enchanting voice. Mark's father was at this time dead; but his mother was still alive, and had a home at Jerusalem. It was natural for Mark to assume his father's name of Cleopas, but he seems to have declined it after he had ranked with the disciples of Christ; and this seems to be the reason why the name of Cleopas, though a leading disciple, never occurs in the New Testament except on this occasion, nor in any ecclesiastical writer to my knowledge.

If, then, Luke and Mark were the two disciples that went to Emmaus, we can account for some circumstances which characterise this incident. First, we see why Luke and Mark, and not Matthew and John, notice this event—because the two former were personally concerned in it, and alone able from their own knowledge to relate it. Secondly, we see the important reason why our Lord should shew himself separately to these two; and unfold to them in

particular the fulfilment of Moses and the prophets, by his death and resurrection, because he knew that they were soon to become the historians of his life and the vouchers of those great events. Thirdly, we see the reason why Mark and Luke thought fit to flee, when it was apprehended that the body of Jesus was stolen. Mark, probably, with Luke his constant companion, was an inhabitant of Jerusalem. Suspicion would more likely fall upon him as being best acquainted with the place; nor could he seclude himself from notice with the same security as the other disciples, who were for the most part strangers at Jerusalem.

J. JONES.

N. B. It seems to have escaped the notice of learned men, and of your excellent correspondent N., among the number, that the maxim *οργιζεσθαι και μη διαπραττειν*, *be angry and sin not*, is copied verbatim from the Septuagint Version of Psalm iv. 4, and this circumstance serves to ascertain the sense of the Apostle. The Hebrew verb to which *οργιζω* corresponds, is *רגז* *ragaz*, which in general signifies to move—as to move *with force*, to shake, cause to quake,—to move *with desire*, captivate, charm—to move *with fear*, cause to tremble, agitate—to move *with anger*, provoke, irritate. The meaning of the Greek verb is limited to the last, and the purport of the passage is this: "Grant that you are irritated or provoked by the injurious or violent conduct of another, yet let not your irritation betray you to sin." The sin meant, is retaliation or revenge. This is clear from the sequel: "Let not the sun set on your wrath." The point and propriety of this admonition must have been more forcibly felt in an age and country of the world, when it was not unusual to execute schemes of revenge after the setting of the sun and under the cover of darkness, than in our own. The Apostle then cautions the converts against that species of provocation or irritation which, instead of evaporating or expending itself in complaints or menaces, settles into silent and fell revenge. The anger to which Paul alludes is thus described by Seneca in

his admirable work on Anger, lib. i. c. 4, *Quædam (iræ) in verborum maledictorumque amaritudinem effusæ; quædam ultra querelas et aversiones non exeunt; quædam altæ gravesque sunt et introrsus versæ.* After this admonition concerning such irritations as may be unavoidable, the apostle proceeds to say that all anger, anger of every kind and every degree, should, root and branch, be eradicated from among them. The distinction of anger into *acts* and *habits* is a mere fiction to account for a difficulty, and utterly unknown to the ancients, who considered *anger* as a *passion* in contradistinction to *habit*. The origin of *οργη* is the verb *οργυω*, to stretch at a thing, to desire: and hence Aristotle (Rhet. lib. 2, c. 2,) defines it, *ορεξις τιμωριας*, the desire of revenge; and in this sense it is utterly prohibited in the Christian Scriptures. And it is in vain to plead that anger in any degree is allowable as not sinful, or that it is even warranted by the example of Jesus. Mark, in one place, ascribes this feeling to his Divine Master; but it should be recollected that this evangelist was an Hellenistic Jew, who used the word anger in the wide sense of the corresponding term in Hebrew, namely, *agitation of mind*. Being himself sensible of this, he explains this anger or strong emotion to be no other than "grief at their blindness." Mr. Belsham's paraphrase of this verse is most happy, being just, elegant and comprehensive.

SIR,

Oct. 12, 1824.

THE intolerant patrons of the rejected American Quaker Creed, who so meanly shrunk from bringing forward their accusations against Elias Hicks, in his presence and before a few of his friends, as stated pp. 544—546, sent him, about a week after, the following letter, which contains similar and equally unfounded charges:

"To Elias Hicks.

"Friends in Philadelphia having for a considerable time past heard [by means of our circular] of thy holding and promulgating doctrines different from and repugnant to those held by our religious society [as described in

the forthsoming Creed], it was cause of uneasiness and deep concern to them, as *their* sincere regard and engagement for the promotion of the cause of truth made it very desirable that *all* the members of our religious society *should move* [according to our notions] in *true harmony*, under the direction of our blessed Redeemer, upon being informed of thy sentiments by Joseph Whitehall.

“That Jesus Christ was not the Son of God, until after the baptism of John, and the descent of the Holy Ghost, and that he was no more than a man; that the same power that saved him, must save us.”

“Many friends were much affected therewith; and some time afterwards, several friends being together in the city, on subjects relating to our religious society, they received an account from Ezra Comfort of some of thy expressions in the public General Meeting immediately succeeding the Southern Quarterly Meeting, lately held in the State of Delaware, which was also confirmed by his companion Isaiah Bell,—‘That Jesus Christ *was* the first man that introduced the Gospel dispensation.’ [Surely he was. A strange charge this! To whom do these elders look up as the author and finisher of the Christian faith?] ‘The Jews being under the outward and ceremonial law or dispensation, it was necessary that there should be some *outward miracle*,’—[Do these elders doubt or deny this?] ‘as the healing of the *outward infirmities of the flesh*, and raising the *outward dead bodies*, in order to introduce the Gospel dispensation.’ [Do they deem the belief of these truths a crime in the minister they accuse? They add] ‘He [Christ] had no more power given him *than man*,’ [was capable of receiving from God,] ‘for he was no more than man; he had nothing to do with *healing of the soul*, for that belongs to God only. Elisha had the same power to raise the dead. That man being obedient to the spirit of God in him, could arrive at *as great or [a] greater degree of righteousness* than Jesus Christ. That Jesus Christ thought it not robbery to be equal with God, neither do I think it robbery *for man to be equal with God*. Then endeavoured to shew that by at-

tending to that stone cut out of the mountain without hands, or the seed in man, it would make man *equal with God*, saying, for that stone in man *was the entire God*.’ On hearing which, [and unwarrantably circulating these groundless reports and calumnies with no little industry,] it appeared to Friends a subject of such great importance, and of such deep interest to the welfare of our religious Society, [that is, in the eyes of these creed-makers,] as to require an early extension of care, in order that if any incorrect statement had been made, it should as soon as possible be rectified, [How did their subsequent conduct evince this?] or, if true, thou might be possessed of the painful concern of Friends, and *their sense and judgment thereon*. Two of the elders accordingly waited on thee, on the evening of the day of thy arriving in the city; and although *thou denied the statement*, yet thou declined to meet these two elders, in company with those who made it, left the mind of Friends without relief. [Elias claiming the right, if he met them, to adduce evidence, ‘that *those reports were false*.’ They add] One of the elders who had called on thee repeated his visit on the next day but one, and again requested thee to see the two elders and the Friends who made the above statements, which thou again declined. [Firmly as we *them* believed their report.] The elders from the different Monthly Meetings in the city were then convened, and requested a *private opportunity with thee*, which thou also refused; yet the next day consented to meet them at a time and place of thy own fixing; but when assembled, a mixed company being collected, [as related p. 545,] the elders could not in this manner enter into a business which they considered of *a nature* not to be investigated in any other way *than in a select, private opportunity*—[without any other evidence than our own]. They therefore considered that meeting a clear indication of thy continuing to decline to meet the elders *as by them proposed*. Under these circumstances, it appearing that thou art not willing to hear and disprove the charges brought against thee, [on mere *exparte* evidence,] we feel it a duty to declare.

that we cannot have religious unity with thy conduct, nor with the doctrines thou art charged with promulgating."

Signed 12 Mo. (Dec.) 19, 1822, by Caleb Pierce, and nine other elders.

By the concluding observation of the ten elders, they seem to disown all the doctrines Elias Hicks is charged with promulgating, at least by their letter. Whether this disunity goes farther, I cannot say. If not, it extends to his adherence to several very important *Christian and scriptural doctrines*. In reply to it, however clearly such a man as Elias Hicks must have seen this, he has with commendable moderation abstained from noticing these really heretical notions, and strictly confined himself to a denial of the truth of the *greater part of their charges*, and appealed to much better evidence than his accusers relied on, in his own vindication.

His reply is as follows:

"To Caleb Pierce and the other Friends.

"Having been charged by you of unsoundness of principle and doctrine, founded on reports spread among the people in an unfriendly manner, and contrary to the order of our discipline, by Joseph Whitehall, as stated in the letter from you, dated the 19th inst.; and as these are charges *not literally true*, being founded on his own forced and improper construction of my words, *I deny them*. And as I do not consider myself amenable to him, or any other, for crimes laid to my charge, as being committed in the course of the sitting of our last Yearly Meeting; as not any of my fellow-members of that meeting discovered or noticed any such things, which I presume not to be the case, as not an individual has mentioned any such thing to me, but contrary thereto, many of our valuable Friends, who had heard some of these foul reports, promulgated by an individual of our city, [New York,] acknowledge the great satisfaction they had with my services and exercises, in the course of that Meeting, and were fully convinced, that all those foul reports *were false*; and this view is *fully confirmed* by a certificate granted me by the Monthly and Quarterly Meetings, of which I am a member, in which they express

their full unity with me; and which meetings were held a considerable time after our Yearly Meeting. In the course of which, Joseph Whitehall has presumed to charge me with unsoundness, contrary to the sense of the Yearly, Quarterly and Monthly Meetings of which I am a member, and to whom only *I hold myself amenable* for all conduct transacted within their limits. The other charges against me, made by Ezra Comfort, as expressed in your letter, are, *in the general, incorrect*, as is proved by the annexed certificate.* Moreover, as

* We, the undersigned, being in the city of Philadelphia when a letter was handed us, signed by ten of its citizens, Elders of the Society of Friends, and directed to Elias Hicks; after perusing and deliberately considering the charges therein against him, for holding and propagating doctrines inconsistent with our religious testimonies, and more especially those said by Ezra Comfort and Isalah Bell, to be held forth at a Meeting immediately succeeding the late Southerly Quarterly Meeting, and we being members of the Southern Quarter, and present at the said Meeting, we are free to state, for the satisfaction of the first-mentioned Friends, and all others whom it may concern, that we apprehend the charges exhibited by the two Friends named, *are without substantial foundation*; and in order to give a clear view, we think it best and proper to transcribe the said charges—and our own understanding of them, viz. "That Jesus Christ *was the first man* that introduced the gospel dispensation," &c., as stated by the ten elders, "*in substance is correct*." Of the next charge, "That he (Christ) had no more power given him than man," they say, "*this sentence is incorrect*;" and also "That he had nothing to do with the healing of the soul, for that belongs to God only," "*is likewise incorrect*;" and the next sentence, "That Elsha also had the same power to *raise the dead*," should be transposed thus, to give Elias's expressions, "By the same power it was that *Elsha raised the dead*." "That man being obedient to the spirit of God in him, could arrive at as great or [a] greater degree of righteousness than Jesus Christ," they declare also "*is incorrect*." "That Jesus Christ thought it not robbery to be equal with God," with annexing the other part of the paragraph mentioned by the holy apostle, [Phil. ii. 4–11,] "*would be correct*." As to their next charge against Elias,

Esra Comfort has departed from gospel order in not mentioning his uneasiness to me, when present with me, and when I could have appealed to Friends of that meeting to have justified me, therefore I consider Esra Comfort to have acted disorderly, and contrary to [our] discipline. These are the reasons that induced me to refuse a compliance with your requisitions, as considering them *arbitrary*, and *contrary to the established order of our Society*.

"E. HICKS.

"*Philadelphia, 12th Mo. (Dec.) 21, 1822.*"

Some weeks after the date of the above letter and certificate of the three Friends, which refutes the far greater part, and all the weighty charges those elders had in substance been privately circulating, nine of them, and Jonathan Evans, whose name was affixed to the rejected creed, signified their continued disunity with Elias Hicks by the following letter:

"*To Elias Hicks.*

"*Philadelphia, 1 Mo. (Jan.) 4, 1823.*

"On the perusal of thy letter of the 21st of last month, it was *not a little affecting* to observe the same disposition still prevalent that avoided a *select meeting with the elders*, which meeting consistently with the *station we are placed in*, and with the sense of duty *impressive upon us*, we were engaged to propose and urge to thee, as a means wherein the cause of uneasiness might have been investigated, the Friends who exhibited the complaint fully examined, [but not thy

that he added to the text, as given in the received Version, "Neither do I think it robbery for man to be equal with God," they also say "*is incorrect.*" And they declare the same of the last accusation, which it is therefore unnecessary to repeat. They conclude by saying, "We were then of opinion, and still are, that the sentiments and doctrines held forth by our said friend Elias Hicks, are agreeable to the opinions and doctrines held by George Fox and other worthy Friends of his time.

Signed, ROBERT MOORE,
JOSEPH TURNER,
JOSEPH G. ROWLAND.

12 Mo. (Dec.) 21, 1822.

witnesses,] and the whole business placed in a *clear point of view*.

"On a subject of such importance, the most explicit candour and ingenuousness, with a readiness to hear, and [mutually to] give complete satisfaction, ought ever to be maintained: this the gospel teaches, and the nature of the case imperiously demanded it. [Especially of accusers and those who claim to be judges of their brethren.] As to the certificate which accompanied thy letter, made several weeks after the circumstances occurred, [but within two days after the date of our written charges,] it is in several respects not only *vague and ambiguous*, but in others (though in different terms) it corroborates [they assert] the statement *at first made*. [This statement charged Elias Hicks with holding various sound and scriptural doctrines, *which he cannot deny*. They add] When we take a view of the whole subject, [doubtless including their famous Creed, agreed to on the 17th of this month, and ordered to be printed for distribution,] the doctrines and sentiments which have been promulgated by thee, though under *some caution while in this city*, and the opinions which thou expressed in an interview between Esra Comfort and thee, on the 19th ult., we are fully and sorrowfully confirmed in the conclusion, [but on what evidence?] that thou holds and art disseminating principles very different from those which are held and maintained by our *religious Society*.

"As thou hast on thy part closed the door against the brotherly care and endeavours of the elders here *for thy benefit*, and for the clearing our religious profession, this matter appears of such serious magnitude, so interesting to the peace, harmony and well-being of [the] Society, that we think it ought to claim the *weighty attention of thy Friends at home*.

"Signed, Ellis Yarnall, Thomas Wistar, Leonard Snowden, Joseph Scattergood, Caleb Pierce, Samuel P. Griffiths, Thomas Stewardson, Edward Randolph, Israel Maul.

"Being present when the foregoing letter was concluded on, *I write with the concern and care of my brethren*, the elders of this city, that our religious Society might not be under the imputation of holding doctrines which

do not accord with the testimony of the Holy Scriptures.

"JONATHAN EVANS."

Elias Hicks does not appear to have replied to the above disingenuous and pharisaical letter, but the following notice of the above charges against him, as *being unfounded*, signed by twenty-two Members of the Southern Quarterly Meeting, who were present at the time alluded to, is inserted at p. 31 of "The Cabinet":

"We, the subscribers, being informed that certain reports have been circulated by Ezra Comfort and Isaiah Bell, that Elias Hicks had propagated *unsound doctrine* at our General Meeting, on the day succeeding our Quarterly Meeting in the 11th Mo. last, and a certificate signed by Robert Moore, Joseph Turner, and Joseph G. Rowland, being read, *contradicting* [the] *said reports*, the subject has claimed our weighty and deliberate attention; and it is our united judgment that the doctrines preached by our said Friend on the day alluded to, *were the truths of the gospel*; and that his labours of love amongst us, at our particular Meetings, as well as at our said Quarterly Meeting, *were united with by all our members, for aught that appears*. And we believe the certificate signed by the three Friends above-mentioned, is, *in substance, a correct statement of facts*."

To this vindication of Elias Hicks from the above unfounded aspersions upon him, I have neither seen nor heard of any reply. The decision of the Yearly Meeting, a few months after, against the imposition of the unscriptural and incongruous Creed, which appears to have been fabricated on the spur of the supposed necessity to obstruct Elias Hicks on his visit of gospel love to his brethren of Philadelphia, who nevertheless received him with open arms *as a gospel minister*. Of his accusers it may surely be said, that, like some corrupters of the primitive Christian faith, "they have turned aside unto vain jangling; desiring to be teachers of the law, understanding neither what they say, nor wherof they affirm." 1 Tim. i. 6, 7.

BEREUS.

P. S.—The name, George Withy, which occurs at the latter part of my last, p. 549, should be *George Withy*.

SIR,
HAVING lately read the very excellent work of Rammohun Roy, and seen the importance of its being more known and finding its way into the libraries of our students, and the value it would be to all of us as a book of reference; may I suggest to the Unitarian Society, to whom we are indebted for this valuable addition to our Scripture Criticism, that they might print it in a duodecimo volume, omitting the first part—since we can at any time refer to the evangelists for the Precepts of Jesus—on such plan as to sell it at five shillings, or even four?—in which case I suppose it would be necessary to put those words into English characters which belong to the ancient and Eastern languages.

What we have particularly to admire in these pages is the circumstance that the Indian Unitarian Christian has acquired his views of Christianity from his own study of the Scriptures and a comparison of the ancient languages, and not from the books of our polemics, and therefore presents us with many combinations of texts and uses of words which we do not find in other writers—and because he has had it in his power to shew the striking analogy between Indian and Christian polytheism, and how forcibly the arguments of the one may be applied to support the doctrine of the other: these are new lights which we shall receive from no other quarter.—I find by calculation that five hundred copies may be neatly printed at about three shillings and sixpence each, and the pages leaded.

A SINCERE ADMIRER OF
RAMMOHUN ROY.

Mr. Bakewell's Defence of the Genevese Pastors, &c., in Reply to the Charges of Dr. J. Pye Smith.

LETTER III.

Torrington Square, Bloomsbury,

SIR, Nov. 4, 1824.

IN my two former letters I have endeavoured to disprove the erroneous assertions of Dr. J. Pye Smith, respecting the state of morals in Geneva, and to shew,

1st, That the Genevese, in the days of their orthodoxy, notwithstanding their long prayers and pharisaical ob-

servances of fast-days and sabbaths, were far, very far from being the righteous people Dr. Smith would represent them.

2dly, That so far from the Genevose of the present day having become corrupt, irreligious and dissolute, since their departure from the faith of Calvin, they are particularly distinguished among the inhabitants of other cities of Europe, for the correctness of their moral conduct, and for the care they bestow on the religious education of the youth of both sexes.

3rdly, I have challenged, and still challenge Dr. Smith to name any populous city, where Calvinism is the dominant or prevailing religion, and where there is less vice and profligacy, less irreligion or blasphemy, than in Geneva; and to aid him in the comparison, I have directed his attention to Edinburgh, and to the Calvinists in England and elsewhere.

The whole of Dr. Smith's charges are founded on the assumption that the Genevose are more morally corrupt than the Calvinistic inhabitants of other large cities. He says to them, almost in direct words, "Stand off ye pastors and people of Geneva, for WE ARE HOLIER THAN YE; thank God we have not, like you, abandoned the faith of Calvin, and are not like you, dissolute, profligate, irreligious and blasphemous." I trust I have shewn, to the satisfaction of your readers, that this assumption resembles very closely the vain-glorious boasting of the Pharisee. Justice now imperiously demands that some notice should be taken of the outrageous attack made by Dr. Smith on the moral character of M. Chenevière, a minister of the gospel, most highly and deservedly esteemed by his fellow-citizens. The attack has been admitted into the pages of the Repository; admission cannot be refused to an exposure of its grossness and injustice; the character of an unprotected foreigner ought not to be defamed with impunity. M. Chenevière, in his "Summary of the Religious Controversies in Geneva," had occasion to refer to the translation of an English work, called "*The Refuge*," and has given a concise account of part of its contents; this has drawn upon him the most slanderous and virulent

abuse that was perhaps ever poured forth by a Christian minister on the head of a brother. The merits of the parties will be clearly seen by placing the passage from the *Refuge* and M. Chenevière's explanation in italics, and Dr. Smith's comments below:

M. Chenevière.

"Mr. Haldane waged war so indiscreetly against good works, that they were spoken of with disdain in the discourses of his adherents, and in the pamphlets circulated to perpetuate his influence, after his departure. In so licentious a manner was it common to treat this subject, that a young ecclesiastic did not blush to translate into French and to publish *THE REFUGE*, in which we read in so many words, that the man most deeply stained with crimes, and the man who has performed the greatest number of good works, are perfectly equal in the sight of God."

Extract from "The Refuge." See Mon. Repos. 469, quoted by Dr. J. P. Smith.

"Suppose a character among the apostate sons of Adam, in whom resides all the moral excellency that ever dignified human nature since the fall; and, on the other hand, one in whom concentrates all the moral evil committed since that fatal period; and it will be found on examination, that in point of justification before God, they stand on a perfect level. The accumulated virtue of the former, if pleaded as that which might render him acceptable to his Judge, would avail nothing; nor would the enormous guilt of the latter, simply considered, be an obstacle to the bestowment of grace and glory."

Such are the words in the *Refuge*, and such the meaning which M. Chenevière attaches to them, and such would, I fully believe, be the explanation given of the passage, by four-fifths of those who understand the English language, were they required to explain it. Now please to mark Dr. Smith; he says, "*I take my stand on the insulated passage (from the Refuge) itself, and affirm that M. Chenevière could not have written what he has done, without deliberate fraud! He must have known that while he was writing so and so, 'we read in so many words,' he was*

adducing what was not found there, in clauses, or words, or sentiments. I am at a loss for words to express my sense of the baseness of any one who could read the *Refuge* and then represent it as he has done; his heart must be hardened beyond even a very high degree of moral callousness. To such a heart falsehood must be food and the most outrageous calumnies a congenial delight"!!!

I recommend to your readers to peruse the pages of the *Monthly Repository*, pp. 468, 469, which contain the passage from the *Refuge* more at length, with further abuse of M. Chenevière; I will leave them to determine whether such language as Dr. Smith employs, is what a Christian minister, a scholar, or a gentleman ought to use. Would Dr. Smith have addressed a respectable English minister in the same terms, had he given the same account of the passage in *The Refuge*? But M. Chenevière is a foreign heretic, and Dr. Smith thinks he may with impunity vilify him in the most disgusting and opprobrious terms; and though he must now he is degrading himself by so doing, he may consider it praise-worthy to disregard his own reputation, when he is attacking those whom he numbers among the enemies of heaven. Many persecuting bigots have done the same, and while they were indulging their own angry and vindictive feelings, have supposed that they were only animated with holy zeal for the honour of God; but heaven requires not the malignant passions to be called forth in its defence. We must not fight the cause of divine truth with such weapons as malice and all uncharitableness. Much better would it be to adopt the maxim of Tiberius, when called upon to resent some affront to the Roman deities—"Leave to the gods the care of their own wrongs." I say, much better would this be, than to make ourselves parties in their cause, and invoke the powers of darkness to our aid. The honest enthusiast, George Fox, used to say, "That people too often raised the devil in their own minds, to oppose what they thought wrong in others." If Dr. Smith have done so, I would earnestly exhort him to lose no time in laying the evil spirit, and, like our first parent, in

the "cool of the day," when the fervour of passion has subsided, let him hearken to the still, small voice of conscience; then will he feel deeply ashamed that the naked grossness of his abuse is not concealed by the anonymous leaves of a Review; then will he be sensible that he has exhibited to the world, in his own name and person, a melancholy specimen of the gentle spirit and Christian charity of a Calvinist divine. Will the Unitarians of England, or the heretics in Geneva, be deeply affected by his example, and persuaded to embrace a faith which produces such overflowings of brotherly love?

When Dr. Smith tells a highly-respectable Christian minister, "that he is guilty of deliberate fraud and falsehood, that his heart is hardened beyond a very high degree of moral callousness, that falsehood is its food, and the most outrageous calumnies a congenial delight," he ought, at least, to have some foundation for the charge, which, I hold, he has not. I hope, however, that these hints and admonitions will not be thought by Dr. Smith either ill-timed or unfriendly, for he is our real friend who warns us when we have wandered into a dangerous path. I feel assured that he will abstain from the use of such disgraceful language in future. When he again addresses a brother minister of the gospel, if he be even an erring brother, he will greet him with some more gentle and endearing appellation than "deliberate liar," a "callous-hearted devourer of outrageous calumnies."

With respect to the insulated passage from "*The Refuge*," I confess myself unable to attach any other meaning to it, than what M. Chenevière has given. To me it appears to contain the most demoralizing doctrine that was ever published; it confounds all moral distinctions, and strikes at the very foundation of religion and civil society, by representing a Nero and an Antoninus, a Thurtell and a Howard, "to stand in point of justification on a perfect level before God." A doctrine more fatal to the peace of mankind was never promulgated; but though such are my most serious and earnest feelings respecting it, I would not revile Dr. Smith for believing that this doctrine may be

true and salutary; he may have, and I dare say he has some recondite interpretation, by which he moulds it into accordance with his own views of Christianity, but he ought to have a little candour and charity for those whose understandings are not so pliable.

I must now notice some of the charges which Dr. Smith brings against the pastors of Geneva in their collective capacity, as a Synod or Consistory. He tells us, "M. Malan was dragged before the Consistory, interrogated like a criminal at the bar, or rather like a victim of the holy office of Madrid, and finally deprived and degraded, so far as it was in the power of M. Chenevière and his ruthless associates to degrade such a man; a man whose appearance before them forcibly reminds us of that of Hus and Jerome before the Council of Constance." It is, I think, scarcely possible for misrepresentation to go farther in describing a plain transaction. M. Malan, though still regarding himself as a member and pastor of the Established Genevese Church, erected a chapel in his own garden, where he preached against and reviled in no measured terms the doctrines and the pastors of that Church. This was borne with silence by the Consistory for three years, when M. Malan began to encroach more and more on the pastoral functions in the parishes of the Genevese Clergy, and violated the rules and regulations relating to the examination and admission of young persons to the Lord's Supper, and also for the admission of Catholic converts, assuming, at the same time, the title of Pastor.

Now, three things only remained for the Consistory to do; 1st, either to suffer the rules and regulations of their Church to be violated by a person who styled himself one of its pastors; or, 2ndly, To suspend or expel him without any hearing or examination; or, 3rdly, To cite him before them in order to hear his defence and examine into his conduct, before he was expelled. The latter was the only rational and just line of conduct which they could adopt, and they appear to have treated M. Malan with exemplary gentleness and forbearance. Had they expelled M. M. without citing him before them, or what Dr. Smith

"calls *dragging him before them*," we should have heard from his partisans a most violent outcry of intolerance and persecution. M. Malan, however, after many long-protracted equivocations, did what a sensible and honest man ought to have done several years before, he sent in a written declaration of his entire separation from the Genevese Church. After this the Consistory and magistrates could have no power over his conduct, so long as he did not violate the laws of his country.

Had M. Malan separated himself from the Genevese Church when he first opposed its authority and doctrines, he would, I think, have shewn more of a true Christian spirit than what he has evinced by his opposition, but then he would not have acquired so much celebrity, or been so much talked of as a martyr or confessor. I believe, however, that M. M. was strongly acted upon by a party in this country, that wished him to remain a Pastor of the Genevese Church, in order to annoy it more effectively: to this influence his vacillating conduct (justly exposed by M. Chenevière) may, I believe, be chiefly attributed. I trust we shall now hear no more of the "*dragging of M. Malan*," though we must admit that Dr. Smith has a wonderful talent, like Cacus in the *Æneid*, of *dragging facts by the wrong end*, in order to conceal their true position and bearing, and to press them into his own service. There is one part of M. Chenevière's statement, with which I cannot agree: it is that where he speaks of M. Malan, as if he considered him censurable for continuing to conduct religious worship in his own chapel, in defiance of what he styles the civil and religious authority. Surely when M. M. had entirely separated himself from the Genevese Church, he was, or ought to be, at liberty to worship according to the dictates of his conscience; and, in fact, notwithstanding this censure, he was left at perfect liberty so to do. It must be remembered that the Church of Geneva has been a State-religion ever since it was made so by Calvin and his contemporaries, and, perhaps, the world never saw an instance of an Established Church suffering one of its ministers to secede from it, and to preach against its doc-

prines, without regarding him as a dangerous schismatic. Would the Calvinist Kirk of Scotland treat a seceding minister with the same lenity and forbearance as M. Malan has experienced from the Genevese Church? in justice, however, both to M. Malan and the Church of Geneva, it should be stated, that the secession of a regular pastor was, under all the circumstances, an entirely novel case, and it may well be believed that, with the best intentions on both sides, they might be much embarrassed, and uncertain how to act in the best manner. Dr. Smith compares M. Malan before the Consistory, to Huss or Jerome before the Council of Constance: I am almost surprised that he has not compared the Consistory to the Jewish Sanhedrim, and M. Malan to a much higher personage than either of the two Reformers. The partisans of M. Malan, at Geneva, discover in his physiognomy a striking resemblance to the head of Christ, as drawn by the great Italian masters; and it must be confessed that the parting of the hair over the forehead, from whence it descends in long waving curls to the shoulders, combined with an agreeable and benevolent expression of countenance, tend to confirm the illusion. This is highly favourable to him as the leader of a new sect: were his hair cut in the modern fashion, he would, I believe, perceive, like Samson, that his strength had in some degree departed from him.

The Pastors of the Canton de Vaud have not escaped the condemnation of Dr. Smith. They are, he says, believers in the Deity of Christ, but that is not sufficient to save them from perdition, for they believe in the doctrine of Free Will, they are Pelagians or Semi-Pelagians, and, therefore, Dr. Smith, from his judgment-seat at Hoxerton, pronounces them to be formalists in religion, "and to hold the truth in unrighteousness"! What! does Dr. J. Pye Smith assume the attributes of an Omniscient God! None but He who seeth the secrets of all hearts can know whether a nation or society of respectable Christians hold the truth in unrighteousness or not. The arrogance of such rash judgments, pronounced by weak and fallible men, can only be equalled by their monstrous absurdity. "Who art thou

that judgest another?" "Judge not, that ye be not judged." Surely these moral admonitions in the gospel are too much undervalued by Dr. Smith. A great portion of his letters, relating to Geneva, proceeds upon the assumption of his power to search the hearts of other men, and of his right to pass judgment upon them, which he does as freely as if he were admitted into the deep counsels of heaven. The Pastors of Geneva, than whom a body of more truly respectable ministers cannot be found, exemplifying the sincerity of their faith by the simplicity and integrity of their lives, and by their active exertions in the discharge of their various duties, yet these men Dr. Smith most presumptuously pronounces to be all that the false teachers were of old, quoting against them the words of Isaiah lvi. 10. He looks into their hearts and sees that many of them know not what they believe; and the heart of one of them feeds upon falsehood. The people of Geneva, notwithstanding all appearances to the contrary, are dissolute, profligate, blasphemous and impious. The Pastors of the Pays de Vaud "hold the truth in unrighteousness;" and what is to be the future fate of such, is well known. Thus does Dr. Smith consign whole bodies of people to perdition, with as much *nonchalance* as if he were ordering his cook to kill a fowl for his dinner. Now, of these people whom he so freely condemns, I believe he knows little or nothing, except it be from hearsay, but they are heretics, and that is sufficient: "*his own resources*" will enable him to decide their present condition and future doom. It is too much the daily habit of certain religionists to assume the functions of Omnipotence, and to divide mankind into goats and sheep, classing among the former those Christian sects who differ on what they call essentials: Arians, Socinians and Unitarians are consigned to Tartarus, with a single word: Pelagians, Semi-Pelagians and Sabellians "hold the truth in unrighteousness," their fate is also sealed: others are guilty of "formalism," and are not, perhaps, quite hopeless. These self-elected judges seem to forget that the final Judge of mankind will not be Calvin, but Christ. The great inquiry we are

solemnly assured will not be, "What have you believed?" but "What have you done?" We are also told, that those who were so forward in boasting of their orthodoxy and missions, saying, "Lord, Lord, have we not prophesied in thy name, and in thy name done many wonderful works?"—received for answer, "Depart from me, I know ye not."

The Pastors of Geneva, during the three last generations, are said by Dr. Smith to have been given up to spiritual indolence and deadly indifference. "They are dumb (*dogs**) sleeping, lying down, and loving to slumber." How little does he know of the people he thus undertakes to describe! During the period to which Dr. Smith alludes, that is, from the year 1700 to the beginning of the French Revolution, when (I repeat it) the English Calvinist ministers were principally engaged "in dosing over their pipes," the "dumb dogs," the Pastors of Geneva, were performing the most arduous and painful duties that could be imposed on the ministers of the gospel of peace. The Republic of Geneva was a democracy, in which the different powers of the Government and the citizens were ill-defined and little understood, and the attempt of certain families to establish an aristocratic dominion, led to the fiercest political dissensions, which sometimes broke out into open civil war. These dissensions were heightened and embittered by the unavoidable mixture of personal feeling with political animosity, in a densely crowded city, where every man was well known to his neighbour. This state of affairs lasted about eighty years, with short periods of apparent tranquillity, and the Pastors had often to witness the painful spectacle of members of one common family, educated at the same schools, and brethren of the same church, ranged in arms against each other, or breathing rage and resentment in their political assemblies.

The zealous labours of the Pastors

* In the quotation Dr. Smith turns the "dogs" out of the text, but he well knew that the memory of the reader would recall them; this is a refinement on the Roman casuistry that could divide an improper word into syllables, and utter it in parts by two speakers.

to calm the minds of the contending parties, and their exhortations and endeavours to repress personal violence were, I believe, very influential in preventing the citizens from destroying each other.

Amidst the fierceness of political contention the sense of religion was not obliterated, as was particularly shewn on one occasion, when some regulations made by the magistrates respecting corn, had greatly irritated the lower orders, and they had broken into a baker's shop to plunder the contents, one of their pastors appeared among them, and walking through the crowd, he knelt down upon the threshold of the house, and prayed aloud that the people might be preserved from the great wickedness of plundering their neighbours. The mob, in the height of its fury, instantly became calm and retired home quietly, and brought back the loaves which had been taken away from the shop. This occurred fifty years after the faith of Calvia had been abandoned.* The Pastors of Geneva, whom Dr. Smith so contemptuously calls "dumb (*dogs*) sleeping, lying down, loving to slumber," were assuredly better employed in preaching peace at home, than they would have been if engaged in missions among their Catholic neighbours, had this been possible, which it was not.

The Genevese Pastors are reproached by Dr. Smith for preaching moral sermons, but he omits to inform us that they almost always enforce their exhortations to a life of virtue and holiness, by an appeal to the great doctrine of Christianity—a resurrection from the dead to a future state of rewards and punishment. It was thus the good old-fashioned Christians of the apostolic age taught mankind "to live soberly, righteously and piously in the present world, looking for the happy end of their hope;" and this was considered sound doctrine long before the pure stream of gospel truth became soured and embittered by an admixture with the gall and vinegar of Calvinism. Your readers, who have not visited Geneva, would

* It was to this instance I referred in my second letter. I believe it is stated in Picot's "*Histoire de Genève*," from which it is taken by M. Simoud.

are greatly mistaken, however, were they to suppose, in consequence of Dr. Smith's misrepresentations, that the Pastors confined their public discourses to practical subjects. There are services in two churches in Geneva, La Madelaine and St. Gervaise, every Sunday, which may be regarded as purely scriptural and doctrinal. These services comprise the instruction and examination of the catechumens in the doctrines and evidences of Christianity. The first part consists of what may be styled a colloquial sermon, explaining certain parts of the Christian doctrine in a familiar manner; the second consists of a verbal examination of the catechumens. More interesting lessons on Christianity, I think, can scarcely be given, and they are generally attended by adults as well as by the catechumens. There is also a sermon every Thursday at 9 o'clock, which is confined to an explanation of the Scriptures. Besides this, there is a service every Saturday afternoon, which is entirely devotional, and intended to prepare the mind for the duties of the following Sunday morning. The churches are all very fully attended on the Sunday,* and in those where the more popular ministers preach, it is even difficult for a stranger to procure a seat, unless he go half an hour before the service begins. Attention and seriousness strongly mark the countenances of the auditors. And as I do not (like Dr. Smith) presume to see into their hearts, I could discover none of that "deadly indifference" which he lays to their charge: sometimes they were evidently deeply affected, and the younger members of the audience were in tears. The style of preaching may be open to criticism, and I have bestowed five pages upon the subject in the 2nd volume of my Travels; but it surely ought not to be objected to the preachers as a crime, that they commit their sermons to memory. Will Dr. Smith say that he preaches by inspiration and not by premeditation?—I will beg leave here to repeat what I have said respecting the character of the Genevese Clergy

in the volume above referred to, p. 143:—I believe its truth cannot be controverted: "The Genevese Pastors are highly respectable: their salaries are too small to maintain a family; but most of those who have but little private property, increase their incomes by taking pupils; others marry the daughters of opulent citizens. The moral character and attainments of the candidates for ordination are scrupulously examined before their admission to the ministry; and as they generally distinguish themselves in private life by the excellence of their example and their active zeal in promoting the cause of virtue and humanity, they justly possess the esteem and confidence of their fellow-citizens."

It may be proper to mention, that the Sunday services for the catechumens comprise a recapitulatory explanation of those sections of the catechism in which they have been instructed in classes four days in the preceding week. Young persons do not commence this course of religious instruction until about the age of fifteen; the course lasts twelve months, but where catechumens appear deficient in their examinations, they pass through another course in the following year. The catechumens all write down in their own language the instruction which they receive verbally in their classes. The writing is carefully examined and corrected by the pastor. The youth of both sexes, rich and poor, are expected to attend this course of instruction: there are evening classes for the apprentices.

I will not occupy the pages of your Repository with what I have elsewhere described; but if it were not presumptuous in a layman to "touch the things pertaining to the temple," I would strongly press on the attention of Unitarian ministers and congregations the propriety of imitating their Genevese brethren in their mode of religious instruction. The want of a system of instruction of this kind is the reason, I believe, why many persons fall away from the society when they enter into the world. Solitary reading or private instruction possess not the impressive and sympathetic charm which is excited by the social exercise of our best feelings and faculties; but, *as author*, I am wandering

* The hours of public worship are ten, twelve and two: the latter service closes at three, when the city gates are opened for the remainder of the day.

from the main object of my letter, which was to convince your readers that the Pastors of Geneva are not the dumb and slothful [dogs], nor are the people the irreligious infidels, which Dr. J. Pye Smith and his friends would willingly persuade them to believe.

ROBERT BAKEWELL.

P. S. My last letter ended abruptly in consequence of the slip of paper on which the conclusion was written having been omitted. The sentence when completed was as follows: "Almost every nation has defects from peculiar circumstances" in its situation or government; but the traveller who marks these defects should remember, that his own countrymen are not faultless.

Homerton,
October 9, 1824.

SIR,
NO object of envy is he who once sets his foot in the thorny brake of controversy. But we must not, to consult our ease, desert the cause which we believe to be that of truth and righteousness. Mr. Robert Bakewell has honoured my observations on Professor Chenevière's Summary with some remarks, which oblige me to request your allowance of a rejoinder. I shall aim at brevity.

I. In all that Mr. B. has advanced I can find nothing which touches the chief object of my argument, that, by all the rules of reason, equity and religion, M. Malan, as a minister of the Church of Geneva, and other persons as Dissenters from it, have the same right to preach the doctrines which they believe, (and *a fortiori* as being the original doctrines of that church,) which ministers of the opposite class have to preach their religious sentiments.

It is to no purpose to dilate, as Mr. B. has done, upon the intolerant and persecuting spirit of the old Calvinists of Geneva. My papers have admitted and deplored and condemned it. In this respect they fell under the same condemnation as, I mourn to say, all the Reformed Churches of the sixteenth and seventeenth centuries, except the Congregationalists of England, the Antipædobaptists, and the Quakers. But the more modern Church of Geneva has no excuse if, in this greatest of all respects, it has

not kept up with the march of the age, the progress of liberal and just opinions. The chief authors of its altered state, when they imported Mr. Locke's notions as a theologian, ought also to have paid him practical honour as the noble and unanswerable advocate of Religious Freedom. Consistent Christians of all denominations, in the present day, lament the slowness of their predecessors, at the period of the Reformation, to perceive the universal right of full religious liberty. But this mischievous defect was not peculiar to Calvinists: the Lutherans, the English Arminians under Laud and the Steuarts, and other classes of Protestants, were deeply infected by it. However, it should not be forgotten that the body of men who first stood forwards as the advocates of toleration, were the English Independents or Congregationalists, and that they were CALVINISTS.

For what purpose, but that of creating an unfair odium, does Mr. B. introduce the sanguinary executions at Geneva for the crime of witchcraft, in the times of the Calvinistic ascendancy? He cannot but know that, during that period, most, if not all, civilized nations laboured under the same delusion; and that, in England, a considerable number of persons was executed for that imaginary crime.

Mr. Bakewell defends the Genevese Pastors for removing M. Malan from their community, upon the ground of the right of every religious society to form its own regulations; and he pursues his argument thus: "M. Malan, disregarding these regulations, not only made those doctrines the principal subject of his discourses, but represented all who did not believe them in his own manner, as unworthy the name of Christians. What would Dr. Smith say, were a preacher among the Independents or Methodists to declare in his discourses that all his brethren in the ministry were in a state of deplorable and damnable error: that the doctrine of the Trinity was false, and all who believed in it were idolaters and had no hope of salvation? Surely Dr. S. must admit, that if after being remonstrated with mildly again and again, the minister still persisted in preaching against the Trinity, and in calling his brethren idolaters and enemies of the gospel, they would be

imperiously obliged to expel him." On this paragraph I submit three remarks.

1. There is abundant reason to believe that M. M. *did not violate* the Regulation referred to; and to which indoubtedly, absurd, insidious, and oppressive as it was, he had bound himself to conform. I have read several of his sermons, and I must say that they are extremely far from wearing the character which Mr. B. draws of them. They are, indeed, plainly and honestly evangelical, but they are highly practical, and deal much in powerful addresses to the heart and conscience. I have found in none of them any kind or form of disrespectful or depreciating allusion to other ministers, or any reference to them whatsoever, unless their own consciences might make a self-application of the addresses to irreligious and worldly characters, which are, indeed, very frequent and very pungent, but never (so far as I have found) descend to personalities, never depart from Christian tenderness of feeling and propriety of language. I did understand, but I cannot pledge myself for the accuracy of the impression, that the two sermons which were either he last preached by him in any of the churches at Geneva, or were regarded as the most offensive, were, the one from Luke xix. 10, "The Son of Man is come to seek and to save that which is lost;" and the other from James 1. 20, "Art thou willing to know, vain man, that faith without works is dead?" The latter of these sermons I read about six years ago. Its import was what might be expected from the text—an exhibition of the nullity of all pretensions to religion which are not substantiated by the sincere, universal and constant practice of holiness. I have no recollection of any passage that could reasonably be deemed offensive by the most captious mind; and, had there been such, I think its impression would have remained with me. But the former sermon I have before me; and, after careful examination, I can discover no paragraph or sentence to which Mr. B.'s censure could attach, except upon that most unfair principle which would destroy all the fidelity of the pulpit, that persons should be offended by addresses to *classes*

and characters of men. Allow me to extract one of its strongest passages.

"Call to your recollection the Easter solemnities of the past year. Retrace the impressions which the law of God then made upon you, the confessions of unworthiness which it drew from you, the resolutions of amendment which you then formed. Drawn by the Lord himself, you entered into his temple. The sacred table was prepared. Grace was offered to you there. Your conscience pressed you with secret remonstrances; and, at that solemn moment, your heart was touched. Then, opening your eyes upon your past life, you felt yourselves pierced with bitter and deep regret: groans burst from your soul; your agitated conscience was sensible of the loss of its peace; the thought of God's justice struck you with terror; and the most determined resolution, the most positive engagement to turn to Christ, appeared to you the only means of avoiding dreadful miseries. That resolution you formed; for the word of truth had made you feel its first impressions. That engagement you took; in the temple, before the altar. Have you fulfilled it? Say, have you been faithful? The habits, the inclinations, the worldliness, which you had then been led to detest, did they not soon lose in your esteem their deformity and danger? The voice of God which you had heard,—did you not soon despise it? Say, O sinners, did not the very sins whose turpitude you acknowledged, again defile your body, degrade your heart, and blot your soul? Does no reproach, on this point, rise within you? Is there no sad remembrance that makes you blush? And if, at this very moment, that mysterious hand which, amidst the riot of an impious feast, wrote in silence upon the wall the death-warrant of a wicked king; if that hand should now advance, and trace upon these walls the history of the months and days and hours of your life, since you engaged to make it pure; if the truth-telling lines revealed in this place your deeds, your thoughts, when far from human notice, in the secrecy of your heart;—say, who is the man among you that would dare to direct his eyes to the awful inscription? Does not the

mere supposition make you shudder? Do you not feel it necessary to banish it from your thoughts? And is that necessity any thing else than the cry of conscience, reproaching you,—yes, you—with having courted again the same impurities; you, the same guilty passions; you, the same avarice; you, the same acts of injustice, the same arts of deceit, the same intemperance, the same pride, the same sins of the tongue, which you had taken the oath to renounce?"—

I do not wonder that this kind of speaking was unpleasant to some whose ears were accustomed to the smooth and soft words of flattering unction; but I do maintain that such addresses fall by no means within the range of Mr. B.'s representation.

2. The terms of the iniquitous Regulation itself left M. Malan all the liberty that he took. The prohibition to "*discuss*," in the only proper sense of the word, could extend to nothing but the polemical examination of arguments and objections. Practical applications of the doctrines which (however differently understood by the individual pastors, each putting his own meaning upon terms left designedly short, or ambiguous) were already professed to be believed in a general sense, are most certainly not *discussions* of those doctrines. For example: the Regulation commands "to abstain from discussing—the manner in which the Divine Nature is united to the person of Jesus Christ." Now, surely, a prohibition to discuss *the manner* of a given fact or position implies the admission of the *reality* of that fact or position. When, therefore, M. Malan founded upon that admission his earnest exhortations to submit to the authority and grace of Christ, and his solemn warnings against treating the Divine Redeemer with disobedience or indifference, he was acting within the fair meaning of the restriction. In like manner, if the other articles under prohibition were interpreted by the rules of reason and equity, I believe it would be found that M. M. was not chargeable with transgressing them.

3. The case which Mr. B. has imagined does not possess a sufficient analogy to justify his conclusions. If an English Dissenting minister alters his religious sentiments, he finds a

class of persons congenial to his new views, and, separating from his old connexion, he joins himself to them: and, if his congregation participate in the change, they have the right and the power to retain him as their pastor and teacher. The separation may be painful, but it is easily effected, and neither party can give laws to the other. But the Church of Geneva cannot be justly represented as Unitarian. It has taken the ground of NEUTRALITY OR INDIFFERENCE, with regard to the great points at issue between the chief denominations of Protestants. Its two Catechisms and its Liturgy are, I conceive, the only documents that can be considered as declaratory of its faith: and they are of that kind that persons of very different sentiments may build their own doctrines upon them. Its clergy also are very far from being united in sentiment. While some are Arminians of the school of Episcopius and Limborch, others are Arians, and some go near to the verge of the German disguised Deism; there is a number not inconsiderable, who still hold the doctrines of the Reformation, and who adorn their Christian profession by the fidelity of their preaching and the purity of their conduct. From this class I apprehend that M. Malan does not differ in any material respect: and had he been advanced to the pastorate previously to the change in his religious convictions, it is probable that he would have met with no more than the petty harassments which they have to endure. At the same time it must be confessed that their situation is full of snares and difficulties, from their ecclesiastical connexion with persons so opposed to their most important views and feelings. From these infelicities M. Malan's ejection has happily freed him.

II. Mr. B. appears to me entirely to misunderstand the nature of *tolerance* and *intolerance*. He affirms that M. Malan "has evinced more of a persecuting spirit than his opponents;" and he endeavours to prove this position by the following argument: "I hold that man to be a persecutor in the worst sense of the word who depreciates the character of his neighbour, because he does not adopt the same creed as his own, who, on this account, represents him in his public

discourses as irreligious and an enemy to Christ, and who endeavours to destroy his respectability and influence in society. I say such a man is a persecutor, whether he have or have not the temporal power to punish those whom he defames."

Here I would respectfully suggest to my opponent, that he confounds two things which are essentially different; *religious toleration* (I would rather say *RELIGIOUS FREEDOM*) and *religious approval*. I trust that no attentive reader of my former letters can fail to have perceived that I have always kept in view this vital distinction. The former, no human being has a right over his fellow-man, either to give or to withhold. The latter cannot be exercised without a similarity of sentiments and practice on the principal points of religion. I trust that Mr. B. admits the divine authority of the Christian Scriptures. He must, then, believe that there are *some* doctrines essential to the Christian faith, and *some* states of mind and conduct essential to Christian practice. It inevitably follows, that a person who rejects those *essential* parts, cannot be regarded as really a Christian; and to him the numerous passages must apply which speak to this effect: "He that believeth not is condemned,—he shall not see life,—the wrath of God abideth on him." Undoubtedly, Sir, many of your readers look upon me as an idolater, setting up other gods besides the Only JEHOVAH; because I believe in the Deity of the Saviour and of the Sanctifier. Now the Scriptures uniformly represent idolatry as among the most dreadful of crimes against God, and declare in the strongest terms that no idolater can be saved. But if any persons should apply this inference to me and other Trinitarians, would they, in so doing, violate the rights of religious liberty; or could I charge them with indulging a spirit of intolerance and persecution?—Most assuredly not.—Neither is M. Malan or any other man to be called intolerant, because his studious and serious convictions compel him to profess his most solemn persuasion that to reject the Divine Person, the Atoning Sacrifice, and the Influential Grace of Jesus our Redeemer, is to cut the cable of human hope; and

that those who preach any other way of salvation for the sinful children of men, are themselves deluded, and are the awful instruments of delusion to others. It is for ever impossible that persons holding these opposite views, upon the most interesting and awful of subjects, can regard each other with religious *approval*: and, if they be honest men, they will urge their respective arguments and warnings with the utmost zeal and earnestness. But does their so doing involve any violation of the rights of citizens and the courtesies of society? Does it entitle either of the parties to charge the other with a persecuting spirit? Every man of sound discernment will say, No.

I may here, in passing, notice a very common error, into which the language of Mr. B. makes it appear that he has unconsciously fallen. This is, supposing that the orthodox (I use the name for distinction) hold the theoretical belief of a certain creed to be a sure title to salvation. A most erroneous imputation. Our position is, that the sincere and heartfelt belief of the few plain and essential doctrines of the gospel will *always* be *PRODUCTIVE* of such a *holy condition* of the motives, affections, and outward conduct, as constitutes what is usually and very properly called the state of grace, that is, of favour and acceptance with God our righteous Judge. Every one must perceive the perfect opposition of the two notions.

To return: I readily admit that any person would be exceedingly blameable who should express the solemn conviction in any other than the most serious, tender, and compassionate manner; and with sincere benevolence, justice, kindness, and courtesy, towards those whom he is compelled to regard as "rejecting the counsel of God against themselves:" and still more criminal would he be, if he were to "depreciate the character of his neighbour," or "endeavour to destroy his respectability and influence in society." But I am persuaded that Mr. B. writes from much ignorance of the sentiments, preaching, and character of M. Malan, to whom he repeatedly insinuates this style of proceeding. Notwithstanding his long residence at Geneva, I must be allowed to doubt whether he ever read M.

M.'s writings, or frequented his religious services, or took any sufficient pains to inform himself correctly on these subjects. When M. Malan exclaims, "If we, or an angel from heaven, preach any other gospel unto you, let him be (*anathema*) accursed:—which, indeed, is not another; but there are some who trouble you, and desire to alter the Gospel of Christ," (Gal. i. 8, 7—Unitarian Improved Version,)—he does no more than recite one of the most certain and awful truths of inspiration; a monition which it infinitely behoves every Christian to consider and apply, according to his sincere judgment and conscience. But in all the passages of this kind which I have met with in M. M.'s writings, he only urges *principles*; he does not make personal applications. Indeed, he seems to me to go the utmost length of charitable indulgence that an honest man, who bows to the word of the Most High, can possibly do. As evidence I will insert a few sentences from the most doctrinal of all his publications that I have seen: "I think, my dear friends, that we ought to be extremely reserved, extremely cautious, in the judgment which we pass on the faith of others. You know that it belongs to Him who searches the hearts, to know what passes there; and no where in the holy Scriptures do we find this prerogative conferred upon men. I should then fear to speak confidently upon such a question as this. I hope that every where, and particularly in our own Switzerland, there is a goodly number of ministers faithful to their Master."—Another person in the Dialogue then makes an objection, to which he replies; "Certainly, we ought to try the spirits, from fear of being led astray by falsehood; and I cannot but blame, or rather pity, those persons who neglect to compare what is preached to them with the word of God, and who fancy they have heard that word because they have heard a sermon. But do me the favour to observe, that it is one thing to carry on this examination for one's self, with matured judgment and charity, and for the purpose of directing one's own personal conduct; and another thing to take upon us to do so for others, and to utter the anathema against a minister, be-

cause his preaching does not entirely satisfy us, or even because his manners have not all that strict propriety which is of undoubted importance.—If a minister lay another foundation—[than that of the gospel]—"I withdraw from him, according to the express command of the apostle; and I exhort men to avoid him with more care than they would the most pestilential contagion. But he must have publicly made known his false doctrine. I would carefully guard myself against judging him by appearances, or by mere inferences. In this respect, I repeat it, we cannot exercise too great caution." (*Conspectus de Rolle*, 1821, pp. 3, 4, 7. A real, not a fictitious conversation.)

III. Mr. Bakewell has made representations of M. Malan, upon some other points, which require correction.

1. To justify M. Chenevière's assertion that "the gates of fortune have been opened before him," Mr. B. says, "He [M. M.] had, when I was at Geneva, eight or nine pupils, who paid, as I was informed, each 200 Napoleons per annum, or about £160 sterling: now, with those terms, and the Genevese style of living, he could scarcely gain less than £900 clear profit each year, a sum which he could hardly have realized in thirty years, from the small salary of which he was deprived, as a minister of the Genevese Church." Mr. B. has made this calculation look favourably upon his own argument by considerably under-rating the expenditure and over-rating the receipts. M. M. began to take pupils in the spring of 1819, at £100 a year; and in 1821 or 1822, he found it necessary to raise his terms to £120. The average number of pupils, down to this time, has been six. The outfit of beds and furniture for them, was to be provided for; his children have increased from four or five to seven; and he must have required two or three domestic servants. From some of the pupils and their friends I have learned that his establishment has been conducted in a liberal manner, and that he has maintained a becoming generosity and hospitality. Having derived my information from these sources, I have ventured to draw out an estimate for every year, to the close of 1824; by which it appears that, if he has used

strict economy, M. M. may have gained, in the whole time, about £600. This is indeed a larger amount than I had previously imagined it would turn out: I sincerely wish that it may be near the truth. But it is not more than his toils and sufferings have well earned. From his labours as a minister he derives no emolument; but, on the contrary, has to sustain the expenses of his chapel and Sunday-school, besides other works of beneficence. A mercantile gentleman, who knows more of M. M.'s establishment and affairs than I do, and to whom I have shewn my calculation, assures me that he believes M. M. has not realized a sum that approaches to my estimate.

2. Mr. B. recites a conversation between M. M. and the minister of the English Episcopalian Church at Geneva, which certainly exhibits the former as not a little deficient in good sense and humility, but abundant in spiritual pride. Every candid man, however, will admit that stories of his kind are peculiarly liable to disfigurements. Mr. B. does not say that he was present, or even that he had his information directly from Mr. Rooke. The latter was probably the case; and I am far from impugning his testimony of that respectable clergyman: but the omission of a few words, and various other means, may give an effect to such a recital that will be considerably remote from the truth. I presume that none of M. M.'s enemies will deny him to be a man, not only of good understanding, but of superior mind. It appears next to incredible that he should be guilty of such egregious weakness, on any occasion, and especially in society which so obviously required him to be on his guard. Besides, I have satisfactory evidence that the young gentleman alluded to did attend very frequently upon the ministry of Mr. Rooke: and this fact alone seems to throw a shade of discredit upon the story.

For the sake of brevity I passed by a similar attempt of M. Chenevière to create prejudice against M. Malan, by representing him as a man of excessive vanity. He says, "I remember, one day when we met in the city, he did not hesitate to ask me the question, 'What do men think of

me?'" These words are characteristic of all his proceedings: his first consideration is the opinion of men, the suffrage of his fellow-creatures." Such general criminations can be answered only by the evidence of a man's general character, and, I trust, M. M. will amply refute them, by a patient continuation in well-doing. With regard to the egotistical question imputed to him, I can only remark, that M. C.'s prejudices and injustice make him an inadmissible witness, and that we cannot judge of the case unless we knew the occasion and bearings of the conversation. It may be, that vanity is a temptation to which M. M. is peculiarly liable: for neither he nor his friends imagine him to be sinless, and I am perfectly certain that he will be grateful for the rebuke of an enemy. On the other hand, it is equally probable that, at some peculiar conjuncture of his very trying circumstances, he might be innocently and even laudably desirous of knowing the state of public opinion; and such an inquiry might be very properly made to M. C., between whom and himself there formerly, as I have reason to think, subsisted an intimate friendship.

3. Mr. B. has this striking paragraph: "I confess M. Malan's doctrine of Final Perseverance, or, *that when a man is become a chosen vessel, one of the elect, he cannot afterwards fall from salvation, whatever crimes he may commit*," appears to me more likely to encourage presumption and spiritual pride, than the Christian virtue of humility; nor can I see how the moral conduct of the Genevese would be improved by adopting it." Had Mr. B. taken no more pains to become acquainted with facts and hypotheses in geology, than he has done to inform himself upon theological doctrines, he would never have acquired the respect which he enjoys as a lecturer and an author. Some ignorant and wicked Antinomians may have used such language as he has recited: but *they are not Calvinists*. I challenge him to justify his statement by fair citations from Calvin or Malan, or any Calvinistic author of credit, whether ancient or modern. Is he ignorant that the very word, SALVATION, means *deliverance from sin*? His representation is a contradiction in terms. As well might one

impute to a school of medicine the dogma, that "*a man may continue in perfect health, while he is loathsome with disease*"! Does he not know that Calvinistic writers of all ages are the most serious, the most practical, the most high-toned, of all religious authors;—that the common charge against them is, that they are too strict in their notions of moral obligation, and their demands of holiness in heart and in practice; and too little lenient to what the world calls excusable frailties? Will he permit me to inform him that the doctrine of Final Perseverance is no other than this, that *All true believers and obedient followers of Christ are so graciously sustained by Divine power and mercy, that they will assuredly persevere in the love and practice of holiness, and will eventually attain that perfection of moral purity which they supremely desire, and which is the essence of heavenly happiness?* Absurd and wicked perversions of this doctrine may and do exist: and what truth in morals, or in any branch of knowledge, is not susceptible of being misrepresented? But, to say that the doctrine itself, as held by all genuine Calvinists, is unfriendly to holiness, (under which scriptural term we comprehend all the duties of piety towards God, virtue in relation to our own minds and actions, and morality with respect to all social relations,) or that it holds forth any indulgence to sin, is really to utter a contradiction; for Perseverance is nothing else than *Persevering*. It is the perseverance of *saints*, that is, of *holy* persons, in the course of *holy obedience*, guaranteed by that GRACE to which they feel themselves indebted for every thing. If, then, I am not conscious of that *inward sincerity and purity*, and possess not that *outward rectitude*, which characterize a holy person; this doctrine, so far from giving me any encouragement, speaks to me nothing but CONDEMNATION, the strongest and most decisive condemnation. An individual can derive comfort from it, only in proportion to his actual sincerity and integrity in every branch of inward and outward religion. That a really good man may fall into sin, and in some rare instances even into gross sin, is, alas! too true. Does any one deny it? But such a man,

whatever his previous character may have been, cannot obtain the smallest consolation from the doctrine of perseverance, till, by deep repentance and supplications to the Divine mercy through the Saviour, he acquires a solid evidence of his restoration to the paths of holiness: and even then, it may be very long before his contrite heart can receive any great degree of consolation.

If Mr. B. would give candid attention to these remarks, perhaps he would perceive that there is, in the nature of the case, a perfectly safe and rational foundation for the Christian Assurance of Hope; which, according to his statement, M. Malan professed in so very indiscreet and inopportune a manner. If the Saviour of mankind has said, "He that believeth on me,—he that followeth me,—shall not perish, shall not come into condemnation, shall have everlasting life;" and if a man has the sincere consciousness of his relying upon the Redeemer for pardon and deliverance from sin, of his hating and renouncing every sinful thing, and of his freely choosing and earnestly practising all holiness; does it not plainly follow that *such a man (but no other)* may make the deduction, that his Lord and Saviour "will keep him from falling, will present him holy and spotless and irreproachable in his sight, will keep him by the power of God through faith unto salvation," will take infallible care "that neither death nor life—nor any other creature shall be able to separate him from the love of God which is in Christ Jesus our Lord"?—Is it not the duty of every true Christian to live so holily as that he may attain, and always enjoy, such an assurance? And is there any thing in it in the least degree calculated "to encourage presumption and spiritual pride"?—They may think so who will not seriously examine the matter: but the fact is far, very far, otherwise. He who boasts of this heavenly blessing supplies the most painful reasons for apprehension that he is a total stranger to it: but the soul which possesses it will be modest, lowly, penitent, grateful, intensely vigilant against all sin, and walking in deepest humility before the Most Holy One.

If Mr. B. imagines that what he

calls "M. Malan's doctrine of Final Perseverance," differs at all from the statement thus made by me, I can assure him of the contrary. It is impossible for any person to read M. M.'s publications with common justice, and entertain such an opinion. In a single sermon alone, I find exhortations upon the very topics which Mr. B. puts into the mouth of Mr. Rooke, the absolute necessity of holy watchfulness, care, caution, habitual dependence on divine grace, and constant prayer, in order to avoid temptations, and to be preserved in the path of universal obedience; exhortations which, in tenderness, pathos and strength, incomparably exceed any thing which Mr. B. could produce on the same subjects from writers of the modern school of theology. The fear of transgressing due limits prevents my inserting some of those passages from M. M.'s sermon on Matt. xxvi. 40, entitled, *La Reclute du Fidèle*: and the same sentiments are to be found, in different forms of connexion, scattered through all his publications.

IV. Mr. Bakewell's principal object appears to be to contradict my assertion, that "the relaxation of manners, among all classes of the Genevese, increased and spread in proportion to the departure from the old theology." On the contrary, he maintains that he old "orthodox Genevese were notorious for cheating and insincerity;—and were greatly inferior in moral virtue to those of the present day."

A thermometrical accuracy (if I may use the expression) of comparison, in such cases, is plainly impossible. I most cordially admit that a coerced and mechanical orthodoxy was the necessary result of the intolerant Calvinism of the sixteenth and seventeenth centuries; and that hypocrisy, canting, avarice, cheating and secret abominations, were very likely to be the sins of any people under so unscriptural a system. Of the two, I conceive that undisguised profligacy, with liberty of religion to all who choose to be religious, is a less evil than such state of things. Yet, in forming our estimate of the effect of those opposite conditions of society upon the interests of true religion, there is a circumstance of difference necessary to be taken into the account. Whatever number of genuine Christians existed

under the former state of things, would be overtopped and hidden by the general, though insincere, profession of religion in the great mass around them: thus, there might be much true piety, but it would be discoverable only by long residence and minute inquiry, and would not be readily apparent to any stranger, as Bishop Burnet was when he visited Geneva in 1684. I may remark, in passing, that Mr. Bakewell is mistaken in saying that Burnet's "faith was in perfect accordance with that of the Church of Geneva;" for he was not a Calvinist. But in the state of a community in which immorality is open and fearless, any number of religious people would be placed in circumstances quite the reverse of the former: they would become conspicuous by the force of contrast, and it would not be difficult for strangers to find them out.

Mr. B. had certainly much longer opportunity for becoming acquainted with the state of society and morals at Geneva, than I could personally have. I may, however, remark that, during the few days that I was there in 1816, inquiries concerning the state of religion were my chief object; and I pursued them as actively and earnestly as I could. Mr. B. was two winters at Geneva: but his principal objects of attention were, I apprehend, natural science, literature and statistics. Besides, his views of religious practice and pure morals are essentially different from mine. He appears to feel no impropriety in "public and private amusements commencing" as soon as the public services of the Lord's-day are over, that is at three o'clock: to me, the scene was extremely painful. I believe, equally with Mr. B., that "religion is an internal principle," directing the life according to the rule of divine authority: and I feel it difficult, or even impossible, to conceive of that principle as taking delight in worldly gaiety and amusements, and declining to avail itself of all the opportunity which one day in seven affords, for domestic and secret, as well as public, exercises of sacred instruction and devotion. Mr. B. admires "the interesting ceremony of their admission as members of the church, when they make a public profession of their faith, and partake of the Lord's Supper." I,

too, should have been charmed with such a sight, if I had reason to believe it to be the result of serious conviction and holy choice : but, knowing it to be a matter of routine, prescribed not by mind and character but by age and custom, prepared for by a mechanical course of observances, deemed necessary to precede a young person's introduction into the world, and immediately followed by a plunging into giddy dissipations as remarkable, in the one extreme, as the gloomy season of austerity which preceded it was in the other, I could not but perceive in this usage so much of the nutriment to delusion, hypocrisy and formality, as stripped off its pleasing garb and left the impression of only grief and pity.

My opinions, truly unwelcome and painful to myself, of the prevailing irreligion in Geneva, notwithstanding the retention of public forms which were to me externally very pleasing, have been derived not from "an active imagination," as Mr. B. conceives, but chiefly from the information of natives, in whose competency and integrity I have full confidence; and Mr. B.'s denial does not relieve me from the persuasion of the strict truth of what I have asserted; that notorious infidels and immoral persons come to the sacred table, without impediment; and that infidelity, licentiousness and blasphemy have fearfully increased, *without a counterbalancing increase of true Christians.* To this last circumstance I entreat attention. It is most material to the comparative estimate; but Mr. B. has entirely passed it by. In London, Manchester, Glasgow, and many other parts of our own country, infidelity and every kind of wickedness have perhaps increased; yet I doubt whether in a greater proportion than the increase of population and the opportunities of developing what existed before. But *the counteracting process has also been going on, in a most encouraging degree.* The powers of evil are mustering themselves; but the energies of good are also on the alert; and God will prevail over Satan.

Mr. B. charges me with taking no account of the "demoralization in countries that were the seat of war." But, if he will do me the favour to refer to my attempted enumeration of

the causes and occasions of the effect deplored, (p. 465 of this vol.,) he will find other circumstances mentioned besides the declension of the Genevese from the profession of evangelical principles. Among these is the contamination from the worst part of the French nation. Under this idea I designed to comprehend the effects of the French Revolution, so far as they were evil: and, though I probably had not the wars occasioned by the Revolution actually in my thoughts, yet they might be not improperly considered as a part of those effects.

If Mr. B. has found, in the circles in which he moved, that acquaintance with the evidences and doctrines of religion which he asserts is so general among all classes at Geneva, I do most sincerely rejoice. I hope that the assertion is, in part, true. Those who have committed to memory either of the two Catechisms, greatly deficient as they are in the views which they give of Christian truth, are in possession of a respectable sketch of scripture-history, and of the external evidences of revelation: and a feeble light, though insufficient for the most important purposes of vision, is better than gross darkness. But my information derived, at different times, from natives of Geneva and other persons better qualified to judge than Mr. B. can be, is far from going the length of his statements. I apprehend that the time and pains bestowed by Mr. Haldane upon these inquiries, within a single week, exceeded all that Mr. B. could or would spare from scientific pursuits and evening parties during the whole of his two winters. The Theological Students of the College must surely have afforded the most favourable specimen of the religious culture of youth in Geneva. Mr. Haldane is a man whose veracity is above all question, and this is his testimony: "Had they been trained in the schools of Socrates or Plato, and had they enjoyed no other means of instruction than those afforded, they could scarcely have been more ignorant of the doctrines of the gospel. They had, in fact, learned much more of the doctrines of those Heathens, than of that of Jesus Christ. *To the Bible and its contents their studies had never been directed.*" (*Letter to M. Chenevière*, p. 21.)

A gentleman, whom I have since had the honour of knowing, a Fellow of the Royal Society, and whose high scientific attainments have often contributed to the volumes of the *Philosophical Transactions*, resided a considerable time at Geneva, with his most accomplished lady, a little before the French Revolution. They were not Calvinists nor Methodists. They moved in the first circles, and were very far from being rigid censors. But their testimony, for the faithful report of which I pledge myself, was most strong and painful with respect to the extreme dissoluteness of manners which then prevailed at Geneva.

To the sources of personal information, I add two evidences from printed books. The first is, indeed, taken from a translation, as I have no access to either of the originals: but the character of the translator is above suspicion. It is an extract from the volume for 1785 of *Dr. G. F. Seiler's Literary Journal*, in which the Editor reviews *Meiner's Letters on Switzerland*. "— At Lausanne, neither fidelity nor profligacy of manners dare to appear openly, or to attempt gaining proselytes.—Far different is Geneva.—The civil war [in 1782] was less owing to a defective legislation, than to growing depravity of manners both among high and low; for even the lower ranks have this corruption spread. The works of Voltaire and Rousseau are read in shops, manufactories and workhouses." This German traveller, describing what he witnessed at church, says, "Even when communicating [at the Lord's upper], they could not so far govern themselves as to suppress the appearances of profanity and scoffing.—Certainly Rousseau, perhaps even Voltaire, would have witnessed with indignation this unnatural impiety, in dies proud of their excellent education. Formerly, adultery was considered at Geneva as a most shocking crime; and divorce was rendered as difficult as possible. Now, the first laughed at, and the second more easily and frequently obtained than in London or Paris." Dr. Seiler (President of the University of Erlangen, to whom a high character is given in *xxii Onomasticon Literarium*, Vol. III. p. 279), adds the following remarks of his own: "I have had cer-

tain accounts, by private letters, that, in many families of distinction in that city, Christianity is almost entirely neglected; and, by modish and excessive refinement, the children are formed to levity, and rendered incapable of serious religious reflection. Hence, solid and edifying preachers are despised by this race of men. Only they who bring to the pulpit masterpieces of eloquence, are sometimes attended; whose discourses are blamed or praised just as dramatic performances would be, and hence can have little or no influence on the heart." (From the late *Dr. Erskine's Sketches and Hints of Church History*, &c. Vol. I. p. 232.)

It is with much pleasure that I add, from my own observation, thirty years after Meiner wrote, that the visible decorums of public worship, so far as I could perceive, were maintained in a becoming manner.

The other evidence I take from a work in four volumes, full of seriousness, zeal and piety, published at Geneva in 1803 and 1804, by M. de Joux, then one of the Venerable Company of Pastors, a gentleman of distinguished talents, and, as is the laudable character of the Genevese in general, warmly attached to his native city. The following are some of his pathetic mournings.—"The cause to which our present and deplorable calamities must be attributed are, a total forgetfulness of RELIGION and MORALS, a forgetfulness of the God whose existence we acknowledge, but whom—we have too long renounced.—It is to the unbridled love of the world, to the dereliction of religious worship, to the contempt of the Holy Scriptures, to an absolute indifference for religion, that we must attribute all our miseries and all our vices. Their true source is the almost entire oblivion of religion, the abandonment of our holy assemblies, and the immorality which is the direct consequence.—Is it not the fact that the scorn of religious reading, of holy conversation, of private and family worship, is daily increasing in the midst of us? O city formerly so renowned for the religious character of its inhabitants, how couldst thou become so quickly changed? How hast thou suffered thy crown to be ravished from thee, the precious ornament which was thy dis-

tion?—O city of my birth, what bitter lamentations, what cutting reproaches, fall upon thee! Into thy bosom I pour the sorrows of a father's heart. If thou return not to thy God, O Geneva, if thou abjure not thine irreligion, I shall charge upon thee the ruin of my family! I shall repent of having had thee for my children's country!" (*Prédication du Christianisme*, Tome I. pp. 367, 370, 377, 393.) This strain flows through many pages, and the author anxiously cautions his readers against supposing that his accusations and confessions are rhetorical exaggerations.

Mr. Bakewell says, "I boldly challenge Dr. Smith to name any city of equal size where Calvinism is the dominant religion, or indeed any city containing twenty thousand people, either in Protestant or Catholic Europe, equally advanced in civilization, where, among all classes, public or private morals are more correct, where there is less vice of any kind, or where so large a portion of the population has received a religious education, and is so well instructed in the evidences and leading principles of Christianity. I have been in almost every large town and city in England and Scotland, and in several cities on the Continent, but I know none that can compare with Geneva in these respects." To this challenge I reply, that there is not a large town in England and Scotland, where, if as much wickedness be found in it, (which might be justly doubted,) there is not also found a much greater proportion than at Geneva, a short time ago, of the counteracting principle, "the salt of the land," pure, genuine, practical religion. Nor can I think that, in any one of our populous towns, we should see the soldiers forcibly taking religious tracts from terrified children, ramming them into their pieces, and boasting, "We fire off the Lord"! Or that it would be possible to raise a mob to attack a place of worship and its peaceable occupants, with the outcry, "Down with Jesus Christ"!—But I have satisfactory testimony that both these horrors have been witnessed in modern Geneva.

In the first of these Letters, advertising to the insatiable attacks of the majority of the clergy upon the comfort and usefulness of M. Malan, and

his very means of subsistence, I applied to them the epithet *ruthless*. This Mr. Bakewell represents as peculiarly harsh, and says that its usual adjunct is *monster* or *villain*. I entirely disapprove the employment of irritating language on any occasion, and most of all in religious controversy: and if I have been guilty of it, I would be the first to condemn myself. But Christian meekness is not a tame and insensible apathy, when virtue and truth are outraged. The old English adjective *ruthless*, merely signifies *merciless*, (Fr. *impitoyable*,) and was, I still think, by no means too strong for the occasion. Mr. B. is mistaken when he affirms that the two reproachful words which he has adduced are usually associated with it. In Mr. Todd's edition of Johnson, our best and most copious Lexicon, the only substantives joined with *ruthless* are *sea*, *flint*, *people* and *monarch*.

J. PYE SMITH.

Mr. Belsham's Remarks on Dr. E. Channing's Attempt to delineate Dr. Priestley's Character.

[The passage to which these "Remarks" refer, is as follows; being a note to a Sermon of Dr. Channing's on the Leading Traits of the present Age, preached at the Ordination of his Colleague, Mr. Gannett, and since published:—

"The Unitarians of that country (England) may be considered as forming a political as well as religious party.

"The influence of distinguished individuals, so great on all classes of Christians, has not been favourable to a just zeal among Unitarians in England.

"Dr. Priestley should always be named with respect for his eminent endowments, and for his devotion to science and to the cause of Christianity; but the distinctive traits of his mind made him too receptive of the spirit of his times, which was a spirit of innovation as well as of improvement. Distinguished more by rapidity than by profoundness of thought; inclined, perhaps by his attachment to physical science, to confound the provinces of matter and mind; constitutionally deficient in moral enthusiasm and deep feeling; and connected by

olitical and literary sympathies with the revolutionists on the Continent, whose hearts were frozen by an earth-born philosophy; he was not particularly fitted to spread warmth and earnestness around him, nor to exhibit Christianity in its most quickening form. He endeavoured to incorporate with Unitarianism the chilling doctrines of the materialism of the soul, of the mechanical necessity of human actions, and of the suspension of consciousness for ages after death, and adopted philosophical notions, as they have been falsely called, in regard to prayer, divine influence, &c. I think so that his literary connexions, his habits of physical research, and the spirit of the age, led him to believe, that Christianity would be made more credible by excluding from it the *supernatural* as much as possible; an opinion which probably swayed not a little his views of his favourite doctrines, and which, indeed, is not uncommon among philosophers; though to me it seems not very rational.

"The result was, that he framed and propagated a system in many respects open to the charge of being old and uninteresting."]

DR. CHANNING'S own character is too correct to admit for a moment the supposition of an intentional misrepresentation of the character of Dr. Priestley: but I who knew Dr. Priestley well, will venture to assert that a more erroneous representation never existed.

Dr. C. allows, what indeed none can deny, that "Dr. P. possessed *invaluable endowments*, together with a *devotion to science and the cause of Christianity*."

But he alleges, that "the distinctive traits of his mind made him too receptive of the spirit of his times, which was a spirit of innovation as well as of improvement." If I understand the meaning of this obscure sentence, it is, that Dr. P. was constitutionally disposed to *innovate* as well as to *improve*. I can only reply from my personal knowledge of Dr. P., that he was at no time desirous of any *innovations*, moral, philosophical, or political, which he did not regard as *improvements*. The reluctance which he discovered to adopting the French theory of chemistry, is a proof that

he was not much disposed to innovation in philosophy; nor is there any proof that he was an innovator upon other subjects.

"Distinguished more by rapidity than by profoundness of thought."—And yet, in the estimation of many who were equally competent to judge with Dr. Ellery Channing, Dr. Priestley was as eminently distinguished for precision of thought, for comprehension of mind, for perspicuity of expression, and for force of reasoning upon subjects of the most difficult and abstract nature, as he undoubtedly was for quickness of apprehension and rapidity of composition.

"Inclined," says Dr. Channing, "perhaps by his attachment to physical science, to confound the provinces of matter and mind." How an attachment to the pursuit of one species of knowledge can incline a person to confound the object of it with something totally different from it, is more than my humble intellect can comprehend.

"Constitutionally deficient in moral enthusiasm and deep feeling."—A very extraordinary assertion this from a gentleman who could not possibly know what Dr. Priestley's constitution was! I will take upon me, from my own knowledge, to affirm, that Dr. Priestley was constitutionally a man of a very ardent mind. He was early remarked for the eagerness with which he sought after, for the zeal and fervour with which he embraced, and for the courage with which he professed, what appeared to him to be important truth. And indeed, what was it that drew upon him the hatred of men in power, and excited the violent persecution which obliged him ultimately to relinquish his country? Not his political tenets: not his approbation of the *early* principles and measures of the French Reformers, for in these he only coincided with Mr. Fox and the Whigs of England. It was his zealous opposition to ecclesiastical tyranny; to all Church Establishments, as such; and particularly to the Established Church of England. And that, not as Dr. C. would have us believe, because he was connected by political and literary sympathies with the Revolutionists on the Continent, but because he was a sincere and zealous Christian; because he was

mended the system of distinguishing divine authority from human creeds, and the practice of benevolence from ridiculous outward observances.

But what disappoints, or rather grieves, me much is, that our sovereign, (whose reign may God crown with peace and prosperity!) whom all parties, either Whigs or Tories, enthusiastic radicals, or political three-servers, are compelled by the force of truth to acknowledge as the most accomplished person of his time, of most enlightened acquirements, and most liberal sentiments, should not use his royal influence to remove from the members of his National Church the fetter of a solemn oath, imposed by the Thirty-nine Articles, naturally liable to doubt, and disputed as these have been, from the beginning of Christianity, and that he has not caused to be discontinued the repetition of that general denunciation found in the concluding part of the Athanasian Creed, to wit, "This is the Catholic faith, which except a man believe *faithfully*, he cannot be saved." The only consolation which I can offer to myself is, that as his Majesty is the best judge of suitable opportunities for the introduction of improvements in the National Church, it is probable that in due time more enlarged principles may receive the Royal sanction.

As to the state of the Unitarian Society in Calcutta, our Committee have not yet been able to purchase a suitable piece of ground for a chapel and school. They will, I hope, soon succeed in their endeavours. We have collected, partly by purchase, and partly by gift, a great number of works, and established a pretty respectable library in Calcutta, in which I have placed the books with which you have favoured me, in the same manner as all the books that the Rev. Mr. Adam, the Unitarian Missionary in Bengal, and myself have received at different times from England. Mr. Adam is preparing a catalogue of the books belonging to this library, and will, I doubt not, send a few copies for the perusal of the Committee in London, Liverpool, &c.

In the month of December last, Mr. M., a member of the firm of Messrs. M. and Co. of this place, left Bengal for Europe, and I embraced that opportunity of answering a letter I had the pleasure of receiving from the venerable Mr. Belsham, and begged at the same time his acceptance of a parcel of books sent in charge of that gentleman. I also sent a duplicate by the hands of Mr. S. A., a Member of the Unitarian Society in Calcutta, and a particular friend of mine. As subsequent to these despatches I received the books stated in Mr. Belsham's

letter to have been forwarded to my address, I beg to send a short letter acknowledging the receipt of them; which I shall feel obliged by your transmitting to that gentleman.

I have the pleasure of sending you for your acceptance a few tracts as a token of regard and respect, and remain,

Yours most obediently,

RAMMOHUN ROY.

Calcutta, June 4, 1824.

R. S. From the pamphlet, No. 6 and 7, published by a neighbour of mine, and another by a friend, you will perceive to what a degree of ridicule the Trinitarian preachers have brought the religion they profess among the enlightened natives of India. I hope to God these Missionaries may at length have their eyes opened to see their own errors.

R. M. R.

A Friendly Correspondence between an Unitarian and a Calvinist.

(Continued from p. 695.)

I, to N., with N.'s Observations (inserted as Notes).

DEAR N.

23d October.

HAVING understood you to be disinclined to prosecute the discussion * respecting the duration of future punishments, I had made up my mind to drop the subject. I am surprised that you should have again revived it; and, to speak my mind plainly, I must declare that I do not think that the continuance of this sort of correspondence is likely to prove useful to you. For my own part, although for very many years I have been very little in the practice of mentioning my opinions to persons not immediately connected with me, (with the exception of such † as have founded objections to the Bible upon the supposed doctrine of endless misery,) yet I derive pleasure in going over the grounds on which I rest my faith in the universal love and effectual grace of God, ‡ as manifested in Jesus Christ.

No person, however, is fitted for an inquiry into the revealed designs of

* It is afflictive to me to do so.

† These people will not believe any thing they do not like. They say death does away all sin; or else, for certain assigned reasons, the soul is not immortal.

‡ To every returning sinner.

the Almighty regarding the final destiny of the human race, who does not regard himself as a party deeply interested in this momentous question.* If he separates† his own case from his fellow-creatures, and supposes himself a privileged character;‡ he wants the degree of sympathy§ which is indispensable to an earnest, candid, persevering examination|| of the tenor of scripture, as relating to this point. *It appears* to me that you are thus wanting,¶ and that your object is rather to frown upon my opinions, than to afford your cordial assistance to the ascertainment of truth.

You tell me, that I am not sufficiently impressed** with a sense of the evil of sin. I do not pretend to say that I am; but I am thoroughly persuaded that I cannot possibly enjoy perfect happiness until sin and all its miserable consequences are exterminated from the universe,†† and the whole creation shall be brought into the glorious liberty of the children of God. The angels in heaven must have a similar feeling, for our Lord expressly declares that *their joy is augmented by every accession of penitents to the number of the just*;‡‡ and therefore their joy cannot be completed until the last stone§§ of the sacred edifice shall crown the work of divine grace. If you had known the power of God and the glorious mystery of his will as revealed by Paul, you would have perceived that nothing short of this could satisfy the desires of a soul renewed in the image of

Christ; that is to say, filled with love to God and to man. For faith worketh by love, and purifies the heart from all those evil passions which can derive the smallest gratification from the sufferings of others.*

Indeed, no man who understands the connexion which exists between all sentient beings (exemplified as it is in scripture, and in daily experience, by the influence which the conduct of one man produces upon the condition of others) can fail to perceive that, in order to produce a perfect state of society, all must co-operate for the benefit of all. Hence the promises that we shall be heirs of all things; that all things are ours; and that God shall be all in all.† Think you that I can be satisfied with such paltry, meagre explanations of these exhilarating passages, as the narrow systems of human reason or sophistry can give me? No; let God be true, and every man who contradicts him a liar. Your people, while they decry the exercise of reason, are continually tacking their brains to darken and confound, by metaphysical; subtleties and unscriptural§ phrases, the plain word of God. I charge this upon their system, and I stand to the charge; while at the same time (as often said before) I respect and esteem the individual whose better judgment has been enslaved by human inventions. The inventors themselves must answer to their Maker|| for having presumed to deform his lovely character, and to teach for doctrine, the commandments of men. If they had not represented him as delighting in the death and damnation of the works of his own hands,¶ poor, ignorant, angry sinners would not have been so prone to invoke his wrath upon themselves and others. If they had been better taught, they would have learned

* Who denies this? But cannot an individual thus implicated escape by repentance and faith?

† He does not separate.

‡ He condemns himself, and prays to God to search and try him.

§ Sympathy with God's holiness and justice.

|| God must give eyes to see.

¶ I have told you repeatedly that I am not at ease, but wish to seek for peace in the right way.

** Who is? The great matter is how shall we pray *unreservedly* for such conviction.

†† I occasionally believe this to be an error.

‡‡ Prove repentance, and that will suffice. God is the Judge as to the nature of repentance.

§§ What is that stone?

* The matter is totally misunderstood. The righteous rejoice in the punishment of the impenitent. The scripture is full of this.

† God is all in all in the punishment of the finally impenitent.

‡ Full conviction of sin and holiness is metaphysical.

§ The words of scripture are quoted.

|| Those who tell the presumptuous sinner that he will be eternally blessed, will have to answer for it.

¶ They do not.

to be merciful, because God is merciful.*

In saying that the doctrine of the restitution of all things, or (as elsewhere expressed) that Jesus Christ gave himself a ransom for all,† is a testimony for its proper season, I understand, not that the testimony should be reserved and suppressed, but that it will not be generally received and believed, until the proper season arrives.‡ Our Lord commanded his disciples to preach the gospel to every creature,§ although he knew that it would be rejected and abused by many of them to whom it was preached. I feel quite confident that the display of the mercy and goodness of God, in the most unreserved and universal terms that language furnishes, so far from tending to harden the heart and rendering men careless, is calculated, above all things, to work their reformation.|| Of course there are good and bad modes of doing every thing; and a preacher would be very deficient in his duty, who, while he represented the willingness of God to pardon offenders, did not, at the same time, point out the indissoluble connexion of vice with misery, and the awful consequences¶ of perseverance in a sinful course. This will be much more effectually done** by saying, after our Lord and Master, that he who, knowing his master's will, disobeys it, shall be beaten with many stripes; and he who ignorantly offends, with few stripes; and with the general tenor of scripture, that God will reward every man according to his works, without respect of persons, than to vociferate the words, eternal damnation,†† and to apply

the same endless duration of punishment to all descriptions of sinners; thus making the distinction* of character vain and of no effect.

You say, "Let the Judge of quick and dead solve these questions;"† which you proceed to propound, and which are eight in number. I cannot presume thus to challenge his direct‡ interposition for the decision of the matter in dispute. We have Moses and the prophets, Jesus and his apostles, and they are sufficient authorities for our guidance.§ Nor need we doubt that if, in the temper of little children,|| we seek for instruction, we shall obtain all that is necessary for reproof or consolation. The result of my inquiries is, 1, "That although the same word is used to designate the duration of rewards and punishments, it does not follow that happiness and misery will be equally interminable.¶ Because the scripture abounds in declarations respecting the character of God and his purposes in creating mankind, which are directly opposed to the doctrine of endless misery.** Because the same authority intimates that there will be degrees of punishment†† exactly proportioned to degrees of crime. Because the Almighty has condescended to challenge men to inquire into the rectitude‡‡ of his conduct, and has enjoined it upon them to imitate it. I will add, that it appears from scripture that rewards,§§ as such, will cease, at the period when, after having subdued all things unto himself, the Son shall deliver up the kingdom to the Father, that God may be all in all. In the mean time, the rewards of believers are described by our Lord and

* The scripture holds forth the damnation of the impenitent.

† Who truly apply to him.

‡ Totally inconclusive. Man can perceive nothing aright, until awakened and converted.

§ So it is; and every one may have it that is willing.

|| This I totally disbelieve. Men must be taught the evil of sin. A reformation may be effected in the outward manners, while the heart is blind to its fallen state.

¶ And yet these very consequences are, through the blindness of men, by reason of the fall, unperceived.

** This is not denied.

†† When the sentence is pronounced,

the meaning (say Aonian if you please) will be understood.

* I have not denied the distinctions.

† Because we are not competent or impartial judges.

‡ He will decide.

§ But we must have sight given to us to perceive.

|| It would be well if we did.—Open mine eyes!

¶ It must be feared.

** No penitent is subject to this.

†† I have not denied this.

‡‡ Our people are as well satisfied with respect to this rectitude as your people are.

§§ I leave this.

his apostles as consisting in the enjoyment of power and authority;—they are to rule over cities; to be kings and priests; and the first-fruits of God's creatures. They will not surely be destitute of subjects* over whom to reign, nor of a people for whose benefit to officiate. How beautiful, and worthy of the Ruler of the universe does this scheme appear; and how well calculated to excite in us an eager desire to obtain a crown of righteousness!†

2. The only way of ascertaining the intentions of God is, by studying his word.‡ If he had intended "that sinful man should apprehend§ interminable displeasure as the consequence of a wilful rejection of divine mercy," he could have expressed himself in terms not to be misunderstood.|| He could, for instance, instead of using a word which is applied to things which have had an end, or must have an end, have said that punishment would be without end. In this case, the Sacred Scriptures would have avoided the use of a single expression which could possibly weaken the force of so tremendous a denunciation; they would not have held forth manifold expectations which are altogether inconsistent with such a horrid design.¶ Nor would Christ or his apostles have preached a single sermon without reference to the impending fate of impenitent sinners.**

3. As to the comparison between the characters of Calvinists and Universalists, I must say that you do not see and know enough of the latter, either of their persons, or actions, or writings, to be competent to draw a just comparison. They are but a little flock at present, and comparatively unknown to the religious world. I

have the happiness, however, to know that since the period when a few* of us used to meet at Parliament-Court, the number has been greatly multiplied, and that the effect of the labours of our writers† is to render other sects less and less prone to consign their fellow-creatures to endless perdition. Their tone of late years is very much softened down;‡ and in another generation or two, I doubt not, the testimony alluded to in the beginning of your paper, will be generally, not to say universally, received. Upon the whole, I am pleased with the complexion of the times as respects tolerance and Christian charity.§ But, after all, the proper answer to this third question is furnished me by Paul: "Judge nothing until the Lord come," (that is to say, nothing that is not palpably obvious,) "who will bring to light the hidden things of darkness, and make manifest the counsels of all hearts; and then shall every man|| have praise of God."

5. The evil of sin consists in its being the certain cause of suffering;¶ the excellency of holiness in ensuring happiness. "Without holiness, no man can see the Lord;"** and of all the sources of happiness, none can be compared to that which results from a sense of divine favour.

6. Do you seriously think that the passage in Isaiah, to which you refer, can be fitly urged in defeasance of the positive command of Jesus Christ to love our enemies?†† This feeling is compatible with an abhorrence of their actions, and an acquiescence in the justice of God in visiting their transgressions with punishment; but wherever sin abounds grace will super-

* There are myriads of unawakened professors of Calvinism.

† By gaining *their* assent, you gain nothing.

‡ This has no weight with one who is fully convinced of the evil of sin.

§ All this is the refinement of unconverted man.

|| Who is entitled to it.

¶ An afflictingly awful and fatal mistake; and in my judgment the foundation of the whole. Full conviction of sin can alone annul this sentiment.

** Admitted of course.

†† They are abhorred as God's enemies, not ours.

* We are not told that these subjects will comprehend impenitent sinners.

† We have still higher motives.

‡ After we have obtained sight and light; and for this we must pray; else study is unavailing.

§ Yes, apprehend.

|| They are so understood by the best people.

¶ Man and God see differently.

** The damnation of the impenitent unbeliever was to be preached every where.

abound.* There is a time for all things.—God turneth men to destruction, and again he says, Return, ye children of men.† Mercy rejoices over judgment, &c. I must reserve for another opportunity an explication of the text on which you lay so much stress.

7. The ease of the children marks indeed the severity of the law, and should render parents, who live under the gospel dispensation, deeply sensible of the superior privileges which they enjoy.‡ Death, however, is the common lot of mankind; and probably the form of death, as judicially administered, does not inflict more pain than is experienced by those who die in their beds. I cannot bring myself to think that the parents who were the executioners of their offending offspring, had any suspicion that they were thus rendered the instruments of consigning them to endless misery.§ A great and useful purpose was intended in thus manifesting the determination of God to cut off those whose evil example tended to corrupt and degrade a people whom he had selected as the depositaries of his law, and as the instruments of reforming the world. They have for a while been superseded in this office by the Gentiles; but they shall eventually be restored to it under happier circumstances, “and so all Israel|| shall be saved.”

8. I do not deem it consistent with the modesty enjoined by our Saviour, to talk about, far less to boast¶ of private devotions. This is the only answer you will ever receive from me to questions as to prayer. Whether or not we make a proper or pious use of the privilege of communing with the Father of Spirits, who seeth in secret, will be manifested by the rewards

which he has promised to bestow *openly* upon such as seek him.* This reward will consist in the graces of his holy spirit, which are love, joy and peace, long-suffering and gentleness.† Those who observe our lives and conversations will judge of the degree in which we bear those fruits. I am truly sensible of my barrenness, and deeply lament the defects of my character. The sense of these defects serves to close my lips and to impair my usefulness. I sincerely hope that your experience may enable you to win many souls to righteousness, and that you may shine like the sun in the kingdom of heaven.

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* God is the judge whether we actually do pray unreservedly for a full conviction of the evil of sin.—We shall know in the next world.

† Here again conviction of and feeling for the evil of sin is put away because it is distressing. It is always put away and not suffered to abide a minute, if we can help it. The evil of sin, as our people understand it, principally consists in its being opposed to God; and not in our suffering as the consequence of it.

All your arguments seem to me to spring from one source, namely, God's not having given you a thorough conviction of the evil of sin.—I am quite sure you will not obtain that conviction but by his gift.—I entertain awful apprehensions of such teaching. May the Lord grant me his grace, so that I may be emboldened to pray for a full discovery of the awful realities of the eternal state! I consider, that from motives of self-love, and through our natural blindness, we are apt to underrate the evil of sin—that it is even *safer* to contemplate the predicament so obvious to you, than we may be enabled to have a most hearty quarrel with sin, and be prepared for and actually obtain all those delightful and glorious things which you anticipate, and which cannot be fully and *purely* realised through any other medium. I have witnessed inexpressibly awful mistakes and delusions in these matters. When sin is not duly appreciated, pleasing experiences terminate in unspeakable anguish and disappointment. Such is the unsearchable deceitfulness of the human heart. It is blindness and deadness not to perceive what the scripture says of the evil of sin.

* In a time-state.

† At the resurrection.

‡ I cannot admit this explanation; I dare not.

§ We do not know to the contrary.

|| I leave with God what is meant by Israel.

¶ Boast of what?—A confessed backwardness to pray for a full conviction of sin.

[To be concluded in the next Number.]

REVIEW.

"Still pleased to praise, yet not afraid to blame."—Pope.

ART. I.—*An Appeal to the Members of the British and Foreign Bible Society, on the Subject of the Turkish New Testament, printed at Paris in 1819. Containing a View of its History, an Exposure of its Errors, and palpable Proofs of the Necessity of its Suppression.* By Ebenezer Henderson, Author of a "Journal of a Residence in Iceland." London, printed for Holdsworth. 1824. 8vo. pp. 70.

ART. II.—*Remarks on Dr. Henderson's Appeal to The Bible Society, on the Subject of the Turkish Version of the New Testament printed at Paris in 1819. To which is added, An Appendix, containing certain Documents on the Character of that Version.* By the Rev. S. Lee, A. M. D. D., of the University of Halle, &c. &c., and Professor of Arabic in the University of Cambridge. Cambridge, printed by Smith. Sold, in London, by Sealey, &c. 1824. 8vo. pp. 159. App. 44.

[T is not a little remarkable, that of the controversies of which the British and Foreign Bible Society has been the occasion and the subject, nearly all have regarded its principle and constitution, rather than its actual administration. We should antecedently have looked for the reverse of this state of things. It appears extremely difficult to conceive, on that ground an association for circulating the Holy Scriptures can, so far, be arraigned by Christians, or, at least, by Protestants; while, on the other hand, nothing was more probable than that some of the measures of a very miscellaneous body of men would betray strong marks of fallibility, and afford just cause of animadversion. Warmly attached as we are to the avowed purpose of the Society, we think, nevertheless, that the conductors of it have fallen into grand mistakes: we are not indeed of opinion, that Dr. Henderson has made good his charge, or effectually de-
fended his secession from the service

of the institution; but, previously to our further notice of his pamphlet, and of the tract of his opponent, we shall avail ourselves of this fair occasion of saying a few words upon the extent of the Society's agency, and upon one or two collateral topics.

Now, according to our deliberate yet humble judgment, that agency is placed in too many hands, and absorbs an undue proportion of the monies entrusted to the disposal of the Committee. The sole and proper object of the British and Foreign Bible Society, is the circulation of the Scriptures. Not only therefore should its revenues be applied, as far as is possible, exclusively to this end; but we must further be sensible that in the same ratio in which its salaries and incidental expenses are multiplied, will be its inability to print and distribute the volume of revelation. In consideration, for example, of the *fifteen hundred pounds*, now paid annually to the Secretaries, a vast number of copies of the Bible, and still more of the New Testament, might be obtained and spread abroad. A most capital error has been committed, in annexing any salary to that office; in converting the character of the Secretaries from that of gratuitous and honorary to stipendiary. We are far from being disposed to underrate the merits of the gentlemen who are at present employed in such a relation, or to measure their labours by any pecuniary standard. Surely, however, it was of the first importance that the reputation of such a Society for disinterestedness, for a freedom from all party-attachments, and, we will add, for enlightened prudence and discretion, should be perfectly unassailable! We could heartily wish that a step which we so much lament might be retraced; while we fear that the very nature of it forbids this desirable issue. There are, besides, a vast number of inferior agents of the institution: and, admitting, as we do, that they should receive no inadequate compensation for their time, their efforts and their responsibility, we cannot but pro-

test against so large an appropriation of the funds of the Society. Many of those agents, are, in effect, *missionaries*; so that there is at least *danger* of oral notes and comments accompanying the distribution of not a few even of those copies of the Bible, which, ostensibly, are distributed without any note or comment whatsoever. If it be alleged, that, as the consequence of the agents being more numerous, more Bibles are really put into circulation, and more money obtained for the institution, we may demur to the principle of the allegation, even should we allow the fact. We cannot grant that for a highly excellent purpose—no, not for the best of all—money is to be sought and procured without reasonable discrimination: we must observe, that every measure pursued should accord with the dignity and sacredness of the design. Our view of the *real* interests of the Society, is the same with Dr. Henderson's. (Pref. p. v.) We deprecate any thing like a selfish, gainful and mendicant spirit—any thing like a departure from first and noble principles: on which account, we must, in particular, express our regret that so very considerable a sum is expended on printing *Monthly Extracts*. This measure is virtually, if not literally, a deviation from the original and repeatedly professed object of the institution. What, in truth, are these *monthly extracts*, for the most part, but *notes and comments*; *religious tracts*, often containing sentiments and phraseology, which, as we believe, will scarcely bear the test of the volume that they aim to recommend? This consideration, together with the circumstances on which we have already insisted, has, we acknowledge, shaken our confidence in the judgment and good faith of the Directors of the Bible Society; while the strains of fulsome and reciprocal panegyric, and the ostentatious homilies, which are so frequently heard at its meetings, both in town and country, the unmeasured praise bestowed upon its friends, the censures pointed against its real or supposed adversaries, are greatly offensive to men of correct taste and sober piety.

Let us not be reckoned among the enemies of the institution, for thus

"telling" what we deliberately consider as "the truth."* We shall always endeavour, as we have, thus far, endeavoured, to aid the circulation of the Sacred Volume. But we distinguish between the *end* and the *means*. The British and Foreign Bible Society, while yet in its infancy, was more attentive to the letter and the spirit of its declared principle than it has been during its more advanced stages. Success can render hodies of men, as well as individuals, less vigilant and careful.

These observations are far from being irrelevant to a review of the controversy between Dr. Henderson and Professor Lee. The pamphlets before us have arisen, in effect, from the extent of the agency procured by the Society, and from some want of judgment in the selection of the agents. Dr. Henderson, we doubt not, is a man of solid worth and merit: yet we must be permitted to question his qualifications as an oriental scholar and a scriptural critic.

His complaint is, in substance, the following, that in Ali Bey's Turkish Version of the New Testament, printed in Paris, 1819, and circulated under the sanction of the Committee of the British and Foreign Bible Society, are numerous and gross and hurtful errors; prejudicial to purity of faith, revolting to accurate taste, and bearing throughout marks of a most censurable accommodation to Mohammedan practices and ideas. Concerning these things Dr. Henderson remonstrated with the Committee: his remonstrance, however, being ultimately ineffectual, and Ali Bey's Version being continued in circulation by them, though with some few modifications, he has retired from the service of the Society, and now makes his appeal to its members and to the public.

It certainly appears from the minutes of the General Committee, and from those of the Sub-Committee, "in which the subject of the Turkish Testament was brought under consideration," that great pains were employed to procure the opinions of competent judges of the Version. Among the names of some distin-

nished Orientalists, who were consulted, on the occasion, we find Professor Lee's, at whose suggestion, and hat of his colleagues, measures were taken, by which it was hoped that Dr. Henderson's objections might be removed. Some leaves were cancelled; some tables of *errata* were prepared and adopted. In the mean time, the circulation of Ali Bey's Version was suspended: its merits were still made the subject of investigation by the Sub-Committee; and, after a long and careful scrutiny, this Turkish Testament was again circulated by the institution.

We cannot be astonished that, under such circumstances, Professor Lee comes forward to vindicate a step, which he was so deeply concerned in advising. Before we met with the "Remarks," &c., we had put down a few notes on different parts of Dr. Henderson's "Appeal," &c.: some of our strictures we shall transcribe.

The author of the "Appeal," &c., does not distinguish between what is matter of exposition, of *interpretation*, properly so called, and what is matter of translation:

Rom. x. 13. In Dr. H.'s opinion, (p. 41,) "the change of *το ὄνομα Κυρίου*, 'the name of the Lord,' to [in the Turkish Version] 'the name of God,' seems to have been done with the design of annihilating one of the proofs of the divinity of Christ, as also not only the lawfulness but the necessity of addressing divine worship to him."

Now it is neither just nor candid to intimate that the translator had this design, or indeed any design beyond that of rendering the passage with correctness and fidelity. Dr. Henderson would have been better employed in consulting Joel ii. 32, whence the quotation (for such it is) has been borrowed. He would have found that the prophet uses the word *Jehovah*, and that the LXX, from whom, as is most probable, the apostle cites the clause, render this word by the corresponding term *Kyrie*. Neither in the book of Joel, nor in Rom. x. 13, is there a reference to Jesus Christ, to his alleged divinity, or to the worship that Dr. H. supposes him to claim.

The writer of the Appeal subjoins, "The Lord in this verse, is unquestionably the Lord of all, mentioned VOL. XIX. 4 c

in that preceding." Thus far we agree with Dr. H. Not so, when he proceeds to say, "and who *He* is we read Acts x. 36." But the key to this latter text is Acts ii. 36, "God hath made that same Jesus whom ye have crucified, both Lord and Christ." Jesus is Lord of ALL, of believing Gentiles and believing Jews; from each of which classes of men converts have flowed into his church.

Other indications and examples of Dr. Henderson's propensity to confound translation with exposition, occur in pp. 14, 29, 52, 64, of his pamphlet.

In some of his animadversions on the *text* of the Turkish New Testament he is exceedingly unfortunate.

"Matt. vi. 15.* Τα παραπτώματα ὑμῶν, *your trespasses*." Our author complains of the omission of this clause in Ali Bey's Version. Now Griesbach has annexed to the preceding clause the mark of probable omission: and this he justifies in one of the highly excellent notes contained in his *Commentarius Criticus*, &c. We cannot, indeed, blame him for retaining the words in the text of his edition of the Greek Testament: but neither shall we accuse Ali Bey of a want of either judgment or fidelity in rejecting them; because he might easily mistake the one clause for the other, and because he has assuredly given the speaker's meaning. Dr. Henderson would have done well in weighing the external and internal evidence on both sides of the question. The *Commentarius Criticus* is less known in England than it deserves to be: nor, probably, will our readers be displeased, if we copy the note to which we have referred:

"Vers. 14 et 15, Τα παραπτώματα αὐτῶν S. ὁμῶν, in vulgari textu legitur ter, in codice L et aliis quater, in D et nonnullis aliis bis. Nobis præ cæteris arridet lectio codicis D, quæ comm. 15 τα παραπτώματα αὐτῶν omittit. Inserta fuerunt hæc verba, quo comma 15 exactius responderet commati 14, sicut in fine versûs 14 ab aliis intercalatum fuit τα παραπτώματα ὁμῶν, quo comma 14 propius ad similitudinem commatis 15 accederet. Ergo in utroque commate eam præferimus lectionem, quæ parallelismum mem-

horum sistit imperfectiorem; hunc enim defectum sarcire studebant librarii." *

"Matt. viii. 5. *Ἰησοῦ*." Here, too, Dr. Henderson points out what he regards as an omission in the text of the Turkish Version. Let us look then into Griesbach's edition of the Greek Testament, where the clause stands thus, *Ἐπισθῆναι δὲ αὐτῷ*. †

We cite another example,

"Rev. iii. 21. *Μετα τὸ παρῆς μὲ*." Of these words the omission is strongly remarked upon, by the author of "The Appeal," &c., who tells us that the effect of such an omission "is to leave the Mohammedan in the dark, as to the throne on which the Faithful and True Witness declares he was seated after his victory." Pp. 46, 47.

But the context renders that point completely unambiguous: and Griesbach's observation in his inner margin, in loc. should have abated Dr. Henderson's severity of criticism. ‡

"(h) *Ἐν τῷ θρονῷ τοῦ πατρὸς μὲ*. Arm. Moyses in Epist. ad Cypr. *Ἐν τῷ θρονῷ αὐτοῦ*—lips. 6."

Our decision would not have been the same with Ali Bey's. Yet this transcript denotes a variety in the early readings, and sufficiently vindicates the Turkish Translator from the implied accusation of being governed by some corrupt bias.

Dr. Henderson is not more successful in his interpretation than in his adjustment of the Sacred Text:

"Rom. v. 6. *Κατὰ καιρὸν* is rendered [in the Turkish Version by Ali Bey] "at the *predetermined* period: but the Apostle seems to refer to the *suitableness* of the time at which Christ died, as well as that predetermined in the Divine counsel." Pp. 37, 38.

Be it so. Yet if Paul refer to both these points, as, undoubtedly, he does, then what expresses the one, implies the other. Why was *that* *era* predetermined, why selected, except on account of its *suitableness*?

Dr. Henderson is particularly sensitive with regard to those parts of Ali Bey's version, in which he suspects an heretical taint, and which may be

thought to bear on the Trinitarian controversy. His suspicions, fears and criticisms are alike groundless. A correct theological scholar knows that scripture must be interpreted by itself, and not by previously-formed systems. When the author of the "Appeal" objects to the Turkish translation, the rendering which follows,

"John x. 30, I and the Father are *one thing*," we must remind him that in the original we read *ἐν ἑαυτοῖς*, and that John xvii. 21, 22, are texts exactly parallel. We should rather complain of the words being *too literally* translated.

"It is the concurrent testimony," says Dr. H., "of all orthodox divines that in Rom. iv. 13, v. 17, x. 3; Gal. ii. 21, iii. 6, 21, the word '*righteousness*' is not descriptive of any inherent or implanted righteousness, or any works of righteousness done by man, but of the meritorious righteousness of our Lord and Saviour Jesus Christ, in virtue of which alone any sinner can be justified in the sight of God." P. 33. We believe, on the contrary, that the word *δικαιοσύνη* here means *justification* or *acceptance*: and, in proof of our statement, we might appeal to the connexion, and to many other texts. Nevertheless, it is not merely on this gentleman's erroneous annotations that we must pass our censures: it still more becomes us to complain that where only *translation* is concerned he obtrudes an *exposition*.

In what passage of the New Testament does he meet with the terms "the Christian Sabbath?" * No traces of such a phrase, or of such an institution, can be found in the records of the gospel of Jesus Christ. The words *τῷ κυριακῷ ἡμέρῃ*, ought, unquestionably, to be rendered "on the Lord's-day:" yet Dr. Henderson, who has noticed different versions of them by some European and ancient English translators of the Bible, should have been more indulgent, if we must not say more equitable, to Ali Bey. In Cranmer's or the Great English Bible we have, "I was in the spirit on a Sunday." Rev. i. 10.

We are desirous of the author of the "Appeal" being consistent with himself. In reading his pamphlet, it frequently occurred to us, that of the

* See, too, Professor Lee on this subject, "Remarks," &c., pp. 139, &c.

† Professor Lee's Remarks, ib.

‡ Ib. pp. 142, 143.

* P. 36.

objections which he urges against the Turkish translation of the New Testament, not a few are applicable, on principle, to our Received Version. A tract as large, or larger than Dr. Henderson's, might be filled with instances of false readings, of mistaken renderings, of obsolete expressions, of grammatical improprieties,* of unwarrantable accommodations† to modern ideas, modern tenets and modern usages, in that English translation of the Scriptures which the Bible Society circulates without note and comment. Let him undertake, let him execute this task, and lay the result before the Committee of that institution, and before the public. In respect of the smaller of those bodies, we cannot promise him greater success than he has already experienced: as to the larger, we think, a considerable portion of it may admit that he will then have done good service to biblical criticism and to sacred truth.

His reasonings against the Turkish Version by Ali Bey, have so little of relevancy and strength, that we cannot but look upon Dr. Henderson as being governed by additional and more powerful motives, in withdrawing from the service of the Bible Society: Professor Lee, we perceive, † intimates as much; and some of the expressions which fall from our author himself, justify, even if they do not produce, this suspicion.

We should have felt real pleasure in being able to speak with approbation of Dr. Henderson's "Appeal." His learned opponent has replied to him at considerable length, and with an effect that, we think, would not have been weakened by greater mildness of temper and courtesy of language. The extent and accuracy of Professor Lee's acquaintance with the Oriental dialects, fully authorize him in giving a far more decided opinion concerning the points at issue than would have been suitable to a man of

inferior attainments. He evidently writes, however, under the influence of something like personal irritation: he appears too often like an *individual* party in the cause; and, though the combatants are most unequally matched, though it is at fearful odds that Dr. Henderson contends with Professor Lee, we certainly wish that the antagonist who is here put upon the defensive, and who has effectually maintained his ground, had not sullied his triumph by unnecessarily harsh and contemptuous expressions. When he speaks of "such an Homeromastix as this," and says, with a sneer, respecting one extract, "This is in Dr. Henderson's very best style truly," he disgusts the unbiassed reader, and descends from the high station which his knowledge and his reasoning had entitled him to take.

Professor Lee employs eight chapters in noticing distinctly the objections of the gentleman to whom he is opposed. His tract also contains an Appendix, the documents in which bear directly and materially upon his defence of the Society.

The chief subjects discussed in this controversy, are, the character, &c. of Ali Bey, principles of translation and criticism, the supposed mistranslation of proper names, alleged synonymes, &c., want of uniformity, false renderings, omissions, real or imagined, additional words and phrases. On all these points light is cast by Professor Lee's superior learning and good sense.

Neither of the combatants appears to entertain a correct view of Rev. xxii. 8, 9. About the text and the translation there can be no dispute. The proper subject of inquiry is the interpretation. In a word, who is it that in the 7th verse, says, "Behold, I come," &c., and in the 9th, "I am thy fellow-servant," &c.† Now the speaker is the angel, not the Messiah; or the Lamb. We refer to Dean Woodhouse's excellent observations in loc.; the rather, because he is not only a learned but a reputedly orthodox expositor. Lowman, in a most valuable note on Rev. xix. 10, admirably explains the term "worship."*

We hope that the "Appeal" and the "Remarks" will be read even be-

* See Bishop Lowth's English Grammar, and Dr. Symonds's Observations on the expediency of revising our present Version of the Gospels and Epistles.

† The rendering of Acts xii. 4, is a striking example; *Easter* being there most unjustifiably substituted for "the Passover."

‡ Remarks, p. 156, and Appeal, p. 56.

* See, too, Rev. vii. 12.

yond the circle of the intelligent portion of the members of the British and Foreign Bible Society. Even professed theological scholars are not sufficiently attentive to the principles of the criticism and interpretation of the Scriptures, and to the influence of this kind of knowledge on the state of Christian truth and virtue. N.

ART. III.—*The Conclusion of a Sermon preached in the Meeting-house, Church Street, Wolverhampton, on the Evening of the Lord's-day, October 31, 1824, on Occasion of the Death of Mrs. Hannah Jevons, who departed this life on Friday, Oct. 22, 1824, in the Ninety-first Year of her Age.* By James Hews Bransby. Ipswich, printed. Sold by Hunter, St. Paul's Church-yard, London. pp. 15. Crown 8vo.

IN the present instance, Mr. Bransby has deviated from his usual practice, on occasion of his preaching funeral sermons: but his reasons for thus departing from it, are cogent and satisfactory; they are, that he may hold up to his hearers a character eminently worthy of their imitation, and that he may gratify his own feelings by recording the virtues of one who was the oldest member of the society of Unitarian Christians at Wolverhampton, and whom he sincerely esteemed and honoured.

The individual to whose memory he pays this affectionate and well-deserved tribute of respect, had, in her early years, received instruction on the subject of religion, its history, its precepts and its ordinances, from the lips of a minister whose praise is in all our churches—the Rev. Samuel Bourn. Nor did the good seed fall on an unfavourable soil. The venerable person whose Christian graces are sketched in the pages before us, bore the fruits of piety and righteousness to a protracted old age. What she was, the following copious extract will enable our readers to perceive; and it will afford, at the same time, a very pleasing specimen of the preacher's style:

“Her lot was cast among the tenants of the vale: and never was it more clearly seen that the real enjoyment of life depends less upon outward circumstances

than upon the dispositions and feelings of the heart. She knew with what propriety the Apostle could say, ‘Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.’* She felt the force and beauty of his exclamation, ‘This is our rejoicing, even the testimony of our consciences, that in simplicity and godly sincerity, not with fleshly wisdom, we have had our conversation in the world.’† Amidst inconveniences, privations and difficulties, her principles displayed their power; producing the fair fruits of virtue, opening inexhaustible sources of consolation, and rendering her humble dwelling the abode of industry, contentment, cheerfulness and peace.

“She was a worshiper of the one true God, through his beloved son, Jesus Christ; and it affords me a mournful pleasure to think on the concern which she manifested for the prosperity of this Christian society in its peculiar trials—on the regularity with which, while she enjoyed a tolerable degree of health and strength, and even when her great age and increasing weakness would have excused her to others, she took her seat among us—on the holy fervour and animation with which she was wont to celebrate the high praises of her God—and on the unaffected seriousness and candour with which, on all occasions, she listened to the instructions of this place.

“Nor can I refrain from mentioning it to her honour, that she was always early as well as constant in her attendance. So established and perfect was this habit, that I am scarcely able to recollect a single instance of her entering the house of prayer after her services were begun. She was sensible that every duty, in which we here engage, is an important duty; and she appears, moreover, to have acted upon the maxim which, in this respect, governed the conduct of a pious and enlightened Christian of her own sex, who, on being asked the reason of her always coming so early to church, wisely said, ‘It is a part of my religion not to disturb the religion of others.’

“For the true and lasting welfare of all the members of her numerous family, she was tenderly concerned; in seasons of prosperity warning them of their day and their danger; and amidst the visitations of sorrow, pointing out to them their safety, if they would but be faithful to themselves, under the government of a Being whose nature and whose name is Love. ‘As Abraham commanded his children and his household after him,

* Gal. vi. 4.

† Mrs. Chapone.

† 2 Cor. i. 12.

that they should keep the way of the Lord, to do justice and judgment,* so she left it in solemn charge with me to urge it upon her children and descendants, as her last request, that when it should please her heavenly Father to take her from them, and her eye could watch over them no longer, they would continue to cherish a forbearing, mild and compassionate spirit towards each other, and live together in harmony—that they would seek their happiness in religion, as the only spring of happiness to a frail and sinful creature—and that they would never, for the sake of pursuing either the business or the amusements of the world, neglect the duties of the Lord's day or the ordinances of the Lord's house."—Pp. 7—10.

It is always gratifying to know that parental wisdom and kindness meet with corresponding regards from children. In the example under our review, the feeble, tottering steps of age were supported by "that filial piety, ever watchful, ever assiduous, than which the eye cannot rest upon an object more attractive."—P. 12.

Mr. Bransby, it will have been noticed, adverts to some "peculiar trials" of the Christian Society now meeting in Church Street, Wolverhampton. Few, if any, of the constant readers of the Monthly Repository, can be ignorant of the nature and circumstances of those trials.* The important question at issue has not yet been decided in the High Court of Chancery. To urge a decision, is, we think, an object of considerable expediency; for, if Religious Toleration be, in truth, so imperfect as some great authorities have intimated, and may declare, a legislative remedy must be sought for, and will, it is probable, be obtained. In all events, our humble commendations, cordial good wishes and cheerful services are due to the aggrieved and meritorious body of Unitarian Christians which had the happiness of ranking the late Mrs. Hannah Jevons among its members.

N.

* Gen. xviii. 19.

* Mon. Repos. XII. 430, &c. &c.

OBITUARY.

1824. Sept. 8, in the 43rd year of her age, ELIZABETH, wife of Rev. William FILLINGHAM, of *Congleton, Cheshire*, after a long and painful illness, which she bore with Christian fortitude. She was interred in the Unitarian Chapel at that place, when the Rev. George Cheetham, of Macclesfield, delivered an impressive oration at the grave, and on the Sunday but one following, the Rev. Edward Hawkes, M.A., preached her funeral sermon to a numerous and deeply-attentive audience, from Eccles. vii. 1.

October 12, at *Leeds*, in the 70th year of his age, the Rev. THOMAS LANGDON, who had been for upwards of 40 years pastor of a Baptist congregation in that town. The *New Evangelical Magazine*, in drawing his character, exhibits only one defect, viz. a degree of religious liberality! He admitted mixed communion in his church, that is, he allowed Independents to join their Baptist brethren at the Lord's table, and he conducted himself with affability and kindness to-

wards persons of different religious opinions! The good man would probably have consented to his picture being taken with these shades.

October 21, in the 37th year of her age, in premature child-birth, MARY, the wife of Mr. Ebenezer JOHNSTON, Jun., of *Bishopsgate*; sincerely and deeply lamented by her family and friends.

— 21, at *Saint Adresse*, in *Normandy*, aged 70, ROBERT CHARLES DALLAS, Esq., formerly of the island of *Jamaica*, and the author of "The History of the Maroon War," &c. &c.

— 30, at *Dublin*, after a protracted illness, the Rev. C. MATURIN, Curate of St. Peter's, in that city, author of a volume of Sermons, of *Bertram*, a Tragedy, and some ingenious Novels.

November 7, at *Chichester*, aged 47, MARGARETTA HAMILTON. Reared in the bosom of an opulent family, she was —

fortunate as to have her natural endowments, which were far above the common level, improved by all the aids which cultivation and instruction could furnish. Her memory, which was retentive, and her recollection, which was prompt, supplied her imagination with every thing fitted to render her conversation eminently pleasing and interesting, recommended especially, as it was, by the genuine politeness of her manners, and the unaffected propriety of her expressions: but these qualifications, in whatever degree they might afford gratification or command applause, were comparatively of small import in the estimation of those intimate friends who had an opportunity of knowing and appreciating her more solid merits. In consequence of family mischances, she had sunk from affluence into what, to a person of her education and habits, could hardly, in the present times, be deemed a genteel competence. She bore this change with distinguished magnanimity, never declining to speak of it on fit occasions, and never speaking of it but in a manner evincing how little it affected her happiness: indeed, her happiness consisted in enjoying and returning the attachment of her friends, and in doing all the good in her power, and this she did in all circumstances both of prosperous and adverse fortune. In warmth of heart, few have equalled her, and none could surpass her in integrity, disinterestedness, and independence of mind. Miss H.'s piety was not less admirable than her other qualities. Her religion was of the most liberal and catholic description, manifesting itself by no undue attachment to particular modes of faith or forms of worship—an attachment which, in its excess, may, without breach of charity, be often regarded as a *modification of egotism*—but by a reverential regard to the Author of her being, and a patient acquiescence in his will under severe and protracted suffering. Her favourite manual of private devotion was that selected from the works of Jeremy Taylor by the Rev. Mr. Fellowes, while, for family worship, she preferred and admired the prayers of the late Mr. John Palmer. Frequently, during her last illness, which, among other distressing privations, was attended in a great degree by the loss of sight, has the writer of these lines been affected and edified by the manner in which she was accustomed to join in the last-mentioned forms of devotion.

It is not ascertained that Miss H. was educated in the communion and principles of the Church of England, but she was accustomed regularly to attend its worship. About ten years before her decease, accident introduced her to the

familiar acquaintance of a lady of distinguished worth. This lady, who had suffered much more than Miss H. from adverse fortune, having lost nearly the whole of a competent property, was fond of talking on subjects of religion, and having, from her more advanced age and excellent understanding, no small influence over her younger companion, she led her to inquire into the grounds and reasons of her faith. The inquiry induced first a suspicion, and afterwards a conviction, of their insufficiency, and lastly, a full persuasion that *Unitarianism is the doctrine of the gospel*. This persuasion she retained during the remainder of life, and, till disease had made too great ravages on the mental functions, she continued to give unequivocal proof that the *gospel, so understood*, is of preëminent and sufficient efficacy to support the mind under the most trying circumstances. During the last four or five days of her oppressive and disabling illness, her mind was never sufficiently collected for the purpose of any continued thought; but within not many hours of her death, and amid almost constant wanderings, she uttered a favourite prayer with perfect correctness, and with her usual fervour of manner: it is reasonable, therefore, to conclude, that, in the lucid moments of her departing life, her mind was directed to that GREAT OBJECT on which she had fixed her faith and hope.

HYLAS.

Nov. 8, of a lingering consumption, which was borne with most exemplary patience, ELIZA CHADWICK, the fourth and youngest daughter of the late James Chadwick, of *Patricroft House*, near *Manchester*. If the death of a being the most pure, possessing enlightened piety and active benevolence, can, without presumption, claim the regret of the public, the subject of this notice, without offence to truth or modesty, may justly demand it. From reading and reflection, she became a decided Unitarian, and, from a conviction of the truth of those views, frankly gave up the faith and worship of that church in which she had been educated, to embrace one she esteemed more pure and influential. Her persevering and candid search after divine truth, and her gentle but firm avowal of what she conceived to be such when found, entitled her to the respect even of those from whom she was disappointed. Through her meek and unpretending mind flled not the thorny paths of controversy, yet she was always willing and able to give a reason for the hope that was in her, to all who asked it.

The mere record of deceased mortality, if unmarked by any moral or intellectual lesson, availeth little. Not so here. The subject of this was indeed an encouraging instance to her own sex of the perfect compatibility of a mild and sweet disposition harmonizing with a firm and decisive tone of mind, which was evinced in a warm desire to elevate the character of the poor by whom she was surrounded, and to whose children she was a most kind and patient instructress.

Farewell, beloved Eliza! Thou hast indeed left a sad vacuum in that circle in which thou wert the sweetest ornament and the dearest object. But let us not sorrow as those without hope. Let us rather humbly trust thou art only gone to that rest from which, if there be any truth in the promises of that gospel thou so dearly valuedst, and whose precepts thou so consistently and conscientiously practisedst, thou shalt arise to a blessed and glorious resurrection.

Liverpool, Nov. 17, 1824.

Additions.

MR. JOHN SIMPSON, SEN. (P. 628.)

HE was a native of Yarmouth, in Norfolk; and in early life was a preacher in the Methodist connexion, and in close intimacy and friendship with Mr. John Wesley. He was instrumental in raising a congregation at Yarmouth, as well as one at Lowestoffe. He continued for some years an acceptable preacher in this connexion; but not experiencing those immediate and sensible illuminations and assistances of the Holy Spirit which persons of that sect profess to feel, he was much discouraged, and preaching became a burden to him. This led him to a more close examination of the subject, which issued in a conviction of the fallacy of those pretensions. Under these circumstances he communicated by letter to Mr. Wesley the state of his mind; to which Mr. W. returned the following laconic answer: "*Samson*, the Philistines are upon thee: escape for thy life." On leaving the Methodists, he joined a society of the followers of Cudworth, who denominated themselves "the Followers of the Apostles." Their distinguishing tenet was, "that faith is not a miraculous work of the Holy Spirit, but the operation of evidence on the mind, or the receiving of the report of the gospel from a conviction of its truth and importance." They held also the popular doctrines of the Trinity and Atonement. Amongst this people Mr. S. laboured for years in the ministry, during which period (about forty years ago) the writer of this first became acquainted with him. He was

then a believer in the Trinity; but shortly after the commencement of their intimacy he renounced that doctrine, under a firm conviction of its inconsistency with reason and revelation, and embraced the Unitarian system, in which he found a solid foundation for his faith and hope. The personal unity of the Divine Being, his paternal character, his omnipotent power and unbounded goodness, together with the promises and prospects held forth in the gospel, were to him a never-failing source of consolation and joy. The foundation of his eminent piety, of his habitual sense of the omnipresence of God, and of his earnest endeavour to approve himself to him, was probably laid in the serious impressions which he received in his first connexion with the Methodists; but, under every change of sentiment, he was always the same pious and excellent character—a bright example to his numerous descendants, and to all with whom he was connected. May they be followers of him, inherit his virtues, and enjoy his consolations and prospects!—

He was for about fourteen years pastor of the afternoon congregation meeting in Worship Street, and was succeeded in that office by the Rev. James Gilchrist, who now fills it. In 1802, he published a pamphlet entitled "*Plain Thoughts on the New-Testament Doctrine of Atonement*." His dissolution was brought on by a gradual decay of nature, which reduced him to the necessity of keeping his bed for three weeks before he died, although he did not experience any bodily pain. The writer was with him on the Monday previous to his death, when he expressed himself perfectly composed and happy, and, in an affectionate farewell, commended him to the blessing of God. He retained all his faculties to the last, except that of speech, which he lost but a few minutes before his decease; and then, when no longer able to express in words the grateful sentiments of his heart towards his daughter-in-law for her assiduous and kind attentions, he took her hand and kissed it in the most affectionate manner: he then made signs to have a servant called in who had assisted in waiting upon him, shook hands with him, and, putting his own hands in the attitude of prayer, in a few minutes breathed his last, gently falling asleep in Jesus, in firm hope of the glory which shall be revealed at his appearing.

Thus lived and thus died this faithful servant and minister of Jesus Christ, exhibiting in his death the strongest evidence of the power and efficacy of Unitarian principles to afford all that support, consolation and hope, of which the Christian

stands in need at the trying and awful period of dissolution.

In his private character, Mr. Simpson was distinguished by strong natural sensibility, which, heightened and directed by the truest principles of Christian benevolence, led him to take a lively interest in the welfare of others. His hand and purse were ever open to assist the unfortunate to the utmost limit of his means. There are some, now far advanced in life, who can date their early religious impressions from the instructions which he was accustomed to give, in the most familiar manner, to his family and connexions.

He was buried on Thursday, the 21st instant, in the burial-ground at Worship Street, when Mr. Gilchrist delivered a funeral oration, and on the following Sunday afternoon improved the event in a discourse from Psalm lxxxix. 48, "What man is he that liveth, and shall not see death?" M.

October 30, 1824.

MAJOR CARTWRIGHT.

(Pp. 571 & 628.)

[Although we have already inserted obituary notices of this truly worthy man, we cannot forbear inserting the following sketch of his character, from the pen of a respected friend.—Ed.]

There are few men who have been so long known to the public, or whose virtues have so much entitled them to regard, as this distinguished individual. He was the third son of William Cartwright, Esq., of Marnham, in the county of Nottingham. A gentleman by birth and education, as well as by his mild and liberal manners, his correct habits, and his many and independent sentiments, he occupied a considerable share of public attention during the space of more than half a century. Endowed with a vigorous understanding, matured by reflection, his mind was richly stored with various knowledge and information. As a younger brother, he had been originally destined to the Navy; but he soon relinquished that profession, and evinced an early predilection for subjects of political disquisition, which eventually became the leading object of his attention; and, though his active and enterprising spirit was occasionally directed to other pursuits, yet, in the course of a long life, he never relaxed in the ardour of his application to this favourite subject. Engaged in such speculations and inquiries, he cultivated politics as a science; and devoted his time and his talents to this study, as a rational exercise of the understanding, and as the means of being useful in pro-

moting the welfare and happiness of his country. Ever observant of the great events of his time, he cherished a vigilant and jealous regard to the rights of the people. With this important object in view, the cause of Parliamentary Reform opened to him a wide field of discussion, and employed all the powers and energies of his mind. An able and experienced combatant in the arena of political controversy, he repelled the attacks of his opponents with unshaken firmness and dexterity. His writings in favour of civil and religious liberty, were numerous; and though they were sometimes perhaps too speculative and elaborate to be what is termed popular, in the common acceptation of the word, yet they were, generally speaking, the result of deep thought, and of close research into the nature and origin of the British Constitution, the fundamental principles of legislation and government, and the true grounds of the liberties of the subject. They display great acuteness and ingenuity in detecting abuses, a just discrimination in tracing the artifices of corruption, a fearless intrepidity in exposing the intrigues and struggles of ambition, and in resisting the encroachments of arbitrary power. It cannot be matter of surprise, that the principles so warmly asserted by Major* Cartwright, as the champion of freedom and reform, together with the corresponding consistency of his political conduct, should have rendered him an object of calumny and misrepresentation amongst the advocates of passive obedience and non-resistance, the corrupt and unprincipled votaries of interest, and the determined supporters of absolute power and unrestricted prerogative.

However some might view the principles maintained by Major Cartwright through the dense medium of prejudice and party-spirit, those who knew his real character, esteemed him an ardent, honest, conscientious patriot; and, as such, long will his memory be held in veneration. He was, as might naturally be expected, deeply interested in the result of the Spanish revolution, and in the misfortunes of those unhappy exiles from their native soil, who sought protection in this country, which has on various other occasions afforded an asylum to those who have suffered under the rigour of persecution, or the baneful influences of tyranny and oppression. He especially revered the high and heroic virtues of the brave RINGO, that victim of the Spaniards.

* Many years ago, Mr. Cartwright held the rank of Major in the Nottinghamshire Militia.

treachery, cruelty and injustice; while his benevolent and sympathizing nature was sensibly affected by the untimely fate of the interesting relict of that illustrious chief, whom she soon followed to the mansions of innocence, purity and peace, where "they hear not the voice of the oppressor."

To the character of Major Cartwright may be justly applied, what he himself, not long since, observed of another person, with an originality of expression peculiarly his own, and with an energy and warmth of feeling unimpaired by age;—"In his praise, I need not say more, than that he is a true friend to civil and religious liberty; having a rooted abhorrence of tyranny, and a lively sympathy with all who suffer under its impious cruelties:"—after which, he thus proceeds to mention "those relatives of the martyred Rizoo, who have taken refuge in this country, and bear his honoured name;—a name, which, in the dispensations of Providence, I trust, will prove of no small potency in raising up a moral force, against which, the brute force of despotism, alike offensive to God and man, will not long be able to stand."

In a detail of the political life and labours of Major Cartwright, the character of such a man, while it presents an object of contemplation of no inconsiderable interest to the calm and dispassionate mind, affords also an instructive lesson to every man of observation and reflection. We see one, whose benevolence, simplicity and purity of intention are unimpeached; whose dignified and philosophic mind, with a zeal and ardour paramount to all personal and selfish motives, was wholly devoted to the grave consideration of such measures as might be most conducive to the benefit of his countrymen; and whose patriotic exertions in forwarding that important object, yielded to no obstacles, were discouraged by no difficulties, but were pursued with unwearied diligence and the most steady and determined perseverance, "in season and out of season, through good report and evil report."

The differences of opinion, upon questions of policy, which too often divided the friends of freedom, and unhappily disturbed their mutual harmony and cordial co-operation, were a subject of deep regret to those who had the good of the public really at heart, while they afforded occasion of triumph and exultation to the enemies of Reform. Amidst

these discordances, Major Cartwright maintained that entire composure, and unruffled serenity of temper, which seemed never to forsake him. We can now only take a melancholy retrospect of the transactions of his time, accompanied with the reflection, that, as far as he was concerned, all political contention, animosity and party-feeling are buried with him in the tomb where he now lies "quietly inurned."

In appreciating the merits of this excellent man, we have dwelt only on those points of character which mark him as an example of public virtue unawed by power, and of political integrity uncorrupted by interest or ambition. And we have no hesitation in designating the virtuous and venerable Major Cartwright, as a patriot in the fullest extent of the term;—an able, enlightened, sincere, and tried friend to the liberties of his country and of mankind. In truth, he possessed, in an eminent degree, the virtues of a pure and disinterested patriotism.

But, amongst the valuable qualities that adorned his upright and honourable mind, it is impossible to forget, though perhaps it were needless here to record, the private and social virtues that distinguished him as a member of the community, as a husband, a brother, and a friend;—his memory will never cease to be cherished by those who were best qualified to appreciate his excellence and value in the endearing intercourse of domestic life. This amiable man died, beloved and lamented, at his house in London, on Wednesday, the 23d of September, 1824, having nearly completed the 84th year of his age—"without a struggle or a groan, or any expression of pain during his illness, but what arose from witnessing the affliction of his family."

That his attachment to the great cause of liberty, was warm and unabated, and his "ruling passion" still "strong," even in his latest hour, appears by an affectionate farewell address to his friends, as delivered in his own words to a beloved relative, who, with unremitting attention, administered to him the soothing balm of tenderness:—"Say to my friends, that I have never ceased to entertain the most consoling hopes of the ultimate establishment of civil and religious liberty; but to this end, there must be virtuous instruments, which, it is to be hoped, the times will supply."

October 22, 1824.

T. J.

INTELLIGENCE.

DOMESTIC. RELIGIOUS.

Episcopal Unitarian Chapel, Westminster.

WE have authority to state that the Chapel in YORK STREET, ST. JAMES'S SQUARE, will be opened for divine service on Sunday the 19th of December. Sermons will be preached in the morning and evening of that day, and of the following Sunday, by the Rev. Dr. CARPENTER, of Bristol; and it is hoped that Dr. Carpenter will preach in the same chapel on the morning of Christmas-day. The Rev. Mr. HARRIS, of Bolton, is expected to preach in such chapel the three first Sundays in January, and it is intended that there shall afterwards be a regular succession of eminent ministers from different congregations to perform the morning and evening service in conjunction with the regular minister of the chapel. The morning service will begin at half-past eleven o'clock; the evening service at seven o'clock.

The Rev. B. MARDON has, we hear, announced to the congregation assembling in Union Chapel, *Glasgow*, his intention of resigning his office as minister amongst them, at the end of the ensuing month of April. In the mean time, he proposes to deliver a series of lectures once a fortnight on the Sunday evening, on the various doctrines of reputed orthodoxy, 1st, which appear to impeach the character of God, 2nd, which appear to contradict the scriptural doctrine of the Person of Christ.

Proposed New Chapel at Sheerness.

SIR,

Permit me through the medium of the Repository to lay the following case before the Unitarian public; a case which I feel both a pleasure and duty respectfully but earnestly to recommend to the attention of the benevolent and liberal.

It is now more than three years since I first succeeded in establishing a Unitarian Society at Sheerness, the first-fruits of my mission; since which I have often visited them, and can bear testimony to their zeal and prudence. They meet three times a-week, twice on Sunday, and once on a week evening; and they have also established a small library. The religious services are alternately conducted by two or three friends, in a man-

ner highly creditable to themselves, and to the cause of truth: and, all things considered, they are generally pretty well attended. But unfortunately the place they meet in is not only so very obscurely situated as to render it unknown even to many in the very neighbourhood itself, and almost impossible for a stranger to find out, but the entrance to it down a *dirty, narrow lane*, is so exceedingly disagreeable and repulsive, as to deter many from coming who, under more favourable circumstances, would be induced to attend.

To obviate this obstruction to the progress of Unitarian Christianity in that populous town, which is already in summer the resort of many strangers, and is likely to become a popular watering-place, the friends there feel desirous of erecting a small chapel in an eligible part of the town. But they are poor. All, therefore, which they can contribute towards the erection is a piece of ground and most of the labour; several of them being carpenters and bricklayers, and one of them a painter and glazier, all volunteering their services gratuitously. The friend who has kindly offered the piece of ground, which is situated in front of one of the principal streets, is himself a bricklayer, and has generously engaged to add his skill and labour to the gift of the ground.

It is estimated that the expense of materials and the wages of a joiner, (not having one of that trade amongst them) for making window-frames, door, &c., will not exceed one hundred pounds.

Persuaded of the generosity, benevolence and liberality of their Unitarian brethren, they venture to make this appeal; and, convinced it will not be in vain, they look forward with confidence to such assistance as will justify them in raising a temple dedicated to the only true God, the Father of our Lord Jesus Christ and of all mankind.

M. HARDING.

October 14, 1824.

P. S. Contributions to this object will be thankfully received by Rev. M. Harding, Cranbrook; Thomas Hornby, Esq. Deputy Treasurer, and Rev. W. J. Fox, Secretary to the Unitarian Fund.

The Unitarian Fund has contributed 10*l.*, and a Lady, by Rev. R. Aspinall, 2*l.* Should the Unitarian public befriend this object, a list of the contributors will be inserted on the cover of the Monthly Repository.

Presbyterian (Seceding) Synod of Ireland.

On Tuesday, the 6th instant, the Presbyterian Synod of Ireland, distinguished by the name of Seceders, met in the Meeting-house of the First Congregation of Belfast. The meeting was opened with a sermon from the Rev. Dr. Gamble, of Ramelton, Moderator, from Acts xx. 28: "Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood."

The evening of the first day of meeting was spent in solemn prayer and praise. The early part of Wednesday was occupied in receiving reports of Presbyteries.

On the same day, two deputations, one from the Joint Boards of Managers and Visitors of the Belfast Academical Institution, and the other from the Board of Faculty, were introduced to the notice of the Synod. The former consisted of Dr. Tennent and John Barnett, Esq.; the latter of Professors Hincks and Thompson. The address of the former was read by the Synod's Clerk, and the deputation heard with attention and interest. Mr. Barnett gave a detailed account of the proceedings of a deputation sent from that seminary to confer with his Majesty's Government on the subject of pecuniary assistance. The address from the Faculty was also read, and gave general satisfaction.

The Synod agreed unanimously to support and encourage that infant establishment, and appointed two or three of their members to prepare a suitable and respectful answer to both the addresses, and to embody in them their sentiments respecting the institution and a home education, especially as they understood in investigation, on the part of Government, was about to take place into the entire management of the institution.

The Synod also expressed themselves to be satisfied with the diligence, attention and abilities of the different Professors and Teachers employed in that establishment.—There were also suggested some improvements in the course of collegiate study, in regard to their own young men, in order to afford them time and opportunity to acquire a knowledge of the Hebrew language, without which they expected no general certificate should be given to any of their students.

On the same day was presented to the Synod a deputation from the Scottish Missionary Society, consisting of the Rev. Mr. Brotherton, of the General Assembly, and the Rev. Mr. Thompson, of the Secession Synod, who detailed the object and nature of the mission. The Synod

heartily concurred in the sentiments expressed by the deputation, and promised to give the mission their warmest support.

The remainder of Wednesday and part of Thursday were employed in matters of a local nature, and what could excite no general interest.

The greater part of Thursday and Friday was spent in discussing the subject of the Proclamation of Banns. On this subject, a diversity, both of opinion and practice, had existed for some time past in the Synod. To devise, if possible, some scheme that would at once meet the wishes of both parties, and prevent any irregularity, seemed to be the object of the great majority of the members. The matter underwent a thorough investigation, and the discussion was, perhaps, unnecessarily protracted. Every member was heard, and every one supported and maintained his own view of the subject with a becoming steadfastness, and at the same time with the best of feeling towards those whose sentiments were different.

Several enactments were made in regard to marriage—such as consent of parents, &c., with heavy penalties in case of infraction on the part of any one minister of that body.

The Rev. John Rogers read reasons for fasting and thanksgiving, for the current year; and the Synod enjoined their members to observe the same, if at all possible, in the last week of November.

The remaining part of the meeting was chiefly employed in receiving Reports of Committees, and discussing overtures and other matters relating to the order and discipline of the body, which, though useful, and of great importance to the people of their charge, cannot be regarded, of such general interest as to merit public insertion in the columns of a newspaper.

The Synod are to hold their next Annual Meeting in Belfast. We understand that the Moderator of the Seceding Synod, for the time being, is placed on the same footing, in academical institution, as the Moderator of the General Synod of Ulster.—*Dublin Evening Post.*

MISCELLANEOUS.

THE Trustees of Mr. Coward's Fund for the Education of Dissenting Ministers have appointed the Rev. JOHN TOWNSEND, of Bermondsey, Trustee in the place of the late Mr. Phillips, of Clapham (see *Obituary*, p. 365). The other Trustees are the Rev. Thomas Tayler; Dr. W. B. Collyer; and James Gibson, Esq.

Wolverhampton Case.—The cause of the Rev. Alexander Fletcher and the United Associate Synod, is now before

the Court of Chancery. We take notice of it only for the sake of putting upon record a reflection of the Lord Chancellor's on the Wolverhampton Case, which heretofore occupied so many of our pages. The SOLICITOR-GENERAL, on behalf of the Trustees, said there was a case reported in 3 Merivale 353, the Attorney-General v. Pearson, which bore upon the point (the force of the trust-deed). His Lordship had there declared, that "it is the duty of the Court to administer the trust in such a manner as best could establish the usage as a matter of implied contract between the members of that congregation." Here, therefore, a comprehensive principle was introduced, and was most applicable to the present case. The LORD CHANCELLOR remembered, that, in the case cited by the learned Counsel, the parties differed about the doctrine of the Trinity. The difficulty there, if he recollected rightly, was this—that they could not make out the usage, and that an inquiry was to be instituted as to what was the usage. *The congregation, at last, however, had the good sense to find out that the Court of Chancery was the worst place in the world to find out such a usage.*

The Situation of Protestants in France compared with that of Catholics in England.

(From the *Etoile*, a Paris Newspaper.)

The law in England is made for the maintenance of the Protestant religion. In France, on the contrary, notwithstanding the small number of Protestants, the hostility of their principles to all authority, and the novelty of their existence, *the law is equal for all.* It is a principle in England, that all religions which differ from the religion of the State, ought to be destroyed. In France, far from being destroyed, they are protected, and even supported, at the expense of the Public Treasury. In England, Protestants, considered as the friends of the new system, are distinguished by the most eminent prerogatives; and the Catholics, who form a third part of the population, are an outcast people. They are a children disinherited by their father, excluded from all marks of confidence, and from every pursuit which leads to honour and fortune. They bear all the burdens of the State, and share none of its advantages.

In France the twenty-nine-thirtieths of the population attached to the religion of the State do not enjoy the slightest exclusive privilege. Protestants are admissible to all public posts, and, in fact, hold them to an extent beyond the proportion of their number. They are

electors, and eligible equally with Catholics, who frequently return them, without inquiring into their religious faith. There are among them Peers, Deputies, Generals of Division, Prefects, Presidents of the Royal Courts, Councillors of State and of the First Tribunals, Mayors, &c. We have even seen, both under the old and the new régime, several Protestants in the French Ministry; whilst England would be alarmed, and think herself on the brink of ruin, if a single Catholic were to enter the King's Council or occupy an important office.

In the British Empire the Protestant clergy live only upon the spoils of the ancient church—they enjoy immense property, founded by Catholics and for Catholics, who little imagined that these benefices, the fruit of their pious donations, would one day pass into the hands of their enemies, and be employed against the donors. Besides, the Catholics who have outlived oppression, or who are still tolerated, are compelled to support their Bishops and Priests, and to build, at their own expense, humble chapels by the side of the temples which have been taken from them. They are forced too, besides paying the ecclesiastical taxes—to a clergy foreign to their creed, which provides for none of their spiritual wants, to contribute to the building of Anglican Churches, which they never enter, and which are not even frequented by Protestants. In France, on the contrary, the Catholic clergy, although reduced to a slender hire—a poor compensation of their confiscated property—have not taken a farthing from the Protestants. There are even given to the latter Catholic temples, and, where there are none, they receive aid to construct new ones; none of their property has been confiscated; they enjoy in peace what they possessed, and their ministers receive a salary from the Government, although they cannot claim it by any title of indemnity, and this salary exceeds that of Catholic Rectors, who are very differently occupied. We will not inquire whether this is right or wrong—we will not attempt to decide whether the toleration of a religion which is not that of the State, or even the protection of it in the event of its being troubled, ought, in strict propriety, to extend to favours and direct support—we will merely report facts, establish a point of comparison, and shew the respective positions of the Protestants in France and the Catholics in England.

Notwithstanding all this, and the liberty of the former, France still passes for fanatical, intolerant and persecuting; and under this view the English and German papers are filled with invectives

against her, whilst, notwithstanding the state of oppression of seven millions of Catholics, England passes in the eyes of the multitude for the classical country of toleration, and the generous protector of civil and religious liberty.

PARLIAMENTARY.

Petition of Mr. Blunt, complaining of Calumnies against Roman Catholics, in a Pamphlet circulated by the "Society for Promoting Christian Knowledge."

HOUSE OF COMMONS.

MAY 28, 1824.

LORD ALTHORP presented a petition from Mr. Blunt, a Roman-Catholic gentleman, complaining of the conduct of a clergyman, in circulating among his (Mr. Blunt's) tenants, a pamphlet containing false and scandalous imputations on Roman Catholics. This pamphlet was printed some years ago for the Protestant Chartered Schools in Ireland, but had been subsequently withdrawn, and was now again brought into circulation by the Society calling itself the Society for promoting Christian Knowledge. It contained all those false and scandalous imputations on the Roman Catholic religion, which had been solemnly disclaimed by the six Catholic Universities.—Mr. Blunt had taken the oath of allegiance, and solemnly disclaimed all the tenets which were imputed to him in this pamphlet. In presenting this petition he (Lord A.) could not but observe, that he thought the House would do right in expressing its disapprobation of this attempt to impute base and disloyal principles to the Catholics, whose loyalty and exemplary conduct had been recognized by the Legislature. Neither Mr. Blunt nor any other Catholic had a right to complain of

Protestant minister, who endeavoured to convince others of the truth of the doctrines of the Church of England; but he had a right to complain of a clergyman of the Church of England who disseminated a scandalous pamphlet in his neighbourhood, for the purpose of making him odious in the eyes of his fellow-subjects. The conduct of the Society for the propagation of Christian Knowledge was still more culpable; for they ought to have known that this pamphlet had been withdrawn by the Chartered Schools in Ireland, as containing injurious imputations on the Catholics, which had been solemnly disclaimed.

Mr. Secretary PEEL said, that as he was not aware that he had ever seen this pamphlet, and as he knew nothing of the clergyman alluded to, he could say little on this subject. If this clergyman, or any other individual or society had circu-

lated a pamphlet, the object of which was to sow religious animosities, he could only say, that such an act met with his decided disapprobation. He did recollect that the Protestant Chartered Schools in Ireland, formerly used a catechism which was liable to objection, and which had been subsequently withdrawn. He should be sorry to find that any public institution had again circulated a publication, which had been withdrawn in consequence of its objectionable character by the Protestant Society in Ireland. From the frequent experience, however, which he had had in matters of this kind, he thought it would be right for the House to suspend its judgment, until the fact were ascertained. He repeated, that if any clergyman of the Church of England had taken the course of which the petitioner complained, it was impossible for him (Mr. P.) to give his approbation to such a proceeding.

Mr. PHILLIPS bore testimony to the highly respectable and amiable character of the petitioner. He thought the conduct of the Society, calling itself a Society for promoting Christian Knowledge, could not be too strongly reprobated. It appeared that they had printed and circulated a scandalous pamphlet, imputing to the great body of the Roman Catholics tenets and principles which they had disclaimed upon oath, for the express purpose of exciting hatred and persecution against a large portion of their fellow-countrymen.

Mr. CURWEN, as a member of the Society, expressed his unwillingness to believe the accuracy of the statement which had been just made. He trusted the charge would turn out, upon inquiry, to be unfounded.

SIR JOHN NEWPORT said, he would take upon himself to say that the pamphlet in question was printed by the Society's printer, circulated by their booksellers, and appeared upon the face of it to be circulated by their authority and sanction. He could conceive nothing more disgraceful, than that a public Institution, the professed object of which was to promote Christian Knowledge, of which they ought to consider Christian charity a main ingredient, should give fresh circulation to a publication, containing slanderous imputations on the Roman Catholics, which had been disclaimed upon oath—a publication which had been withdrawn from the Chartered Schools of Ireland by the Protestants themselves.

SIR F. BURDETT said a few words in so low a tone, as to be inaudible in the gallery.

The petition was ordered to lie on the table.

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Communications have been received from Drs. J. Jones and Dr. J. P. Smith: from Mrs. Mary Hughes: from Messrs. J. T. Rutt; W. Friend; Joseph Dare; and J. C. Wallace: from A. B.; A. B. (2); M. A. P.; E.; I. W.; R. (1); N. E.; W. P.; H.; I. H.; A. S.; T. F. B.; and M. S.: and from Tyro; Old-fashioned Unitarian; Ruris Colonus; A Friend to Sunday-Schools; Te Tace; Constant Reader; R.; Vectis; Philaethes; An Old Subscriber; and Daleth.

Errata.—P. 618, col. 1, line 24, for "little," read *still*.

P. 627, in obituary of Mrs. S. WALDRON, for "May 9," read *October 9*.

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[Vol. XIX.]

History of the Irish Presbyterians.

(Concluded from p. 649.)

JAMES II. had not been long seated on the throne, before the storm of persecution began to rage with all its former violence. The Papists were openly favoured and protected by the Court, while the meeting-houses of the Protestant Dissenters were shut up, and the most rigorous measures employed, to prevent their ministers' officiating amongst them even in private houses.

On the Irish Catholics the King placed great dependence; and matters had been so managed that all the civil and military offices in Ireland were put into their hands. A regular Popish hierarchy was established. Many Protestants, apprehensive of the most direful visitations of arbitrary power, transported themselves into England and other more distant countries.

William and Mary were no sooner seated on the throne, than the Dissenting ministers in London and its vicinity waited on their Majesties with an address of congratulation.

In Ireland, the Presbyterian ministers were so forward in their zeal, that they commissioned two of their number, Patrick Adair and John Abernethy, to wait upon the Prince of Orange, before he was proclaimed King, to congratulate him on his safe arrival, and to encourage him in the great enterprize which he had undertaken. They concerted measures with some of the nobility and most eminent gentry of the Established Church, for putting the country in a state of defence against King James and his adherents.

[They adhered to his interest during his contest with James II. in the most devoted manner: the more distinguished champions in Derry, during the siege, were of the Presbyterian persuasion; and throughout the province they were the foremost to take up arms in defence of the Protestant religion.]

That King William was entirely

sensible of their attachment to his person and government, is apparent from various testimonials published in their favour. One of these is a letter from the King to the Duke of Schomberg, General of the land forces, dated Whitehall, Nov. 9th, 1689. In this he states, that some Presbyterian ministers have humbly besought for themselves, their brethren and their congregations in the province of Ulster, that he would take them under his gracious protection—and that he, being entirely satisfied of their loyalty and fidelity, and commiserating their late sufferings and calamities, thinks fit to grant their request; and, therefore, recommends them to the Duke, in a particular manner, requiring him to give them that protection and support which they deserve, for their affection to his service.

Previous to this, Mr. Adair and Mr. Abernethy had waited on the King with a petition, praying that he would prevent all farther persecution on account of Nonconformity—that he would encourage a pure gospel ministry, and that he would grant some relief to those ministers who had suffered in the late public calamities. To this application his Majesty was pleased to give a most gracious answer.*

Another testimonial relates to a grant of Royal Bounty. The order was issued at Hillsborough, June 19th, 1690, for the payment of £1200 into the hands of seven ministers therein named, for the use of them and the other Presbyterian ministers in the North, and was directed to Christopher Carleton, Esq., Collector of the port of Belfast. Whether or not there was any thing informal in this order, does not appear: but on the

* When in London, the ministers wrote for farther directions to their brethren, who were then in Scotland, having been banished from their country by the Irish. *Loy. Presb.* p. 408.

20th of August following, King William having joined the army in Flanders, and Queen Mary being Regent, letters patent passed the Great Seal of Ireland, granting to seven ministers, during pleasure, for the use of the ministers of the North of Ireland, £1200 per annum, to be paid quarterly out of any of the revenues of the kingdom.

[Queen Anne did not continue to favour the Presbyterians. Almost the first Parliamentary measure of her reign in Ireland, was the passing of the *Test Act* in 1704; by which, all who held offices under the Crown, were obliged to take the Sacrament according to the usage of the English Church. The Presbyterians consequently suffered much by the enactment of this severe and uncalled-for measure. They drew up several "Apologies," which were presented to the Queen; they petitioned Parliament in 1704; but all without effect. The High-Church party became more and more intolerant.]

In the last year of the Queen, the toleration was still farther limited by "An Act to prevent the Growth of Schism." By this, the education of youth was to be taken out of the hands of the Dissenters, and entrusted only with those who were full and entire Conformists. By the insertion of a clause in the Act, it was made to extend to Ireland.

Though the Schism Bill extended only to schoolmasters and tutors, yet it was feared, from the character of Anne's ministry, that the meeting-houses of Dissenters would have been shut up. In fact, between the time of the Queen's death and the news of it arriving, the meeting-houses of Downpatrick, Antrim and Rathfriland were nailed up by some of the Church party.

On the decease of King William, the trustees for the Royal Bounty petitioned Queen Anne to renew the grant. This she was pleased to do, by her letters patent, but with the following limitations:—"Upon trust nevertheless that the money which shall be received thereupon, from time to time, shall be distributed to and amongst the said Presbyterian ministers or such of them, and in such proportions as shall be appointed from time to time, in lists to be approved

of and signed by our Lieutenant Deputy or other chief governor or governors of our said kingdom of Ireland, for the time being."

The Schism Bill was repealed by George I., who was fully satisfied that the Dissenters were thus persecuted because of their opposition to the High-Church principles, and to a Tory and Jacobite ministry.—The same Monarch, with his own hand, struck out of the Irish Act of Toleration that clause which stands in the English Act, that required Presbyterian ministers to subscribe the doctrinal articles of the Established Church.†

[About the same time with the granting of the preceding Toleration, £400 was added to the salary settled on them by King William.

These tolerant measures tended very much to the encouragement of the Presbyterian cause in Ulster. The number of congregations increased yearly; ministers instructed in the Irish language, were annually sent to propagate the Protestant religion among the Roman Catholics, in the remote parts of the island; so that during this reign, the number of ministers and congregations was increased to 150, divided into ten Presbyteries, and associated in one general Synod, that, from this period, has continued to meet annually in June.

In 1726, after several years' discussion on the subject of subscription to the Westminster Confession of Faith, one Presbytery,‡ consisting of those who refused subscribing to any creed of human composition, became separated from the jurisdiction of the Synod, though still co-operating with it in every thing that concerns the ge-

* It appears, however, that from the time of the first grant in 1672 until 1683, the ministers of the Synod possessed uncontrolled authority in the distribution of the R. B.

† That the Dissenting ministers in Ireland obtained a legal toleration upon more Catholic and general terms, was entirely owing to the friendly interposition of his Majesty King George I., who, upon receiving the proposals of the Irish ministers, it is reported, should say—"They know not what they would be at; and that they should have a toleration without any subscription."

‡ This was the Presbytery of Antrim.

eral interests of the Presbyterian Church.

George II. followed up the liberal and tolerant measures of his father. He repressed the vexatious prosecutions respecting the validity of their marriages, to which the Presbyterians had long been exposed by the High-Church party; and in 1738, an Act was passed by the Irish Legislature, for giving further ease to Protestant Dissenters on this subject.

The Presbyterian ministers had always exercised the right of solemnizing marriage, from their first settlement in Ireland; and though latterly they were frequently prosecuted for it in the Ecclesiastical Courts, and some of them in Queen Anne's reign even excommunicated, they never ceased asserting and exercising this right.

At the accession of George III. the favour and protection they had enjoyed during the sway of his family, had given considerable stability to their cause; but they continued to labour under several restrictions: the Test Act of Queen Anne was still in force; the validity of their marriages was not yet explicitly acknowledged by the Legislature; and the annual grant from Government had become totally inadequate to the support of the increased number of ministers.

The first act of relief they experienced, was the total repeal of the Test Act in 1780; so that Presbyterians could now hold any office without being required to qualify for it, as heretofore, by taking the Sacrament in the Established Church.

In 1782, an Act was passed which declares all the marriages solemnized between Protestant Dissenters, (or Protestant Dissenters and Roman Catholics,) by their own ministers, to be good and valid to all intents and purposes whatsoever. This set at rest all doubts, and put an end to all prosecutions on this subject.

In this reign the grant from Government was increased at several times, but the principal augmentation took place in 1803, by which the congregations are divided into three classes, which respectively receive £100, £75, and £50 annually.

This arrangement by no means subjects them to the controul of Government: the express terms of the grant being these—that it cannot be with-

held from one minister except it be withdrawn from the whole body; and that Government shall not interfere in the discipline or constitution of the Church.

Including the Presbytery of Antrim, there are at present 223 ministers, 86 licentiates, 201 congregations, and upwards of half a million of people connected with the General Synod of Ulster.

Besides the General Synod of Ulster, there is a Synod of Seceding Presbyterian ministers, who introduced themselves into Ulster about 1740; established congregations among the people previously in connexion with the Synod of Ulster; and now, through the favour of Government, enjoy the same privileges as the members of that body. Though by far the smaller body, they have taken the name of the "*Presbyterian Synod of Ireland*." There are also a few Presbyterian settlements in the South of Ireland, constituting the Synod of Munster; and about twenty congregations in Ulster, known by the name of Reformed Presbyterians, or Covenanters.]

It may be added, that the General Synod of Ulster has always discovered a very laudable anxiety to promote useful learning in the Church. Many excellent regulations have been made, at different times, to secure a sufficient knowledge of language, science and divinity, in those designed for the sacred office; that the ministry might be as respectable by its learning, as its piety and virtue.

So long ago as the reign of Charles II., the Rev. Thomas Gowan, a man of great learning and talents, taught philosophy and divinity at Antrim, with celebrity and success, for many years. And Mr. John Hutchison, a man of excellent acquirements in science, taught philosophy for several years at Newtownards. At a subsequent period, the Rev. James Macalpine taught a philosophy school at Killeleagh, by licence from the Chancellor of the diocese. The students afterwards attended lectures on divinity at Belfast, delivered by the Rev. Mr. M'Bride. At present, lectures on various subjects are given in the Belfast Academical Institution, more particularly for the instruction of candidates for the Presbyterian ministry.

For a long period the Scotch colleges have been the usual place of resort for divinity students of the Presbyterian persuasion from the North of Ireland. These have principally frequented the University of Glasgow, which has long been distinguished for Professors of eminent abilities.

In 1770, various regulations were adopted by the General Synod, prescribing to students of divinity a particular course of study at College, and directing that they should be regularly examined by the several Presbyteries. One of the ministers was, at this time, directed to write to the Universities of Glasgow and Edinburgh, to request that the Professors would be particular and circumspect in granting certificates to Irish students.

In 1804, rules still more full and precise were enjoined by the Synod: and, in 1807, the subject having been again brought under review, the following regulations were adopted in place of all former regulations:—

1. That students intending to become candidates for the ministry, shall be examined and approved of by a Presbytery of this Synod, in the Greek and Latin languages, geography and English grammar.

That such students having read Virgil, Horace, Sallust and Cicero de Officiis, the Greek Testament, Homer, Xenophon's *Cyropædia*, may be examined in such of these books as the Presbytery may find sufficient to satisfy them of their possessing a competent knowledge of the Greek and Latin languages.

That the Presbyteries report annually to the Synod the names of the students they have examined and approved of, and shall give such students certificates of their approbation.

2. That it be recommended to the Presbyteries, that every student shall be examined by his Presbytery, on his return from college, each session, in the sciences he has studied, during that session.

That the intervals between the college sessions shall be spent in studying the following subjects—civil history, Jewish antiquities, ecclesiastical history, Bible criticism and divinity, as the Presbyteries may find proper to prescribe. The Presbyteries to require specimens of composition, elocution and devotional exercises.

3. That students be permitted to enter on presbyterial trials, upon their studying divinity, Hebrew, and Church history, in a regular seminary of learning, one session after taking a degree in arts.

4. If any student should have commenced his studies, without a particular view to the ministry, or should come from another church, and afterwards direct his attention to the Presbyterian ministry, upon presenting himself to a Presbytery, he shall be examined, as other students are, at their entrance; and if found qualified, he shall be placed on the same footing with students who have attended the same number of sessions that he has done.

5. Should any Presbytery license any young man to preach the gospel; in violation of these rules, such licence shall be deemed null and void, and the Presbytery so offending subjected to the severe censure of this Synod.

The following is a sketch of the practice of the Synod with respect to licence and ordination.

A candidate for the ministry having acquitted himself in his examinations, and in delivering the necessary discourses,* to the satisfaction of the Presbytery, is then licensed to preach the gospel. In this act, two-thirds of the Presbytery present must concur. He is now denominated a probationer; and is under the controul and direction of his Presbytery.

When a congregation is desirous of inviting a minister or probationer on trials, two-thirds of the Presbytery regularly assembled must concur in the invitation. The candidate is then regularly transmitted from the Presbytery to which he may belong. On being heard for the time appointed, commonly a month, the minds of the congregation are taken respecting him; two-thirds being necessary to form a majority; and these reckoned from the number, quality and stipend of those who vote. The minister who takes the poll, is directed by an authentic list of voters, put into his hands

* These are—a homily, a lecture, an exegesis or common head, a presbyterial exercise and a popular discourse. Besides these, various specimens are frequently required from young men before they are entered on trials.

en days before the poll. The call is subscribed by the people, and attested by the minister.

If the candidate chosen be a probationer, he is put through a course of second trials, previous to ordination. And so completely does the election of a minister rest with the people, that immediately previous to ordination, they are asked whether or no they continue to abide by their call. The candidate having answered such questions as are judged necessary to satisfy the ministers and people as to the soundness of his principles, the Presbytery proceed to ordination by prayer and the imposition of hands. The service commonly consists of an ordination sermon, a discourse on the ordinance, the dedicatory prayer, and the charge to the minister and the people.

Two-thirds of the Presbytery present must concur in the ordination; and if any minister shall protest against it, all farther proceedings must cease until next meeting of General Synod. The same is the case with respect to licensing and installing.

In 1751, the ministers of the Synod established a fund for the benefit of their widows and orphan families. It possesses this peculiar excellence—that in case a minister shall survive his wife, his family (if any) enjoys the benefit of the fund for eight years. Or, if the widow die within eight years after the death of her husband, the annuity for the remainder of the eight years is made good to the family. The fund has been assisted by various bequests; but has arrived at its present very flourishing state chiefly by reason of the augmentation of the Royal Bounty. Its members are incorporated by Act of Parliament.

In the Synod of Munster there is a widows' fund similar to that in the Northern Synod. It produces at present £50 per annum to each annuitant.

There is also a fund called the General Fund, under the direction of the ministers of Dublin, and trustees elected from their respective congregations, for the purpose of promoting and supporting the Presbyterian interest within their bounds, and for educating young men intended for the ministry. It produces at present £450 per annum.

Lambeth,

Nov. 17, 1824.

SIR,

LOOKING over the Home Missionary Magazine for the present month, I was a little surprised at the following passage contained in an account of the Banbury Home Missionary Station: "For some years past, it (the chapel at Great Bourton) was variously supplied, and many individuals who attended sunk into the *cold, heartless and impious* system of Socinianism." I cannot for a moment conceive that the above passage was penned by one who had carefully considered the evidence on which Socinianism, as he is pleased to term it, is founded, nor the many difficulties attending the opinions opposed to it, but must believe it to be the hasty conclusion of one whose mind has imbibed the principles and prejudices of a party, without taking the trouble of examining both sides of the question for himself. *Cold, heartless and impious!* If to set forth the Divine Author of our being not as a God of wrath and inexorable vengeance, but as the providential, tender and compassionate Parent of all his creatures, be impious, Unitarianism must plead guilty to the charge; yet the volume of Nature which lies open before us, the voice of reason within us, and that revelation which God has graciously given us, all unite to assure us that he is love; and though Unitarianism may want the heat of enthusiasm and the blind zeal of bigotry, yet it can only be accounted *impious* by those who would measure its claim to truth by the standard of their own opinion rather than by the Word of God.

H.

Mr. Frend on a recent Notice of him in the British Critic.

(Continued from p. 612.)

SIR,

THE concluding period of the British Critic's reflections on the Unitarians is in these words:

"The doctrine of Monotheism and the rejection of revealed truth may be worthily professed by those who reject the doctrine of gravitation and deny that two and two make four."

Monotheism is, according to the British Critic, a doctrine calculated for such persons as deny that two and two make four, in other words, for

very silly persons. Why the Critic should have expressed his contempt for Monotheism and Monotheists in these terms, will be shewn hereafter; for the present I shall be content with proving that Monotheism is not only not deserving of this contempt, but on reconsidering the subject, the British Critic himself will be sorry for the terms he has used.

Monotheism is another expression for Unitarianism, the former expressing the doctrine in terms derived from the Greek; the latter is a term derived from the Latin, both implying the belief and worship of one God alone. The Greek words whence the term Monotheism is derived, are *monos* and *theos*, or *mono* and *theo*, *monos* or *mono* meaning one, and *theos* or *theo* meaning God. We find the latter terms *mono* and *theo* used very early under the Christian dispensation, and by an authority which cannot be called in question. Our Saviour ratifies Monotheism in these words, Matthew iv. 10: "Thou shalt worship the Lord thy God, and him only shalt thou serve." In the Greek the word translated only is *mono*, and in connexion with the first sentence it implies, Thou shalt serve God only, *mono*, *theo*. The same precept is repeated in the same words in Luke iv. 8. Thus our Saviour himself is the vindicator of Monotheism, and was himself a Monotheist. The same terms, *mono*, *theo*, in the same sense, applied to only one God, are used by Paul in Romans ix. 27, 1 Tim. i. 17, and in Jude 25; and no one who reads these passages can doubt that Paul and Jude were vindicators of Monotheism or Monotheists. I might adduce several other passages from the New Testament, where *monos*, in different cases, is applied to *theos* in its cases; but the above are quite sufficient for my purpose, and will prove at any rate, that the British Critic was very ungaurded in his language, when he classed the believers in Monotheism with persons who deny that two and two make four.

I can have no objection to the use of the terms Monotheism and Monotheist instead of Unitarianism and Unitarian; for my Saviour was a Monotheist or Unitarian. But the British Critic is not aware that the term Monotheist or Unitarian is one

that his own sect lays claim to; and the very excellent and learned Lord Bishop of Chester, in a late publication on John's Gospel, which, whatever we may think of the arguments, deserves great credit for its liberality, questions our exclusive right to the title of Unitarian. He is, according to his own account, a Monotheist or Unitarian, an advocate for Monotheism or Unitarianism.

He has expressed a wish that we should be considered always under the title of Humanitarians. I am glad to see this contest, *αγαθὴ εἰς τὴν βύρσιν*. It is a direct avowal on the part of the Bishop, that Unitarianism is founded on truth. His Lordship, in perfect consistency with the first of the Thirty-nine Articles, puts in his claim to the title of Unitarian; for it says, "There is only one God." I rejoice that he sees the matter so clearly in its true light. There is only one God.—This is the language of the Old and the New Testament. To believe this great and important truth, constitutes a man an Unitarian. If a person professing this faith should unite with it circumstances which, in our apprehension, clash with this creed, the contest is not on the creed itself acknowledged by both parties, but on the circumstances, and these should be examined with Christian charity on both sides.

The Lord Bishop of Chester would, in retaining his right to the title of Unitarian, give us the title of Humanitarians, a term expressive he thinks of our opinions, without infringing on the claim of both parties to the title of Unitarians. But to this we cannot accede; for the term Humanitarian refers only to our Saviour; whereas we do not admit that any person is God beside the God and Father of our Lord Jesus Christ; and we deny that any such person as is termed the Holy Ghost, is God. Many Unitarians believe that Christ had an existence prior to his coming into this world, who of course cannot accede to the use of this term Humanitarian; and in fact the term Unitarian is so plainly expressive of the belief in one only God, that we cannot change it for another; and the term Trinitarian is as aptly fitted for those who maintain a modification in their creed of the unity of God.

The term Trinity is often considered as in opposition to the term Unity, whereas it is not in opposition to, but is a modification of the term Unity. Trinity is derived from a Latin word, and compounded of two parts, one expressive of three, the other of unity; and if the Latin word had been rendered tri-unity, the analogy between the two terms would have been better expressed. In fact we often see the term tri-une in the compositions of the Trinitarian sect, whose hymns are frequently addressed to the Tri-une God.

The Tri-unitarian Christians acknowledge then the unity of God. It is not our part to cavil with them on that ground. Let it be allowed on both sides that both acknowledge one God, and are therefore each to be denominated Unitarians; the one being contented with the plain term Unitarian, the other modifying their term Unitarian by the addition of the syllable tri or three, which expresses their apprehension a modification of the Unity. Both parties agree that, throughout the Scriptures both of the Old and New Testaments, one God only is spoken of. We came then to their modification of unity, which they say consists of a God the Father, a God the Son, and a God the Holy Ghost, and the unity of these three persons constitutes only one God, denominated the Trinity.—Upon this modification the whole discussion arises; and it seems not so difficult but that it might be settled by any man of common capacity.

It being acknowledged by both parties that one God only is spoken of in scripture, however, according to the apprehension of one party, this one God may be modified into three persons, named as above; and it being certain that God the Father is repeatedly spoken of, but the terms God the Son and God the Holy Ghost, and the word Trinity, are never used, the Unitarians naturally ask, when, where and how they came to be introduced. Upon this subject we may safely assert that they were not known till after the death of the latest of the apostles. The terms therefore are the inventions of men, unauthorized by any revelation from God. They are scriptural terms. Men use them at their own peril. God never required

it from them, that he should be addressed under these terms; and the worship of God under these terms, stands on no other footing than the worship of the mother of God and of the saints, according to the doctrine of a very great body of Christians.

This argument, plain as it is, will naturally be rejected by those who believe that there is an authority vested somewhere in men on articles of faith. But the Protestant, who is compelled in his own defence to appeal to the Scriptures as his only rule, must abide by them.

On the great and important question to whom we, who are Christians, are to offer up our prayers, the Scriptures, and the Scriptures only, can decide. But in vain do we speak of the Scriptures if the readers of them are not sensible of the high importance of the subject to themselves; if they are not made sensible that it is no light matter to appear in the presence of God, whether in a public assembly or in the privacy of our closets. We all acknowledge that there is a great Being, the Creator of the world, to whom the secrets of all hearts are known. We all acknowledge that He has manifested his will to us by his holy prophets, and, lastly, by his Son Jesus Christ, whom we all acknowledge to be our Lord. Can it be possible then, that he should have left it to the vain discussions of men in what manner or by what titles he should be addressed? As he has solemnly declared that he alone is God, and that no other person but himself should be prayed to, it must have a serious effect upon the minds of his worshippers when they offer up to him prayers, whether they do it in the manner which is pointed out in the Scriptures, or in a manner introduced, long after their publication, by the authority or influence of fallible men.

I could wish to impress this most deeply on the minds of our Unitarian brethren, both in their private discussions with our Trinitarian brethren, or in discourses delivered in their churches. I have now had long experience on this subject. I have seen the futility of the endless discussions on the Trinity, of the folios upon folios, written on both sides, on this subject, and they may continue to write and to dispute as long as one

side endeavours to prove its doctrine by inference, and the other labours to shew that the inference is not just. Both parties flatter themselves with a triumph over their adversaries; but in the mean time the poor, to whom the gospel was first preached, and for whom it is principally intended, (for a rich man can hardly enter into the kingdom of heaven,) the poor remain in a state of hesitation or uncertainty, and are bewildered in the intricate mazes of the controversy.

If I should be successful in convincing our Unitarian brethren that this is the true way of meeting our brethren of a different persuasion, I beg leave to suggest to them, that, to bring it practically into effect, it might be expedient in all our churches to set apart an evening in the week, when our Christian brethren, of all denominations, should be invited to hear our reasons on this great and important subject. The topics to be insisted on would be simply these:—

That God is to be worshiped in the manner pointed out in the Scriptures, and in that manner only.

That the decisions of men, whether by national authority or by mutual agreement, can have no weight in this question, which lies between God and each man's own conscience.

That our Saviour has given us a direction to whom we should pray.

That our Saviour never gave us a direction to pray to any other person but the Father.

That he himself always prayed to the Father.

That we have no direction from any person authorized by our Saviour to pray to any other person but the Father.

That praying to the Trinity, to God the Son, or to God the Holy Ghost, is no where commanded in the Scriptures.

That the Christian religion was intended to make us all sons of God; that we should address the Father with the utmost confidence, and in consequence, that we should all aim at promoting this religion in obedience to our Saviour's precept, "By this shall all men know that ye are my disciples, if ye love one another."

To this last and great test of persons being Christians, too strong an appeal cannot be made. Our belief in

God as our Father is of little avail, if this belief is confined to a few of our own peculiar sect or party; it is the faith which worketh by love, that must be impressed on all who name the name of Christ. And when Christians are brought to an agreement in worshiping the one only and true God, the God and Father of our Lord Jesus Christ, a vast variety of questions, which now agitate the Christian world, and give it an appearance so totally different from what our holy religion was intended to produce, will fall of themselves, or, at any rate, will not be cause of ill-will among brethren.

W. FRIEND.

Clapton,

Sir, November 13, 1824.

DR. EVANS (p. 584) has very properly exposed the illiberality and injustice discovered in a late *Abridgment of the Religious World Displayed*; but I submit to his consideration whether there be sufficient authority for classing Gale (p. 585, col. 2) among *Antitrinitarians*, who, indeed, cannot be unwilling to claim a person so respectable both as a writer and a man. Yet when Dr. Gale published, in 1711, his learned and very satisfactory *Reflections on Wall*, he appears of the genus *Trinitarian*, though of what species cannot be easily discovered; and, according to the theological reserve too commonly, though not very laudably, practised by the *liberals* of his time, such a discovery was possibly beside the learned Reflector's purpose.

In the *Reflections* (p. 25) he says, that Dr. Wall "takes occasion severely to scourge the Socinians, and all that he fancies favour them any way." He then states it as "one of the most celebrated and intricate controversies in divinity" to decide "whether the fathers held a numerical or only a specific union in the Divine Nature." He represents himself (p. 26) "as far from Socinianism, or Tritheism either," as Dr. Wall; adding, that "though Crellius's famous treatise, *de uno Deo Patre*, yet wants a substantial answer,—all that is there so ingeniously and advantageously urged might be effectually confuted to general satisfaction," if "some learned hand would in good earnest set

about it." Such language was not to be expected, and cannot be easily justified from an *Antitrinitarian*.

Dr. Gale comes yet nearer to orthodoxy, (p. 31,) while defending his intimate friend *Le Clerc* against Dr. Wall's attack on "his suspected heterodoxy concerning the blessed Trinity, and particularly the Deity of Christ." Now a *Unitarian*, of any description, who designed not to be misunderstood, would scarcely speak of the *Deity* of Christ, still less would he compliment the *Trinity* (in his judgment a gross perversion of Christian verity, an absurdity, and not a mystery) with the epithet *blessed*. Dr. Gale, however, proceeds to class Dr. Wall among those who "dispense with the rules of charity and forbearance, which the great incarnate God so repeatedly enjoins, and has made the discriminating badge of his disciples." Soon after, (p. 35,) he quotes from the *Parrhasiana*, with evident approbation, a "passage that strikes at the very root of Socinianism." I copy the following from Dr. Gale's translation. "The apostles speak of the Messiah not only as of a man, but in the very same terms as of God the Father, and ascribe to him the creation of the world; whence it is plain they in no wise looked on him as a man only, but as united to the Divinity in so close a manner that we may truly ascribe to him those things which were done by God long before he was born."* He had just before shewn that *Le Clerc* did "neither approve the opinion of the Arians, nor the Photinians' way of interpreting those Scriptures which speak of the divinity of Christ." I will only add, that, referring (p. 472) to the famous Letter of Pliny to Trajan, he represents the primitive Christians as Christ's "most zealous adorers, and those who professed to worship him as God."

* "Les apôtres parlent du Messie, non seulement comme d'un homme, mais encore dans les mêmes termes, que de Dieu le Père, et ils lui attribuent la création du monde; ce qui nous fait comprendre qu'ils ne l'ont nullement regardé comme un simple homme, mais comme étant uni à la Divinité, d'une manière si étroite, qu'on peut lui attribuer ce que Dieu a fait long temps avant qu'il naquit." *Parrhasiana*, (1791,) l. 419.

Such Dr. Gale appears in 1711, at the age of thirty-one. Whether his opinions were altered during the succeeding ten years, (for he died in 1721,) I have no means of ascertaining, as I am unacquainted with any of his writings, besides the *Reflexions*, except "A Thanksgiving Sermon preached November 5, 1713," and which appears to have much advanced the preacher's reputation. This sermon contains nothing to the present purpose, but too much of Protestant and Antigallican virulence, and of a descending to those *common-places* of the day, a *tirade* against Popery, as "dispensing with all manner of oaths and obligations; so that one can never depend upon any Roman Catholics;" and a panegyric on "King William of glorious memory; whose great soul was set so much on the good of mankind, that, not content to make us happy during his own life, but, looking forward through distant ages, he bent his special care to transmit the religion and liberties he had saved down to the end of time." Then, on the authority of the *Act of Settlement*, and as if "his visual nerve" had been strengthened, like that of our first father by Milton's angel, the preacher beholds through the long vista of ages "a succession of Protestant princes in the line of her present Majesty and that of the illustrious House of Hanover." Here I take leave of the courtly *seer*, with his anticipations of illustrious Houses, "down to the end of time," and willingly return to Dr. Gale in his higher and more appropriate character.

In 1715, Mr. Whiston formed the "Society for promoting Primitive Christianity." In his *Memoirs of Dr. Clarke*, (Ed. 2, p. 58,) he relates the first chairman was "Dr. John Gale," who was succeeded by "Mr. Arthur Onslow," afterwards the celebrated *Speaker*. The third and last chairman was "Mr. Thomas Emlyn," till the dissolution of the society in 1717. The result of these associations on the theology of Dr. Gale, does not appear either in the *Brit. Biog.* (X. 237), the *Gen. Biog. Dict.* (V. 490), or the Sketch by Dr. Toulmin, *Prot. Diss. Mag.* (III. 41). In these I have found no account whatever of Dr. Gale's sentiments on the Trinity. It is probable, however, that somewhere in his

four volumes of posthumous sermons, which I never saw, his last thoughts may appear, and may shew that he had become an *Antitrinitarian*. Should it be otherwise, I am persuaded that by no writer would a correction of any statement be more courteously accepted than by your Correspondent Dr. Evans.

J. T. RUTT.

A Friendly Correspondence between an Unitarian and a Calvinist.

(Concluded from p. 686.)

I. to N., with N.'s Observations (inserted as Notes).

DEAR N. 25th October.

I HAVE no objection to your definition of sin; namely, that it consists in opposition to the will of God. The will of God is made manifest by his word, and by his works, in both of which, suffering, immediate or eventual, is inseparably united with disobedience. You certainly cannot intend to say that, in constantly pointing out this connexion as an argument for deterring men from sin, the sacred writers did not understand what was the real nature of sin; and that they ought to have insisted less upon the sufferings* incidental to a sinful course, and more upon the evil of opposition to God,† considered abstractedly from pain and misery.

The sense of the disapprobation of God is doubtless, to a spiritual man, the most painful of circumstances; and when I speak of suffering, I always include in the term that source of painful feeling. In like manner, when I say that obedience to the will of God is productive of pleasure, I have constantly in view the paramount pleasure resulting from a sense of the Divine favour and approbation. "There are many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us."‡ This was the saying of a man

who knew very well wherein true pleasure and pain consisted.

It is a pity that you do not clothe your ideas in scriptural language.* Your preference of other terms, and your repeated appeals to the opinions of John Calvin, lead me to infer that you are much more anxious to impose upon me the peculiar tenets of that able, but fallible, and, in many respects, uncharitable dogmatist, than the doctrines and precepts of the author and finisher of our faith. You must excuse me for making a distinction, and a very wide one, between Christianity and Calvinism—the latter of which appears to me to be in many respects essentially different from the religion of the Bible; and in every case wherein such difference exists, a substitution of a bad thing† for a good one. I will not call evil good to please any man.‡ You tell me that I am blind,§ and that I shall not be a competent judge of these matters till it shall please God to open my eyes. My sight, however, such as it is, will serve me as well to read the word of God, as the writings of John Calvin and his disciples;|| and I think I shall be quite as much in the way of truth in perusing the former as in poring¶ over the latter. As far as the use of means can prove of any avail, you will scarcely have the hardihood to deny that the Sacred Scriptures** are the best to which we can resort for the attainment of

* I have quoted many, but not put chapter and verse, because you know them. How many texts are included under the designation of the ungodly, and the effects produced by the Fall! I give you credit for knowing those passages, and have quoted many of them. I care little about Calvin;—I esteem others called Calvinists more than him. What I mean by Calvinists is, deeply-awakened and spiritually-minded persons.

† God knows best what is good or bad. Blind man cannot see until his eyes are opened.

‡ Who requires you to do so?

§ Yes, you and I and all by nature. The Lord, I trust, will give you sight, and me too; for I have not seen and felt enough yet of the evil of my fallen state.

|| The meaning of neither is perceived nor felt.

¶ Praying for sight and light.

** Really understood.

* Sufferings of wrath in the soul.

† What more could they say? We read, but do not see or feel what we read.

‡ Shew us *all* the evil of sin, for we cannot see it ourselves! If we keep to such passages as these, both sects will agree.

spiritual knowledge. I by no means undervalue the labours of good men,* though uninspired; but, after all, their value will be precisely in proportion to their conformity† to the doctrines and precepts of the religion which they profess to teach;‡ and in order to judge of this conformity, what they say must be compared with the sacred text. You will not allow me to perform this operation for you,§ (it would be very wrong if you did,) nor will you expect that I should exonerate myself of this obligation, and permit you to discharge it in my behalf. If I am to read with other men's eyes, I had as lief they were those of the man with the triple crown, as of him in the Geneva cloak.

This assumption || of a right to think and judge for each other, is the world's disease. It manifests itself in a thousand shapes; and more or less infects all sects and parties. *Spiritual pride¶ has ever been the bane of free inquiry.* It matters not whether the cry be "The temple of the Lord are we;" or, "Stand aside, I am holier than thou;" or, "I am the chiefest of sinners,** but nevertheless a chosen vessel;" or, "I am a real Christian, and you merely a nominal Christian;" or, "The Lord has been pleased to open my eyes,†† but you are blind."‡‡ I say it matters not what the cant of the day is; the thing is still the same. The Pope will style himself the servant of servants, while he is in the act of kicking the crown from the head of an emperor; and the Calvinist will confess himself to be the vilest of the vile, at the moment that he claims an

exclusive right to interpret the oracles of God.* Our Lord has said that publicans and harlots are more likely to enter into the kingdom of heaven than men who are thus puffed up with spiritual pride.† It is, indeed, well said, that the heart is deceitful above all things; for we are always the last to detect this deleterious poison in ourselves,‡ although it tinges our conversation, sours our tempers, and is conspicuous in its general effects. Think not that I am all this while congratulating myself upon my freedom from this pestilent disease. I have, I dare say, a good share of it; it is manifest whenever I betray anger or impatience at opposition. This is the test which few can abide.§

I observed, in effect, at an early period of this debate, that I could not expect any beneficial result from it, unless you would waive the claim to inspiration,|| and agree to discuss the question upon equal ground.¶ You did appear at one time to be inclined thus to condescend; but you have jerked back to your old station, and it only remains for me henceforth to hear without replying.* I will not say that I have no wish to effect a change in your opinions,†† (for this would be to acknowledge myself indifferent to your happiness, which is far from being the case,) but I see little or no probability that any thing coming from me will have any weight with you, and therefore it is my present determination to observe silence. If it is agreeable to you to prosecute the attempt to convert me from my

* I think little of authors in general: very few awakened men among them.

† What an unawakened man says, goes for little.

‡ Yes.

§ God only can do this. Let us say, Lord open mine eyes! "For judgment am I come into the world," &c. All are therefore blind till Christ gives them sight.

|| If God alarms and awakens one, he must endeavour to awaken those who are asleep, though wide awake as to suffering.

¶ Is it pride to say, "I am alarmed, and endeavour to alarm you"?

** True Calvinists feel that they are sinners. They mistrust themselves.

†† Yes, to see danger.

‡‡ Yes. *Here the whole matter is spiced.*

* Through awakenings of which you can form no just conception until you are awakened.

† Pride cannot allowedly exist in a true, awakened Calvinist. Is it pride to discover danger?

‡ God does it for us, and in us; by Him we are made to know and feel it.

§ Opposition to divine convictions is impotent.

|| Inspiration of alarm.

¶ Cannot be equal, while you remain unalarmed.

** The expense of time is to be lamented.

†† The change to be effected is to make me *feelingly* and unreservedly to confess that God might justly consign me and all to eternal perdition. Nature revolts at this.

supposed errors,* I will read your notes, and the moment they work a change, you shall know it.†

You are under a great mistake if you suppose (as throughout your correspondence you appear to do) that I believe that sinners will obtain happiness until they are brought to repentance.‡ I am well assured that this is utterly impossible; but it is said that God *will* have all men to repent and to come to the knowledge of the truth;§ and he knows how to accomplish all his purposes, and to reconcile all|| things to his blessed rule and government. If good men hate sin, surely they do not hate it more than God hates it: the only way of putting an end to sin is by substituting universal righteousness; and the only way of abolishing death is by quickening all things and creating *all* things new,¶ which are all express promises. These may be easily reconciled with the execution of all the threatenings of scripture, if the duration of punishment be limited; but if it be eternal, the most glorious displays of divine grace, in many plain texts, some of which I have already quoted from memory, must ever be regarded as contradictory and absurd.**

My view of the scheme of Divine Providence is this—that God has created all things for his own good pleasure; that he has no pleasure in pain and misery, regarded as an end, although he has seen fit to employ them as means for the accomplishment of a good end—an end worthy of his attributes, namely, that of convincing every sinner of the evil and folly of sin, and of bringing him to submit†† to the government of his Son. I do not consider the impenitent as standing in a different relation to God from those who in this life believe and obey the gospel. Christ died for all;‡‡ all things are given to him, in order

that he may lose nothing,* but raise it up at the last day. Those who now believe suffer chastisement, and, through much tribulation, enter into the kingdom of God; and those who die in their sins will come out of *great* tribulation.† I cannot believe that God created any man for the purpose of making him eternally miserable;‡ (if I did I could not confide in him;) and if this was not his design, what is to hinder him from performing all his pleasure?§ The truth is, that every individual is a letter in the divine alphabet, and that the infinite number|| of combinations of which the creatures are capable, will afford work for eternity. When every individual *will* shall be rendered conformable to the Divine *will*,¶ and God shall be all in all, then, and not till then, will the joy of heaven be complete: for then each individual will feel as if every one else acted in obedience to his own *will*, because every one, and he among the rest, will have no other *will* than that of the great directing Power.** This view of heaven serves to explain the anxiety of the angels of God for the recovery of sinful men.†† They cannot get up the grand chorus till death and hell shall be swallowed up in victory.‡‡ I am astonished how a man of your sense and good taste can rest contented§§ with a scheme which robs God of his glory,||| Christ of his purchased property, and the first-born of the services of the rest of the human race. If, however, you

* Nothing that was comprehended in the gift will be lost.

† Time will shew: we shall see how it will be.

‡ Therefore he offers him grace and mercy if he will have it.

§ If we will repent and turn to God, his pleasure will be performed in us.

|| Better to look to ourselves more.

¶ In one way to one, and in another way to another. Let us first be awakened and converted, and then we shall know more about these matters. Every thing will be as it should be.

** Then nothing that the blessed will see will cause pain.

†† In a time-state.

‡‡ We want more light to understand this.

§§ I must take things as God makes me feel them.

||| God cannot lose his glory.

* Can I raise the dead?

† When God awakens you.

‡ You do not prove repentance.

§ Applicable to a time-state. He affords the means.

|| God knows what *all* means here.

¶ God knows what this means.

** Until God gives us sight.

†† He must submit in one way or another.

‡‡ Who are willing to be saved.

think that the fire of hell is necessary to enlighten heaven,* and that the joys of heaven would grow insipid unless they can, to all eternity, be contrasted with the miseries of the damned,† I have only to say that we are so differently constructed as to preclude the possibility, until the Almighty shall see fit to reconstruct one of us, to think alike on this subject. In his own good time we shall be brought to see eye to eye;‡ in the meanwhile I commend you to his holy keeping.

I.

N to I.

26th October.

May our attention and prayers be directed to matters of experience, including a complete knowledge of our sinful, fallen state. Without which our peace is fatal security and our joys delusive.

Admitting it to be an important fact, that the most godly have the deepest convictions of the evil of sin, and that such convictions are often, if not generally, succeeded by the greatest joy and peace, that doctrine must be most charitable in its effects that produces these benefits, and vice versa.

According to your own admission, the doctrine you oppose has been maintained by the most godly and benevolent people, who have given the most ample proofs of the good effects their creed produced in them, and of their joy and peace in God, and estimation of him. The doctrine has stood the test of ages. As to proselytism from one sect to the other, you will hardly boast of unawakened, loose, careless, or half-awakened, though moral professors, that do not like to be searched and alarmed. You do not adduce proselytes of the cha-

acter of deeply convinced persons, walking close with God, living in the light of his countenance, and blessed with the sealing evidences and unction of the Holy Spirit. Let us deal faithfully in this matter, as being under the searching eye of God; for, after all, we have agreed, that as the dead cannot be affected, nor God's proceedings, by our creed, the effects of it in our own experience are what we have to look to. The Searcher of hearts knows which experiences, in the strongest degree, the salutary conviction of the evil of sin.

As to quotations from Scripture, I did not like to offend you by mentioning them, and left it to you to find them out, meaning particularly the terms by which the impenitent are designated.

What you have said with respect to the Sacred Writers dwelling more on the evil of suffering than on the evil of sin, is a solution of the whole subject. The former is palpable, evident and familiar, and therefore easily perceived. The latter is deep, spiritual, out of sight, and cannot be discovered till the Lord gives us eyes to see and hearts to feel, although the words are plain enough.

N.

(The writer of the last communication having followed it up by returning the previous correspondence, gave rise to the following letter.)

I. to N., with N.'s Observations (inserted as Notes).

DEAR N.

29th October.

I have to thank you for returning my notes. Although our late endeavours to correct each other's opinions do not appear to have succeeded, it does not follow that they are altogether useless. We must both of us perceive, perhaps, more clearly than before, that the Almighty appoints the instruments by which conviction is wrought; and if we are not so honoured, it is because there are defects in our respective characters. Whatever has been urged by either party in a right spirit, may, nevertheless, produce a proper effect hereafter. We are changing, and things about us are changing, and our views and feelings will be affected by those varying

* This is tremendously awful. According to your own system it may be witnessed during ages.

† It is wholesome to fear this, that we may fully know the evil of sin.

‡ We shall get more good by praying than talking. You know that my motive is to appreciate completely the evil of sin. Joy and glory will be in proportion. People do not incur evil by fearing it, but by not fearing it enough.

circumstances.* I feel that I have much to learn and to unlearn,† and I wish to cultivate humility of heart and mind, to avoid strife, and, as far as lieth in me, to live peaceably with all men, and to mind my own business. Yours, affectionately,

I.

On the "Friendly Correspondence between an Unitarian and a Calvinist."

SIR,
WHEN I placed at your disposal the letters which you have inserted in your Repository, under the designation of "A Friendly Correspondence between an Unitarian and a Calvinist," I informed you that I did so without the concurrence of either party.

Had they been written by other persons, it is extremely probable that I should not have taken so great a liberty with them, but, as I was convinced that nothing short of a miracle would induce the Calvinist to approach a work which is surrounded, I have no doubt, in his imagination, with as many terrors as protected that of Mer-

lin; and felt, therefore, that I had it in my power to save him the humiliation of witnessing the weakness of his arguments, the obscurity of his views, and the excesses of his timidity, exposed to the public eye, I allowed my desire to benefit that part of the community which has the good sense to prefer your invaluable publication to other religious periodical ones, to get the better of the feelings which opposed themselves to such an inclination.

As to the Unitarian, I presumed too confidently upon the leniency which has ever marked his conduct, to calculate upon more than a gentle reprimand for exhibiting his talents in the undress in which they are here exhibited; and though, as I remarked, I received that reprimand, my respect for the party pronouncing it was increased by finding that it was not so much the undress in which he appears at present that influenced him, as an impression that his best dress but ill qualified him to appear at any time before the public.—I trust, however, that the judicious opinion expressed by your American friend to the contrary, as well as by many others, will induce him to alter that opinion, and to persist in favouring us, as often as his other laborious avocations will permit, with the excellent papers which he has hitherto done in this and other contemporary publications, under the respected signature of *Philadelphus*.

W. W.

* This is what I call a great error: The grand circumstance is conviction by the Holy Ghost. None can conceive what that is who has not felt it. If you knew what it was, and the sealing evidences of the Spirit, I am sure you would be glad to give your supposed discoveries in exchange for them. I do not wish to have your views, and if I had I would not promulgate them. The most godly and happy people connect with their godliness and happiness a contemplation of the threatenings and designations of the Impenitent in their fullest latitude, that they may appreciate more and more the evil of their sinful state. Let people say what they will, this is held by us to be *practical* charity as respects all. You will never persuade a genuine Calvinist, under Divine searching, to part with these convictions. I compare the language held on your side with their experiences in all ages. Let us pray for the deepest convictions. You carefully avoid noticing them. Such evasions will not do always.

† Who has not? To do so let us look at sin *fully*. Let us strive to obtain *full* conviction of sin that we may have fullness of joy, peace and holiness, which we cannot have without it. You skip these things.

SIR,
November 11, 1834.
I GRAVE leave to make a few remarks on the concluding part of the "Friendly Correspondence," (p. 605,) not by way of intrusion, but only to throw my mite into the common stock, and which I shall condense as much as possible.

"As respects your doctrine, I see and feel increasing danger." So says the Jesuit and the Confessor; but the Protestant only smiles. There is, therefore, no argument here. What immediately follows is good,—"*Deceitfulness of the human heart*"—or, according to the prophet, "*Deceitful above all things and desperately wicked!*" that is, more or less, according to circumstances; and the degrees of sin, or of holiness in the human cha-

acter: this is, as the old divines say, not a doctrine, but a use."

"A testimony for its proper season." 1 Tim. ii. 6.) Our translation by no means gives the true sense of this important passage. The Apostle enjoins that supplications and thanksgivings should be made for all men, because they are the creatures of God, "who will have," (*θελει*,) i. e. *desires* that "all should be saved, and come to the knowledge of the truth." Now, taking this in the lowest possible sense, it must signify the *impartiality* and sincerity of the Deity in his offers of salvation, and consequently overthrows at once the doctrine of unconditional reprobation. But it implies, as it should seem, much more. The Scriptures plainly distinguish between the declarative and the secret and ultimate will of God: the former is contradicted and opposed by imperfect beings; the latter is stable and irrevocable. If, therefore, he originally intended the virtue and happiness of all men; and for what other purpose could they have been created? that end must finally be accomplished. Then follows (vers. 4, 5) a sublime and beautiful epitome of the gospel: first, the great and sole object of worship, "For there is one God; then his Delegate, Messenger and Representative on earth, the "One Mediator between God and men, the Man Christ Jesus." Next, the glorious effects of his meritorious undertaking, terminating in his devoting himself as "a ransom for all," which can mean nothing less than a great and signal deliverance; and this, absolutely "for all." What then, is there to be no future punishment? Yes, certainly; for the doctrine of future punishment stands upon the same foundation as that of reward. Nevertheless, the "ransom" is "for all"! If you further ask, how or when is this to be accomplished? the answer immediately follows; it will be accomplished, testified or proved, (*καρποὺς ἰδούσ*, the words are plural and peculiarly emphatic,) "in the proper seasons." "Seasons" not confined to the present short and passing scene; but issuing in the depths of eternity, in the great "house" of the Universal Parent, where are "many mansions," both of punishment and of reward. Indeed, N. seems here to vacillate, and cautions us against bring-

ing forward our notions *prematurely*; but this comes with an ill grace from the Calvinists, who not only bring forward their own notions on this head, but insist upon them as the truths of God. We must be allowed, therefore, "also to shew our opinion." However, it is generally right to avoid such discussions in mixed company, as *parlour* controversies scarcely ever turn to much account.

No. 1. "The duration of future punishment and of future blessedness set forth in the same terms." True; but there is this distinction, as we conceive, that there is all the reason in the world in one case, and none that can be regarded as solid in the other.

It is only stating a simple *truism*; that *now* and its derivations are used in a variety of senses in the Sacred Writings, which must be understood according to the subject to which they are applied. *Eternity* is applied to the Deity in a peculiar and absolute sense; to angels and "the just made perfect;" it is the eternity *a parte post*, or in a future sense; to the *Mosaic economy*, now superseded by the gospel; to *slavery*, terminated by emancipation; to the world, as "*abiding for ever*," which is hereafter to "*be burnt up*." The Prophet Habakkuk includes a partial and an absolute eternity in one verse; "The everlasting mountains were scattered, the perpetual hills did bow; his ways are everlasting." Many passages might also be quoted from ancient and modern authors in a similar view. The argument, therefore, is of no force, unless it can be shewn that there are equal reasons in the one case as in the other. It is plain that the Deity may reward his faithful servants as much *beyond* their deserts as he pleases. They shall "*live for ever*," because they are not now in a state of *trial*, but of *recompence* and of progressive virtue; and our Saviour hath declared this by such a variety of expressions, as admit of no other possible sense. So true it is, that "*words* are but imperfect signs of things," and that "men may understand a thousand languages without being the wiser, unless they attend to the things to which they relate."*

* Baker's Reflections on Learning.

No. 2. This is entirely *begging the question*. If the idea of "*interminable wrath*" only tends to promote melancholy in the saint, and despair in the sinner; and not to convince or to persuade, it is not probable that the Deity ever intended it should be received. Old authors, which may hereafter be quoted, have contended that the high scheme is the readiest way to make men Deists, if not Atheists.

No. 3. "*Feeling the evil of sin.*" This is certainly a private and personal concern; as to which no man has any right to judge his neighbour. I suppose the writer would scarcely recommend *auricular confession*! "*Without holiness no man shall see the Lord.*" This, duly considered, is an effectual guard against the abuse of the doctrines of *grace*; but suppose men will abuse them? Shall we therefore not contend that God is good; that "*Mercy is his darling attribute, and judgment his strange work*"?

No. 4. "*Genuine Calvinists offer the gospel freely to all,*" &c. True: and for a very good reason; because if they did not, such is the force of truth, that they would have *no hearers*; at least nineteen out of twenty would quit their seats, though the majority might *notionally* adopt the scheme, and, as thousands do, mistake *acquiescence* for belief. Therefore, they *dare not*, I repeat it, they dare not preach *undisguised Calvinism*, or the doctrine of *unconditional Reprobation*. They tell the people that we cannot search the book of the *Divine Decrees*; that offers of grace are made in the most general terms, and that in the use of means we may reasonably hope for the Divine blessing. Now, all this is very good as far as it goes, but nothing at all to the question in hand; for to what purpose is it, that I cannot search the book of the Divine Decrees, if a decree be *actually* gone out against me? If through long habits of sin I am almost ready to make "*shipwreck of faith, and of a good conscience,*" and feel not as yet any of those *constraining* impulses of the Divine Spirit, which I am told are necessary to form the "*new creature*;" if I am already marked out as one of the myriads, determined by my Maker first to sin, and afterwards to suffer for ever, for the satisfaction of his justice and the eternal manifestation of

his glory, I must submit to my fate! It is true the alternative is *possible*, but why should I pretend to *forestall Providence*? He will do it, no doubt, if he thinks fit, in *his own time*! In short, these good men are perpetually contradicting themselves; and it should seem that *all schemes*, which have *necessity* for their basis, tend naturally to produce in their advocates a species of mental aberration in different degrees, which renders them impenetrable to the plainest reasonings; so that nothing is gained by *contention* in this case, as the parties proceed *commonly* upon different grounds.*

No. 5. It is difficult to understand what is meant by "*overrating the evil of suffering*;" if *eternal suffering* be here spoken of. This surely cannot be overrated: what would the pious writer require *more*?

No. 6. *Tophet*, or the Valley of Hinnom, in Jerusalem, is alluded to by our Saviour as an awful *symbol* of future punishment; as crowns, thrones and sceptres are of the heavenly felicity; and *opening the books*, marshalling the different characters, and conferences between the several parties, are of the universal judgment. These are plainly *accommodations* to the human understanding. On the supposition of the eternity of punishment, I. asks, "*How could I be happy in contemplating it?*" How, indeed! N. replies: The Deity will enjoin his favourites not to disapprove the sufferings of these victims, but to look on the sufferers "*with abhorrence.*" Now, such a state of mind, from whatever cause, is one of the most painful which we can possibly experience, perhaps only lower than despair; it unfits us while it lasts from tasting any of the enjoyments or performing any of the duties of life, and is near akin to furious anger and deep-rooted malignity—it sometimes changes civilized man into a savage, and would transform the countenance of an angel into that of a fiend. *David* indeed says, "*I hate sinners with perfect hatred*;" but it is probable, notwith-

* If we may be allowed a pun upon a serious subject, preachers of this class are under the *necessity* of proceeding in their public services upon the principles of *liberty*.

standing the modern fashing of lowering the morality of the Mosaic œconomy, he meant no more than what our religion enjoins, that we should hate *sin* but not the sinner. However, as in the Christian heaven there will be "*no more pain, nor sorrow, nor sighing*," it is plain there can be no *abhorrence*, strictly so called: on the other hand, to suppose the celestial inhabitants may possibly have *no knowledge* of the punishments of the wicked, is to start a conjecture without any foundation, or to cut the knot instead of loosing it. They must possess this knowledge if they are to be the same *beings*, endowed with similar mental faculties, though abundantly enlarged and improved. How then are we to solve this difficulty? The answer is not far to seek: *adequate* punishments on earth are regarded by good men not only without *abhorrence*, but with complacency and approbation, not from a vindictive spirit, but with a view to the prevention of evil, and to the general interests of society: now, by analogy, we may conclude that, in a future state, supposing similar circumstances, they will be attended with similar effects.

No. 7. This passage exceeds my comprehension.

But it is probable that some farther thoughts on this subject will be submitted to you under another signature, in completion of a few papers which have appeared in some former numbers of the Repository. The subject can never be exhausted; and as an old author well observes, "*Diversity of gifts, though they be not alike eminent and useful, and variety in handling the same truths, contribute much to the edification of the church.*" One book comes into the hands of some, and another into the hands of others, whereby truth and piety are abundantly promoted."

R. (1.)

Bible Contest in Ireland.

THE contest between the advocates of the Bible Society and the Catholics, and especially Catholic priests, in Ireland, continues with unabated warmth. As far as we have seen, the Catholics have the advantage. The

Protestant orators are not of the first class, and they are hampered by the creed of Calvin or the Articles of the Church of England. Discussion is commonly useful, but we fear in this instance that it will only serve to exasperate still more fiercely the minds of two hostile parties. On one side certainly, political feeling is at the bottom of the controversy, and the opposition to the Bible Society is only a means of venting discontent under oppression.

The Irish newspapers are full of the great debate at *Carlow*, which lasted three days. It ended with a Catholic priest's "personating a Socinian," which threw the meeting (owing, we suppose, to the surprise of the Protestant part of the company) into confusion. A Cork paper, *The Southern Reporter*, thus relates the matter:—(Mr. M'Sweeny, a Catholic, was speaking, and had been interrupted by Mr. Pope, a Protestant:—)

Here again Mr. Pope called to the Chair, and urged that Mr. M'Sweeny should not be heard.

Mr. M'Sweeny, addressing himself to Mr. Pope, said, I was obliged to listen to you for three hours and a half to-day, and did not interrupt you. But be assured of it, if the rules of this meeting, and a sense of decorum, did not prevent me from doing so, you would not have spoken one-third of the time. Mr. Chairman; I acknowledge that I have no right to be heard at any length—allow me, as a favour, to continue a moment longer. The gentlemen at the opposite side challenged us to a contest with them in Dublin, or somewhere else. *Here I am, and I will decide the business with the whole of them, or any one of them, on this spot.*—I promise you I will not take ten minutes to put an end to the controversy.—(*Much noise; some calling order; others vociferating "hear him, hear him."*)—After some remarks, which we could not catch from the growing confusion in the place, Mr. M'Sweeny directed the attention of the meeting to the text, "*Pater major me est*,"—"the Father is greater than I am,"—and he challenged all or any of the gentlemen opposed to him, to prove against him the divinity of Jesus Christ, in case he should personate a Socinian.

Mr. Pope rose—accepted Mr. M'Sweeny's challenge.

* Pref. to Wishart's *Theologia*, 1716.

Sweeney's challenge, and proceeded to show, that Christ, in the passage referred to, acknowledged the superiority of the Father, only in regard of his humanity.

Mr. M'Sweeney.—That will not do, Sir; you have proved nothing. You have given an explanation that may satisfy yourself, of there being nothing in the passage inconsistent with the equality of Christ with the Father, considered as to his divine nature. Now, pray Sir, as it is a principle which you profess to believe, that every one is competent to judge of the meaning of the Scripture, should I interpret that text as implying that Christ was *really, and in every respect inferior to the Father*, why should you contradict my opinion? According to yourself, I have a right to draw my own conclusions from the perusal of the Scriptures; and not only that, but I am as good a judge of them as you are. Of course, then, you, possessing your biblical principles, that every one can judge of the sense of the Sacred Scriptures, cannot prove against me the divinity of Jesus Christ, nor can you accuse me of error in denying it!

Rev. Mr. Pope.—Did I not prove it already?

Rev. Mr. M'Sweeney.—No, Sir, I need only appeal to the intelligence of the Chair to pronounce that you did not.

The Chairman would not interfere, on the ground that he was not there to decide between the parties. (You have not answered Mr. M'Sweeney's rejoinder through the meeting.)

Mr. Pope.—I will answer him in writing to-morrow or some other time. [Now, now, from the meeting.]

Rev. Mr. Daly.—As the gentleman proposed us a question, is it not fair that we should propose him another?

Rev. Mr. M'Sweeney.—I am not here on the defensive, as I came to this meeting to oppose the principles of the Bible Society. I am not obliged to answer you, but you are obliged to answer me. However, I pledge myself, that when you will have answered my one question, I will answer every possible one of yours.—(*Frightful uproar.*) Mr. M'Sweeney then thanked the Chairman for his indulgence, and left the meeting.

Dr. Jones's concise View of the Hæresis which proves Philo and Josephus to be Historians and Apologists of Christianity.

THERE are now twelve years since I published my *Eusebius's Researches*, in which I showed that Philo and Josephus were not only believers in Christ, but that they are historians and apologists of the gospel. The book, however, made little impression: nor did any of the monthly journals, as far as I remember, notice it, excepting the *Critical Review*, (edited by Mr. Feltow,) who thus speaks of it: "If this was Josephus's object, it is strange it should never have been known, nor never circulated till our author came into the world. But Mr. Jones wrote his *Eusebius's Researches*, the writings of Josephus must have been a sealed book. Mr. Jones is the *Edipus*, who was destined to unravel the riddle of the Sphinx." I had proof before me that the *Review*, while he thus derided me, had read nothing of the book except the title-page and the table of contents. I have often since endeavoured to attract the attention of those who deem themselves competent to decide on the subject. Mr. Ben David I reviewed the question; and the decisive manner in which I spoke on the subject had nearly provoked the learned *Reviewer* of that work, in the *Repository*, to raise against me the cry of rashness and singularity. This called forth a letter from a Cambridge correspondent to show that Whiston was whitewashed enough to entertain the same absurd idea respecting Josephus. Though I do not here appear in any enviable light, I am truly glad to see the question noticed. And as I am anxious to provoke discussion, I will lay before the readers of the *Repository* the following propositions, with a concise view of the evidence that proves their truth, namely, that Josephus and Philo are, without equivocation or disguise, historians and apologists of the gospel, that their writings contain facts which, with new and powerful evidence, demonstrate its truth and divine origin—that a wise and judicious regard to the interests of Christianity and the state of the Heathen world was the circumstance that led them to adopt the line of defence which marks their works—that

Philo and Josephus will, under Divine Providence, prove leading instruments in restoring Christianity to its original purity, and thus recommending it to the reception of all mankind, and especially to the Jews dispersed over the world.

Josephus, in his noble work against Apion, is a historian and apologist of the gospel. The proof of this is brief, but conclusive.

1. If we look into the New Testament we shall find that Christ did not profess to teach a new religion, but to improve and fulfil the religion of Moses and the prophets. He did this by separating the spirit of it from the rites and ceremonies of the law, and making it consist in piety, benevolence, and the moral duties of life. His adversaries, on the contrary, placed it in external ordinances, to the neglect of all virtue, divine and human. The Jewish religion, thus taught by Jesus Christ, may be called *spiritual Judaism*, while we may give to that of the Scribes and Pharisees the name of *ritual Judaism*; nor did any Jew ever admit this distinction, however wise and virtuous, except the followers of Jesus, who offered their religion to the nations on the simple terms of repentance and reformation, without the painful necessity of submitting to the heavy yoke of the Levitical code. Paley, in his *Evidences*, has made this assertion; and the truth of it is most apparent from the book of the Acts. Now Josephus, in the second book against Apion, describes Judaism precisely as it has been defined by our Saviour, holding it forth as consisting altogether in true piety and morality, and passing over the ordinances of Moses, as forming no part of it. By this single act he unequivocally classed himself with the disciples of Jesus. Whiston observed this, and he was led by it to consider Josephus as one of the Ebionites.

2. The Judaism of the New Testament contains a well-grounded assurance of a future life. Christ professed that he was authorized by God to proclaim this animating doctrine. To prove this he did what none but the Almighty could do. To evince the sincerity of his own conviction he submitted to a public and ignominious death, and he rose again as a proof

and a pledge of the resurrection of all mankind. Now, Josephus, in § 30 of the same book, expressly asserts that the Judaism which he describes and defends, does contain a firm assurance, *τοῦτον πιστεῖν*, a mighty proof, a powerful evidence that God himself has given to mankind of a future state.

3. The sanctions of Judaism are known to be temporal, its rewards and punishments being altogether limited to the present state; and if we take the language of Moses and the prophets in a literal sense, not a single intimation of another life can be found in their writings. The Sadducees rejected the notion of a future state, because it was not predicted by Moses; nor were the Pharisees able to produce a single passage predictive of that event; and the appeal which was made to Jesus himself, with his mode of answering it, is decisive on the question. However, the Jewish Scriptures, illustrated by his instruction and death, appeared in a new light: the veil of metaphor which covered them was withdrawn; and Moses and the prophets stand forth, the preachers of immortality to man. I will illustrate this by an example or two. The restoration of the Messiah to life, revealed the import of the Psalmist, where he says, "My body shall rest in hope, in the hope of being again awakened to a new life; because thou wilt not leave my life in the grave; him who is my life, him through whom I and all mankind are to look for a new life—nor suffer thy holy one to see corruption." Before the death of the Messiah, which was not expected, this passage could be understood to have no reference beyond the Psalmist himself; but when the resurrection of Jesus took place, its application to him became obvious and decisive. Again, Moses holds forth man as being created virtually as an immortal being, because made in the image of him who is himself immortal, and the parent of immortality. This was before the fall; but when man fell, the sentence is immediately reversed; and he is pronounced to be dust, and so the dust he must return. Thus man at the same breath is proclaimed mortal and immortal. This remained a mystery for ages, till the resurrection

of our Saviour brought it to light. By that event, godliness, which is confessedly a great mystery, received its solution, and all good men, as well as Christ, appear in the prospect of eternal life, *as Gods in the flesh*,—as, though subject to death and corruption, heirs of immortality. Now Josephus, in the very place where he says that the Judaism of which he speaks, is founded on a solid proof of a future existence to mankind, asserts that it was predicted by Moses, thus making the prediction of the Jewish legislator, and the illustration of it by the divine mission of Jesus, to correspond to each other, as they are in the New Testament.

4. Farther, at the command of their Divine Master, the apostles propagated spiritual Judaism over the world, so that in half a century after the death of the founder, there was scarcely a place in the habitable globe where it was not preached and received by multitudes. Josephus ascribes the same diffusion to the Judaism of which he speaks. His words are emphatic and triumphant. § 39: "And as God pervades the whole world, so his law has at length pervaded all mankind." This was sixty or seventy years after the commission to preach it to the Gentiles was given the apostles.

5. Moreover, from the New Testament we might infer, and from ecclesiastical history we are assured, that those among the nations who received spiritual Judaism, were not inferior to the Jews who preached it, either in their attachment to it, or in the sufferings or sacrifices which they made on account of it. This circumstance is not omitted by Josephus. "And if we" (Jews) "were not sensible of the superior excellence of our laws, we should be taught to glory in them, by the multitudes that embrace them among other nations."

6. Lastly, though the doctrine of a future state, as founded on the immortality of the human soul, was of high antiquity, and general among Jews and Gentiles, the Saviour appears to have enjoined on his apostles, while preaching his gospel, not to avail themselves of this powerful prejudice in their favour, not to notice it, not to enter into dispute about it with its

advocates, but to leave its truth or falsehood to the progress of reason to refute or establish; but, on the other hand, to call upon the nations to embrace the doctrine of a future life, solely by virtue of his resurrection. Accordingly, I am free to say that no convert was made to Christianity by the apostles, who did not consider himself as dead to a future state, till he was born again to that hope by the resurrection of Christ. Spiritual Judaism, then, holds forth the *renewal* of being, in some distant period, known only to God, and not the *survival* of death by the immaterial and imperishable nature of the human soul, as the only ground of future existence to the human race. Now, the Jewish historian has done to himself, and to the religion which he defends, the justice to state this peculiar and distinguishing feature of the gospel: *Ἐλθὼν ὁ Θεὸς γὰρ ὡς πάλιν καὶ βίωσιν ἀμύνει λαβὼν αὐτὸν καὶ πάλιν, ὁ Θεὸς ἔδωκεν αὐτὸν ἐλθεῖν ἄλλοτε καὶ βελτίονος βίης.* *God hath given them to come into being again, and after a period to receive a better life.* If the hope of a future state, cherished by those converts, were founded on the immortality of the human soul, Josephus would have given a very different account of it. I am able to affirm this with perfect certainty; for the officers that were with him in the cave at Jotapata came to a resolution to destroy themselves rather than surrender to the Romans. These men might not be believers in the gospel. Josephus, therefore, in attempting to dissuade them from suicide, thus reasons with them on their own principles: "The bodies of men are indeed mortal, as composed of corruptible matter; but the soul, being a portion of the divinity dwelling within us, can never die. Do not you know that those who depart this life, and, in conformity to the law of nature, restore the deposit received from God, when it pleases him to recall it, enjoy eternal fame; that their shades and their posterity are blessed; that their souls are pure and obedient, obtaining a most holy place in heaven, whence, after a revolution of ages, they shall again be united with bodies, while the souls of those who madly lift their hands against themselves are received in the darkest place in hades?" J. W., B. iii.

C. 8, 5. This is the doctrine of a future state, as maintained by Pythagoras and the Stoics, which the Jews borrowed from the Pagans. The souls of the deceased remain for a time disembodied; they are then permitted to unite with other bodies, and they pass from one to the other periodically, through endless ages.

Now, reader, see the argument drawn to a few points. The Judaism of the New Testament consists of piety and morality, in contradistinction to the rites or works of the law. The Judaism of Josephus is the same. The Judaism of the New Testament contains a powerful evidence of a future state; the Judaism of Josephus comprehends the same animating doctrine. The Judaism of the New Testament brings to light Moses and the prophets as preachers of a future state; the Judaism of Josephus places the Jewish legislator in the same light, while, according to ritual Judaism, he is silent on the subject. The Judaism of the New Testament was propagated over the world by the apostles; and Josephus informs us, that in his days there was not a city among the Greeks, nor a nation among the Barbarians, where the Judaism of which he speaks was not made known and received by many. The Judaism of the New Testament was embraced and clung to with eager fondness by the Gentile converts; and Josephus assures us that if the Jews were not sensible of the superior value of their religion, they would be surpassed by multitudes, who embraced it among the nations. Finally, the Judaism of the New Testament makes the renewal of being, and not the immortality of the soul, the only solid foundation of a future state; the same foundation is assigned it by the Judaism of Josephus. The conclusion then is inevitable: the Judaism of the New Testament and the Judaism of Josephus are one and the same; or, in other words, Josephus, in his books against Apion, is the historian and apologist of the gospel. In spite of Mr. Fellows, who derided me as an Oedipus; in spite of the Reviewer of Ben David, who would raise against me the cry of singularity; in spite of the Cambridge correspondent, who represents me a second Will Whiston; in spite of any other who may, if he pleases, call me

Will-with-the-wisp, an ignis fatuus, that bewitches and leads men into bogs and ditches; in spite of these, this glorious truth will burst forth as the sun from behind a thick cloud; and the future defenders of the gospel will have to claim the illustrious historian of the Jews as one of its first champions, combating in the same field with the apostles under the banners of Christ.

In the last chapter of my *Ecclesiastical Researches* I gave a short view of this proud and triumphant production of learning and genius, a paragraph of which, p. 536, shall conclude this paper: "In the number of those who wrote against the Jews and the Gospel was Apion, a Scribe of Alexandria, and a man of wit and learning, yet profligate, malicious, and eager to oppose the truth by violence and falsehood. In his book he detailed the common calumnies against the Jews, and blended them with so much scurrility and fiction, that he would have been unworthy of notice, if his wit and buffoonery had not left on many an unfavourable impression. Under the auspices of Epaphroditus, the illustrious friend of the Apostle Paul, Josephus undertook the defence of the Jews and their religion against this grammarian; and he gave to the world a work which has never been equalled for the solidity of his conclusions or the profundity and extent of his researches. In his former compositions Josephus shews himself only a plain, ingenious commentator, or an artless but able historian; in his work against Apion he rises on his readers, and displays in a high degree the united powers of learning, argument and oratory. Though confined till a late period to the language and philosophy of the Hebrews, he soon acquired a wonderful acquaintance with the dialect and literature of Greece. His powerful mind, in a short period, seems to have grasped the whole extent of the Phœnician, Chaldean, Egyptian and Grecian records; and, with the authority of these records, overwhelmed all the enemies of the Jews and of the gospel; thus repelling them on their own grounds, and sweeping away their falsehoods as with the force of a torrent."

J. JONES.

Orthodoxy of Irish Quakers.

THE following assertion of soundness of faith on the part of certain Quakers is from the *Waterford Chronicle*, of Nov. 6, for which we are indebted to some unknown friend in Ireland. We presume the subscribers are Plain Friends, and mean to inform and not deceive their countrymen, but we must tell them, if we can reach them, that there is not a syllable of their creed which many Unitarians could not repeat with perfect good faith.

To the Editor of the Waterford Chronicle.

In consequence of certain allusions to the Society of Friends, called Quakers, that appeared in two of the *Waterford Newspapers* of the 30th of last month, calling in question the faith and belief of that Society in the Divinity and Manhood of our Lord and Saviour Jesus Christ, we request the insertion of the following declaration, as given forth in the year 1671, and which continues to be the faith and belief of the Society to the present time.

Waterford, 4th of the Eleventh Month, 1824.

THOMAS WHITE,
JOSEPH STRANGMAN,
JAMES GATCHELL,
RICHARD ALLEN,
GEORGE P. RIDGWAY.

"We own and believe in the only wise, omnipotent and everlasting God, the creator of all things in heaven and earth, and the preserver of all that he hath made; who is God over all, blessed for ever; to whom be all honour, glory, dominion, praise and thanksgiving, both now and for evermore! And we own and believe in Jesus Christ, his beloved and only-begotten Son, in whom he is well pleased, who was conceived by the Holy Ghost, and born of the Virgin Mary; in whom we have redemption through his blood, even the forgiveness of sins; who is the express image of the invisible God, the first-born of every creature, by whom were all things created that are in heaven and in earth, visible and invisible, whether they be thrones, dominions, principallities or powers; all things were created by him. And we own and believe that he was made a sacrifice for sin, who knew no sin, neither was guile found in his mouth; that he was crucified for us in the flesh, without the gates of Jerusalem; and that he was buried, and rose again the third day by the power of his Father, for our justification; and that he ascended up into heaven, and now sitteth

at the right hand of God. This Jesus, who was the foundation of the holy prophets and apostles, is our foundation; and we believe there is no other foundation to be laid but that which is already laid, even Christ Jesus; who tasted death for every man, shed his blood for all men, is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

Original Letters from the Baster MSS. in Dr. Williams's Library.

"Of Original Sinne."

[Concluded from p. 586.]

P 90, l. 13. "And if his natural justice give no security from damnation to y^e innocent," I answer, y^e y^e punishment is no other than what God might have inflicted naturally, *virtute domini*.

2 I give y^e same security as you doe as to imputed guilt, and doe lesse expose them as to y^e corruption of nature, by making it less so, & sure it is but cold comfort y^e you by a fittch can make them deserve their punishment more by making them more so.

3 While we plead for the justice of God, we should accord our discourse with his goodness. How can infinite goodness expose so many creatures to y^e hazard of eternal damnation in y^e sense in w^{ch} y^e word is commonly taken, by one act of one man, before they were borne? I think my way is y^e best to free y^e Christian religion from unnecessary difficulty, & that we ascribe not to God y^e w^{ch} becometh him not, as Placcus is quoted to say, p. 223, l. 2, w^{ch} I wish he had been as careful to doe in y^e great articles, & not give so much scandal to Jews & Turks as we doe. I doubt also we use it as a snare to turne off y^e desert from ourselves. I have knowne some who were very free in confessing of original sinne, but cruell hard to acknowledge a fault of their owne, of w^{ch} they were actually guilty.

6. Infants are capable of moral good, &c.

I take nothing for morally good in a proper sense but doing good, or an acquired habit of virtue, but there may be a great inclinableness to virtue w^{ch} is none of these, but a very good thing, & consequently y^e privation no

ioral evil in propriety of speech, but a evil thing; for as much as wth the smelter comes he hath great materials to worke upon, & had some in Adam before y^e Fall. Nevertheless will not denie but y^e there may be such an evil, though involuntary disposition, whether negative or privative, as may render a man wholly unfitte for y^e societie of God & his oly angels, as a man throwne into lye and mire by a bull is unfitte to come in y^e pickle into y^e presence of prince: y^e very corruptibilitie of our bodies as flesh and blood must be leashed, or we cannot be fitt for a kingdome of heaven, 1 Cor. xv. 50. In opposition to this, X^t is said to be made holy, Heb. vii. 26. Some legal uncleannes might be types of mere humane infirmities.

6. Y^e Scripture saying little of infants, quth infants as to their salvation, leave y^m to God, but I know y^t by a sentence upon Adam they are all reputative sinners, and obnoxious to eternal death, wth which y^e reputative sinne wth I have granted, may be sufficient to satisfy the texts alleged y^{ou} p. 94; but I doubt y^t by a like texts it may be proved y^t they elieve: to omit y^t sayth cometh by earneing, I say, y^t neither act nor abt of fayth can be without some knowledge of the object to w^{ch} it is relative: but infants apprehend not the simple terme; much lesse do they edge or syllogize.

Obiter, p. 94, *lin. penult.* If one died for all, then were all dead; i. e. were by profession & engagement: lead to sinne, or all must die to sinne, s. v. 15; so Dr. Lush: & I think truly infants are relatively holy candidates & in y^e way, & so far to be sure if died for y^m y^t their reputative sinne shall be no hindrance to y^m in y^e way o salvation, if for y^e present there be no incapacity in y^e subject.

7. Christ was baptized; yet no sinner: there is no absolute necessitie all y^e ends of baptism should be reserved; their relative holynesse, heir dedication as honourable to y^e infants; & an engagement upon their parents to bring them up in y^e nurture & admonition of y^e Lord; may, with other circumstances, excuse y^e loeing of it; but their owne solemn engagement, & y^e grand uses of baptism, both to themselves & others,

are lost. *Quid festinat innocens aetas ad remissionem peccatorum?*—Tertull. I thinke it was better if they were brought to X^t for his blessing, i. e. to y^e church, for y^e churches prayers.

8. If infants have no sinne, they must eyther never come to judgment—I answer, they shall be judged as they are, but how they are sinners, I have showed. Some thinke y^t John v. 28 is allegorically of y^e calling y^e Jews & Gentiles.

The context in Rom. xiv. 12, is of y^e adult, but compare y^t place with 2 Cor. v. 10, according to y^t he hath done; what have infants done? So v. 11, "Every tongue shall confesse;" what can infants confesse? As to Rom. iii. 20, adde "By y^e law is y^e knowledge of sinne," i. e. we know y^t we are sinners, but what doe infants know? Are they justified by fayth? What doe they believe? Name one thing.

9. Rom. iii. 23, &c. "All have sinned," &c. How I may graunt y^t all have sinned without limitation, hath been said; but surely there is great reason to limit y^e universal, v. 9. Wee have before proved (Rom. i. & ii. of adult Pagans & Jews) y^t Jews & Gentiles, he sayth not men & infants, are all under sinne; but methinkes y^e guilt of Adam's sinne imputed being alike in all infants, all infants should be saved. I should like, y^t best; & y^e punishment from immediate parents, sinners, may be temporal; y^e law superadded only a mere valid obligation to them who transgressed it, & were under it; i. e. y^e Jews, to whom also as perfect workers it promised eternal life by rigorous exposition in a secret sense, (yet intended & graunted by y^e Jews,) & was y^e only ratified covenant in force before X^t, grace being, in Old-Testament times, extraordinary; yet might y^t law be expository of what was, *ex naturâ rei*, due to y^e whole world as under y^e law of nature, & merely by virtue of their works, done also by y^e power of nature.

10. How infants may be reputed sinners, I have said already, & concerning their salvation.

I derive y^e immortality of y^e soule (wth you thinke may be *ex traduce*, p. 104, as well as I) from y^e resurrection of y^e dead; & not from philoso-

phie, from X^t, not from Aquinas & Plato.

And I understand death properly as afore—dust thou art; unto w^{ch} such sense of losse as you speake of is not competible; and as to y^e adult, I doe not absolutely determine, but I am apt to thinke y^t y^e multitude of y^m w^{ch} are not very bad will goe y^e same way: in extreme punishments, w^{ch} admitt not of degrees: if subjects somewhat different fare alike, it cannot be helped, but I believe y^t y^e flagitious wicked adult will be punished in y^e next life with paine of sense according to their demerits. Although 1 Cor. xv. speakes only of y^e resurrection of believers; to save being y^e natural, primary and proper intent of y^e gospel, and Matth. xxv. seems to speake only of y^m w^{ch} shall be found alive at y^e last day; if so great evill as y^e word *hell* useth to signifie with us, was to come upon all men universally, it is much there was no more expresse warning, especially under y^e Old Test., in w^{ch} temporal punishments, as we call y^m, are expressed by eternal fire and wrath unquenchable, and that which we translate *hell* is y^e grave: Thou wilt not leave my soule in hell; i.e. my life in y^e grave; but to dispute of this through all texts and reasons, is a large matter; only upon y^e whole I say y^t there are some texts w^{ch} satisfie me y^t there will be a resurrection of such as are properly called y^e wicked, and so reason also doth require, viz. unto paine of sense; but as for y^e imputed sinne of Adam, and such as faile of legal justification, y^e wages of such sinne will be only death eternal, in a proper sense.—Rom. vi.

11. P. 102, l. 15: Only moral evil can deprive them of his favour.

I have said enough to shew how and why infants are deprived of his favour; but as to y^e torments w^{ch} some infants suffer in this life, I am not bound to thinke y^t they proceed from any especial disfavour to those little ones, but come to passe *ex domino*—God is y^e potter, and we are y^e clay—or for punishment of their parents, or according to y^e course of providence w^{ch} God is not bound to alter, as some beasts suffer torments more than others. As to other things, nothing can be said properly to be deprived of what it is incapable; if there

be such an incapacity in them not as bruits, but by reason of their age there may be a seminal or radical indisposition, which is more than *malum physicum*, and less than *malum morale*, and only dispositive to it, w^{ch}, if it be in any intense degree, and with tempters and circumstances, may justly be thought a cursed thing.

12. *Ergo*, they (infants) cannot be incorrupt and innocent. I graunt this in y^e sense before declared, but y^t axiom, viz. a cause can produce no effect y^t better than itselfe, may need much limitation; it holds here in essence and essential qualities, not in habits of virtue or vice, or acquired and accidental things: that w^{ch} I say is judicially inflicted as a punishment from y^e decree, and a relative foundation.

13. I graunt such a corrupt inclination in the sense declared, and experience proveth it to be a cursed thing, w^{ch} is much advanced by y^e wickedness of intermediate parents, who begett still *progeniem vitiosiorum*, as Horace sayth; especially amongst the Pagans, and barbarous people more than in others, are found chips of the old blocks, most cursed, knurlly knots; but I doe not think y^t y^e indisposition of these does absolutely necessitate them to commit any one sinne, if they would make use of such helps as God giveth them, else it would not be sinne, but of some in y^e Indies. I have read y^e quite contrary of them, viz. as y^e sweetest natured people in y^e world. They who say y^t such dispositions are but *splendida peccata*, speake but rhetorically; I should think such, with good teaching, likely to be splendidly virtuous; though to overcome strong indispositions as abounding in chollier & melancholy, &c., be more rewardable.

14. Before actual volition, Adam had moral good, but only dispositively, & not in such degree as to preserve him from sinning against expresse law; such habits as are properly virtuous are acquired by repeated acts, & if they be strong habits, they are not consistent with some sinne till weakened. So Joseph, "How can I do this great wickednesse?" &c. John iii. 9, & he cannot sinne, because he is borne of God: X^t could not sinne at all.

15. I number not infants with

bruits, for they are relatively, radically & dispositively cleane or uncleane; & though they be no otherwise loyall or disloyall, yet are they y^e king's subjects, & justly punished or rewarded for their parents' faults, *sensu predicto*; no wise king yet ever hought all treytours' posteritie inherently disloyall; & therefore if the princes be of good nature, they moderate y^e punishments, as y^e common good will permit: here *summum jus umma injuria*. But I had better make
 16. I graunt a relative holinesse in y^e children of believers; & if you will all it so, a remote federal holinesse. can prove some sort of federal holinesse in y^e unbelieving Jews still; what hen, must they needs therefore be aptized & receive y^e Lord's Supper, s was long used in y^e church? for y^e ne, they cannot examine y^m selves, c for y^e other, they cannot make procession of their faith; therefore, *per fictionem juris*, they are faine to supply e defect in an artificial way by y^e se of godfathers & of godmothers; suppose a relique of adult baptism. 'agans' children may be sayd by nature, i. e. by birth, y^e children of rath, both in respect of Adam, as efore, & in respect of their next parents as idolatours, & likely to bringe hem up such; w^{ch} children, notwithstanding any inherent sinne, might ave been educated by X^{ns}, & been oode X^{ns}.

Y^e Socinians answer, *φύσις*, i. e. real- y, not much amiss, but I see no need, ey were children of wrath by birth, reeding & practice. How man that borne of a woman is uncleane, I ave saide; yet sometimes hyperbolicall expressions must be allowed, & re elegant, especially in poetically ookes. David sayth, Y^e wicked peake lies from y^e womb. So Ps. li., a sinne did my mother conceive me. ee what Dr. Hammond, in loc. sayth rom Chrysostom, p. 269, l. 27.

17. From y^e necessitie of regeneration. — Regeneration is an advance bove eyther uncorrupt nature or mere oralitye.

18. Wch doctrine makes God y^e uthor of sinne, y^{rs} or mine, where- y no man is necessitated to sinne, properly so called, but as he freely illeth it his owne selfe: hath been aid already y^t text in 1 John i. 8,

10, is commonly misunderstood, it is spoken in y^e person of great sinners who walked in darknesse, v. 6, yet boasted. See Dr. Hammond's Annot. in loc.

James iii. 2, speakes but of as many things wherem all men offend, & the context supposeth men might be better. If y^e unfallen angels, as Calvin sayth upon those words—He chardged his angels, &c., might have their infirmities, what wonder y^t man-kind, justly under a curse, should generally be so bad! I am well assured y^t y^e apostle, Rom. i., speaketh but of y^e generalitie of men, who were yet worse than by necessitie of nature they needed to be: men may be ill inclined, & yet not Sqdomites, without much actual evil inclination; will men throw such things upon innocent nature? That word innocent, in our use, often implies as much as a very sweet & huge good disposition: but in this question it is to be taken for indifferent, or rather inclining to evill. Consider whether an honest & good master may not take (I will not say of an indifferent, but of a very good nature) an apprentice or scholar, & yet lay so many commands on him in so many kinds, as y^t there may be a moral impossibilitie, or a thousand to one but y^t at y^e long run he will break one or other of them. I confesse you dispute with great force & judgement, but let me entreat you to consider what I have said, especially under my 4th argument, & in answer to your 10th.

19. By y^e carnal mind, Rom. viii., I understand y^t wch is in actual, & from thence habitual sinners; but some from their childehood are more towardly & better, as Josiah & Timothy.

20. Humane authorities are as y^e reasons wch they produce; y^e most ancient ffathers were so much for free will, y^t they must needs rather swim above my opinion, than sinke under yours. As for y^e Pelagians, if they be not misrepresented, wch is a thing commonly enough done, as wee now-a-days find by experience, I am not concerned in y^m. After all this, consider what you say y^t X^t was punished for our sinnes, p. 195; yet he was not y^e commiter of y^m. No, indeed! How could a man commit y^e sinnes of a woman, quā such, & I say y^t

X^t was punished sacrificially, although he had no inherent sinne, nor imputed in a proper sense: therefore also may Adam's children be punish'd tho' they have no inherent sinne properly so called, but reputative only from a relative foundation & dangerous inclinations. Consider y^t when you say, p. 175, y^t God judgeth of things as they are, & doth not punish men without any desert in y^m, y^t God's decree did necessarily require some relative foundation, but y^t foundation did not necessitate y^t decree; w^{ch} yet being supposed there is not y^e same reason of other sinnes, whether Adam's or our next parent's, as of y^t one, as also appears, Rom. v. 16, as before. Yet I do thinke y^t God would not have hazarded so many for y^t one sinne, if he had not intended to have sent a Redeemer to make expiation: quære, whether y^t sinne might not be in part a kind of sacramental (if I may so call it) instruction to y^e world of what they might justly expect, from following actually their own inordinate & wilful appetites, w^{ch} God foresaw they would doe freely of themselves? as I have said before of y^e law of Moses as expository of y^e law of nature.

I receive y^e principall thing intended in your second part, viz. y^t immediate parents' sinnes may be punished in their children, & I thinke though they were begotten before y^e fault was committed, for relations sake, without any respect to any propagation of a physical or morall quality, *in semine*. May not Eve's sinne be said to be imputed to all y^e women by relation of y^e sex? See 1 Tim. ii. 14; & we see it ordinary for parents to blush at y^e hearing of their children's faults, & others nearly related, even when nothing can be thought to reflect upon y^m but from relation. I hinted y^t much of our depraved nature is from immediate parents, (in my paper,) in these words, "& y^e wickednesse of y^e world." I have heard many wish that parents could see their own pride & passions, &c., in their children, though much of this is often by ill teaching & example. You charged Dr. Taylour too bluntly with denying originall sinne; he sayth it is a sinne metonymically, i. e. y^e effect of sinne & y^e cause of many. I was told by a friend y^t Br. Browning said his

bookes deserved to be burnt. Better burn y^e bookes of heretics than their persons. I fear some otherwise good men have a little too much of the furious spirit of antichrist in y^m. For my part, I thinke to holde y^t men ought to be punished for y^t consciences in things merely spirituall, where is no civil injury, is a worse heresy than y^e worst opinion y^t ever I saw yet concerning originall sinne.

Sept. 19, 1681.

SIR,

I REJOICE that the attention of your readers has been directed to Sunday-Schools. Their importance well deserves the consideration of every one who wishes to diminish ignorance and prejudice, and to promote knowledge and universal good-will. My experience of their general adoption widely differs from what *Ferus* mentions (p. 549); but Yorkshire has in that respect furnished an example deserving of imitation by every other part of the kingdom. As inquiries have been made as to the cheapest method of conducting Sunday-schools, the following hints are suggested. The two first classes are taught by lessons fixed on boards, and suspended so that one board serves for a whole class, which should not exceed six children: the teacher using a pointer to the letter or word to be learned. The two next classes should be taught in easy lessons from scripture. The meaning should be explained by the teacher; and before a new lesson is learned, an examination should take place of what was before learned. The oldest classes might write, as a reward for diligence and improvement; this assists spelling; and the copies should contain a moral or religious truth, which should always be committed to memory.—Those children that have behaved properly, might be permitted to carry home a tract to read in their family, and to return it the next Sunday. When old enough, they should give an account of it to their teacher. It is pleasing to see the list of small tracts increase, that can be distributed at a small expense. Among others may be mentioned, Why do I go to an Unitarian Chapel? An Appeal to the Scriptures in Vindication of Unitarianism; An Abridgement of the same, by Alexander, of Yarmouth; Dr. S.

Smith's tract published by the Devon Association. It is much to be wished that an interesting narrative of the life and writings of J. Bawn, of Frenchay, had been printed by itself, and that the answers to the objections urged against Unitarians had been

made a distinct tract. Both are peculiarly adapted to lead the young to see the value of knowing and serving the Lord. These hints are thrown out by one who for thirty-four years has been a Sunday-school teacher.

M. S.

The Close of the Year.

HOUR after hour, day after day,
Another year has passed away,
Mingling with thousands gone before!
Where are its blissful moments? where
Its milder joy—its dark despair?
All vanish'd into empty air!
A dream—a thought—a breath—no more!
Where is its Spring? She came,—she pass'd;
Her flowers upon the earth she cast,
And left to Summer's fostering ray.
Where's Summer? With her light and heat
She scatter'd round her perfume sweet,
Then, with her gem-bespangled feet,
She too, inconstant, stole away!
Then Autumn came: the valleys smil'd;
All hail'd the goddess "Plenty's Child,"
And press'd her fondly to remain:
She stain'd the groves with countless dyes,
Then bore away her annual prize,
Bade Nature echo back her sighs,
And left the world to Winter's reign!
While tempests veil his awful brow,
The tyrant holds dominion now,
And broods upon the dreary earth!—
Thus closes each successive year:
Spring, Summer, Autumn, all appear,
Then Winter wings his bold career,
Till Nature wakes again to birth.
And is not such the eventful scene
Of life, when tempests intervene,
And mar our prospects of delight?
And is not Spring-time with its flowers
Our youth? our manhood Summer's hours?
Winter our age, whose wasting powers
Warn us of Death's approaching night?
Yes; and the terrors of the tomb
Are they not like the Winter's gloom,
As brief, as transient, as confin'd?—
Will not the immortal soul survive?
Will not the eternal Spring arrive?
Will Death's dark storm for ever drive?
Death's shackles always clog the mind?
No; God hath spoken:—man shall sleep;
His slumbers shall be dark and deep;—
But light upon his eyes shall beam
Again, in an eternal sphere,
Where Winter shall not close the year,
But life a living fount appear,
And flow in a perpetual stream.

Notes on Passages of Scripture.

Dec. 2, 1824.

"I have often compared studying the Scriptures to repeating philosophical experiments. Something unexpectedly arises to the critic, or philosopher, which delights and decides him."

Archbishop Newcome.

Deut. xxxiii. 29 : "—O people SAVED by the Lord!"

I Sam. xxvii. 1 : "—so shall I ESCAPE out of his hand."

Isaiah xix. 20 : "—he shall send them a SAVIOUR."

THE *verbal* interpretation of the New Testament is to be sought for, first of all, in the phraseology of the Hebrew Scriptures; and especially in the Septuagint translation of them: afterwards, it may be useful, but can seldom be essential and important, to shew how the same words are employed in the classical writings of antiquity. In the LXX., for example, the term *ὀργή*, under all its forms, &c., is of frequent occurrence: it is the rendering of no small variety of verbs, &c. in the original; as the above quotations will, in part, demonstrate. Nothing, too, can be more certain, than that this word has a great latitude of signification in the writings of the evangelists and apostles; though its precise sense may, in every case, be ascertained by its context—which is indeed the grand object to be kept in view by an expositor of the sacred volume.

There is but one legitimate mode of investigating the import of those expressions in scripture, to which different theologians annex different ideas; I mean the *analytical*. The places where those expressions are found, must be put down, and considered, in their order: and the true classification and weight of them must then be submitted to the judgment of the hearer or the reader.

Ps. iv. 4 : "Stand in awe, and sin not." In the LXX. it is, *ὀργίζεσθε καὶ μὴ διαπραγναίτε*. But I doubt whether those translators have given here the meaning of the original: their rendering appears inconsistent with the scope of the Psalm, and has not been generally followed and admitted. I decidedly prefer the version of this clause in the English Bible. Men-

delssohn, who must have well understood the language of his people, has,

"So bebt, und sündigt nicht:"

and Le Clerc's note, in loc., is highly satisfactory.

It has been assumed that the apostle Paul purposely employs, in the former part of Ephes. iv. 26, the above cited language of the LXX. The two passages are certainly identical. Is their identity matter of coincidence,* or of design? This question perhaps cannot easily be determined; the probabilities, on either side, being quite or nearly equal. If the writer of the epistle intended to quote from the Greek version of the Psalmist, he has used, nevertheless, the words before us in a different signification from that which they demand in the Hebrew text.

The grammatical construction is what has been so frequently and so pertinently stated: were authorities wanted in support of it, I could produce many, besides those which I enumerate below.† After all, whether the clause relate to the *act* or the *habit* of anger, is a point which does not rest on the grammatical construction, but is to be judged of by the nature and tenor of the advice, [Eph. iv. 26,] when compared with the 31st verse. No man will suppose that in the Christian Scriptures anger is enjoined or recommended: whether, and in what degree, it is *tolerated* there, may not be undeserving of a distinct inquiry.

Morals in the gospel are pushed to no extreme: if we receive them as they were taught by Christ and his apostles, and are illustrated in his own temper and conduct, we shall be sensible that the ethical lessons of some following and even early ages were unenlightened and impracticable. If the Son of God looked on a band of malignant hypocrites with "anger,"‡ who shall maintain that the *act* of anger is necessarily and absolutely

* Eichhorn, E. ind. N. T. III. 89, Note (u).

† Dr. S. Clarke's Eighteen Sermons, No. VI., or his Works, Vol. II. pp. 426, &c.; Wakefield's Translation of Matthew, p. 417; and E. F. C. Rosenmüller on Ps. iv. 5:—the last-mentioned author quotes Schroeder's rule.

‡ Mark iii. 5, where, be it remembered, the Greek word is *ὀργίζω*.

sinful; however he may condemn the *habit*? Nor, in truth, do our Lord's precepts on this head speak a different language from that of his example.

"I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment." Why this restriction, why these words, "without a cause," if Christianity does not tolerate the *act* of anger? Thus limited, the declaration, in its spirit, if not its letter, fully accords with Paul's advice, "Be ye angry and sin not:"—"Should ye be angry,

take care that ye sin not, either by manifesting this warm displeasure without reason, or by indulging it too eagerly and too long." On the words in Matt. v. 22, "Whosoever is angry with his brother WITHOUT A CAUSE,"

Archbishop Newcome (Translation, &c., in loc.) remarks, "If we omit *αὐτῷ*, with some MSS. and versions, reason must limit the clause." This is extremely well observed. But the preponderance of authorities favours the present reading: Griesbach retains it, accordingly, in his text; and from his ample and convincing note upon it, in the *Commentarius Criticus*, &c., I shall transcribe a few sentences, which are confirmatory of my argument. "Εὐκὴ ἀβέσθ. B. 48. 198. Aeth. Arab. Polygl. Saxon. Vulg. et patribus nonnullis. De consulto omis-

sum esse, nulli dubitamus. Tantus enim erat plerorumque veteris ecclesiæ doctorum in morum disciplina rigor, ut non solum το ὀφθαλμοὶς αὐτῷ, sed omnem omnino iram lege Christianā prohiberi censerent. Horum aliqui τὸ αὐτῷ, velut Christianæ perfectionis studio officiens et sanctissimo nostro magistro minus dignum, suspicabatur in textum insertum fuisse ab iis, qui commodiore viā in cælum pervenire cuperent. Expunxit igitur in suo codice. Hunc postea alii, iisdem præjudicatis opinionibus in transversum acti, sequebantur."*

The New Testament is comparatively silent concerning *anger*. I have endeavoured, nevertheless, to prove that it distinguishes between the habit and the act: the habit it forbids and

condemns; the act it supposes to be, in *some* circumstances, unavoidable. This discussion of the subject will have answered, I hope, two other ends: it will evince that the *criticism* of the Christian Scriptures may have no unimportant reference to points of Christian morality; and it will prove that I do not overlook the intelligent and respectful communication, which has been addressed to the Editor of the Monthly Repository by A YORK STUDENT.†

John xix. 25: "— there stood by the cross of Jesus his mother and his mother's sister, Mary the wife of Cleophas and Mary of Magdala." Compare with this account what the other Evangelists have recorded concerning the same hour and spectacle. Matthew's language is, [xxvii. 55, 56,] "— many *women* were there, beholding [looking on] at a distance, who had followed Jesus from Galilee, ministering unto him: among whom was Mary of Magdala, and Mary the mother of James and Joses, and the mother of Zebedee's children." The narrative of Mark is to the same effect [xv. 40, 41]. Luke tells us, [xxiii. 27,] that Jesus was followed to Calvary by a great company of people and of *women*, who also bewailed and lamented him, and [49,] that all his acquaintance and the *women* who followed him FROM GALILEE, stood at a distance, beholding these things. We learn, moreover, that Mary of Magdala and one of her companions witnessed their Master's burial.‡ Here then we have substantial agreement and undesigned coincidence: what the three first Evangelists have recorded, indicates the high probability of John's minuter relation concerning some of the attendants at the crucifixion. One apparent dissonance, I confess, exists. While John says, "there stood by" [παρά] "the cross," &c., the other evangelical historians use the words AFAR OFF [ἀπο μακρόθεν, Matt. Mark, — μακρόθεν, Luke]. I call this an *apparent* dissonance, because the slightest reflection will convince us,

* There are habits of temper, no less than of conduct. Single and occasional expressions of temper are like single and occasional acts.

† Pp. 608, &c.

‡ Luke xxlii. 55.

* The whole of the note admirably merits the regard of every theological scholar. In the concluding sentences of it a severe and dignified rebuke is given to C. F. Matthæi.

either that John describes a point of time distinct from what his predecessors advert to, when they speak of the women, &c., looking on *afar off*, or that the Greek term demands here a restricted meaning. There is no faint probability in Mr. Wakefield's opinion,* that those of the spectators who, previously to the act of taking down the body of Jesus from the cross, had been permitted to stand at no very great distance from the sufferer, were afterwards compelled to go farther from the appalling scene. We know, too, that considerable or long distance is not necessarily and universally denoted by the adverb *μακρόθεν*,† which must often be rendered in English, as I would, in the present instance, translate it, by the expression, "at some distance." I have dwelt on this seeming discrepancy for two reasons: it has escaped the notice of most of the commentators; and I am not a little desirous of engaging some of the readers of these remarks, to communicate their opinion, whether it corroborate or rectify my own.

Gal. v. 2: "— I, Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing." In Paley's *Horæ Paulinæ*, Art., Epist. to the Gal., No. x. p. 204, [1st ed.,] note, the following sentence occurs: "The second reason which Mr. Locke assigns for the omission of the decree, (Acts xv.,) viz. 'that St. Paul's sole object in the Epistle, was to acquit himself of the imputation that had been charged upon him of actually preaching circumcision,' does not appear to me to be strictly true." Now Locke's own words should have been quoted; whereas his supposed meaning is stated in the language of the writer who animadverts on him. As to the object of "the epistle," no real difference of opinion exists between these eminent authors. In that part of the "Paraphrase," &c., which Dr. Paley has in view, Locke speaks of a single portion of "the epistle," (ch. ii.,) and not of the whole of it: he says, "The mention of the decree was superfluous—and impertinent to the design of St. Paul's NARRATIVE here;" and, again, "It is plain that his aim

in what he RELATES here of himself," &c. No expositor is more consistent with his own declarations, sentiments and reasonings than Mr. Locke: after having, in the *Synopsis*,* described it as the business of this epistle "to dehort and hinder the Galatians from bringing themselves under the bondage of the Mosaic law," there was little probability that, in the sequel, he would hold forth the purpose of the letter as being *personal*. Had the writer of the *Horæ Paulinæ*, when he undertook to abridge Mr. Locke's remark, substituted for the first clause, what follows, viz. "that St. Paul's sole object in this part of the epistle was," &c., every thing would have been correct, in regard to statement.

2 Thess. ii. 2: "— by word, not by letter," &c. According to Michaelis,† we find here an intimation, that not only epistles were forged in St. Paul's name to propagate this error, [concerning the approach of the general judgment,] but that certain calculations and false prophecies were also applied to the same purpose.—Further, "— the calculation of which St. Paul speaks, and which he terms *λογος*." But on what authority has this very ingenious scholar thus interpreted the Greek term? I meet with no such authority amidst the profusion of Schleusner's definitions, references and citations; and though I am far from maintaining that the expression may never admit and demand the sense of calculation, yet I ask, whether its present import must not be collected from the context, compared with 1 Thess. v. 1? *Spiritus* now signifies pretended inspiration and prophecy—*word*, oral doctrine or teaching, in contradistinction to "by letter, as from us." 2 Thess. ii. 15.

Ib. "— as from us." Upon which clause Paley‡ puts, as a question, "Do not these words, &c. *ἵνα*, appropriate the reference to some writing which bore the name of these three teachers [Paul, Sylvanus and Timotheus]?" Yet I am doubtful whether the inquiry should be answered in the affirmative. Other letters of our apostle are written apparently in

* Sec, moreover, his *Introd.* to the Epistle.

† *Introd.* &c., (Marsh,) IV.

‡ *Hor. Paul.* in loc.

* Comm. on Matt. in loc.

† Schleusner, in verb.

the joint name of himself and of some one or more of his associates; as of Sosthenes in the first, and of Timothy in the second to the Corinthians, &c., &c.; while the reasonings, admonitions, &c., are understood to be Paul's exclusively. It is, besides, in our author's manner to speak of himself occasionally in the plural number. 1 Thess. ii. 18 may perhaps be deemed an ambiguous example; even though it be interpreted by the two following verses. But ch. iii. 1, and many other passages of the same form, are unequivocal.

N.

Evesham,

October 4, 1824.

SIR,
YOUR correspondent, "*A Calvinist*," in your last number, (p. 36,) complains of "erroneous statement" in your pages, when the orthodox system concerning the Trinity, &c., is referred to; and of Trinitarians he says, that "in their own conceptions, they fully believe and strenuously assert the Unity of God." I beg leave to refer him and your readers to the report of a sermon preached by the Rev. T. G. Ackland, A. M., at Mildred's Bread Street, May 25th, 1823, Trinity Sunday, text—Psalms cxlii. 15, given in an orthodox periodical publication, called the *Pulpit*, vol. I. p. 116: "Having thus proved the eternal existence of *three Gods*, each to be acknowledged and worshiped as God, and it being distinctly commanded that we should worship but one God; it follows of necessity that the Unity in Trinity, and the Trinity in Unity must so—and only so, be worshiped." Can words express a greater contradiction? The reporter remarks, "On the present, on all occasions that we have had the pleasure of hearing Mr. A., we were well pleased to observe the thorough acquaintance which he displayed with the doctrines of revealed truth, and the great ability and zeal with which he sought to impress them on the minds of his hearers." Had it not been for the above remark, one could have been tempted to suspect the reporter to be some wag that wished to turn the sermon of the rev. Mr. Ackland to ridicule.

D.

Homerton,

November 4, 1824.

SIR,
HAD it been convenient to have favoured my answer to Mr. Bakewell's first letter, sent to you about three weeks ago, with insertion in the last number of the *Repository*, I think it would have appeared that I had by anticipation replied to all the material parts of his second letter. I have brought forwards my witnesses, in support of what I had asserted; he has adduced his on the contrary side: let the public judge between us.

It is no pleasure to me to receive or to relate statements to the discredit of either individuals or communities. Most sincerely should I rejoice, could I believe it to be the fact, as Mr. B. asserts, that "Geneva is eminently distinguished for the superior excellence of its morals;" and that it "has escaped, if not entirely, at least in a great measure, the contagion of infidelity." I have given my evidences for thinking differently: but I repeat that I shall most cordially rejoice, if, on this question of fact, my information should be found incorrect. I fear, however, that it is far otherwise. To the benevolence and generosity of the Genevese, in relieving the distresses of their Savoyard neighbours, I would give all honour: and I thank Mr. Bakewell for mentioning the interesting facts. But these do not disprove my assertions. Nothing is more certain than that men may have much compassion for the temporal sufferings of others, and may contribute nobly to the promotion of benevolent objects; while they have no sense of the moral misery of sin in themselves, nor desire to remove it from others, but are manifestly irreligious, and even infidel and immoral. The philanthropy which feeds and clothes the body, praiseworthy and excellent as it is, is not a *Christian* virtue if it have not unspeakably stronger feelings for the guilt and misery of a sinful state, the moral slavery and degradation of the soul. It is observable that Mr. B. himself, or one of his principal authorities, explicitly disavows *religion* as the leading cause of the high morality which he attributes to the modern Genevese. He thus cites the testimony of one of his friends: "Geneva is unquestionably the most moral city in Europe: this I do not attribute to their

religion, so much as to their domestic education, and to the circumstance of every one being personally known to his fellow-citizens." This, then, is the morality of self-love, calculations of worldly interest, fashion, and mere respect to man; it is the morality which has often shone brilliantly in Heathens and Deists: but I must renounce the Bible before I can accept it as *Christian* morality. The former rises from motives only selfish, and will follow the course of custom and convenience: the latter is a stream from the divine fountain of holiness; its principle is LOVE to God, veneration for his authority, and sincere delight in his LAW; and its object is an entire conformity, first of the thoughts and affections, and then of the outward character, to HIS pure and righteous WILL. Upon all other morality, the awful question will produce withering confusion. "Did ye it at all unto me, even unto me?" [En ma considération, et à cause de moi? *Lectne's Version.*] "Did ye not it unto yourselves?" Zech. vii. 5.

Mr. B. dilates upon the impossibility of the Genevese making any attempts for the spiritual benefit of their benighted neighbours, on account of the severe intolerance of the Popish governments around them, and the political danger of provoking those governments; but he entirely overlooks the *essential point* of the argument, and which I had explicitly laid down. This was, that such attempts were not made at the time when those difficulties either did not exist, or were easily superable; namely, the period of sixteen or eighteen years, in which Savoy was united to France. It was during this period that the evangelical churches and societies of Great Britain, Holland and North America were labouring to extend the best of blessings in ignorant districts at home, in Ireland, and among the Heathen to the ends of the earth. Happy should I be to be contradicted in what I advanced in my first letter, and to be assured, on good grounds, that the Genevese did improve the golden opportunity, and labour to introduce the Scriptures and scriptural instruction among that "honest and simple-hearted people," as Mr. B. calls them.

Mr. B. says, "I believe the main

object of Dr. Smith's accusations of the Genevese is, through them, to attack the English Unitarians, by representing their doctrines to be productive of gross immorality and impiety." I beg leave to reply, that I have no covert designs. My motives and objects are no other than what are openly avowed. The imputation here laid upon me is not true. But I shrink from no fair consequence of my principles, believing both the principles and their consequences to rest upon the eternal basis of scriptural authority. Those Unitarians with whom I have opportunities of intercourse would, I am assured, readily bear witness to the disposition and conduct which I habitually shew towards them. I honour them for their many personal and social excellencies, and am never backward to avow my respect. But, if I am asked whether I regard their religious system as reconcilable with the gospel of Christ, as a safe ground of trust for a sinful creature, or as a foundation on which that structure of holiness can be built which the New Testament represents as essential to the Christian character; my honest convictions, forced upon me by what seems to me the broad light of divine evidence, convictions which I cannot resist or conceal or compromise, oblige me, in faithfulness to God and man, to say, No. It is very unwelcome to write so much about one's self: but Mr. B. has compelled me.

This gentleman does me also great wrong, when he says that I have "expressed my utter contempt for moral sermons." In no part of my letters can he find such a sentiment, either expressed or implied. No one could so understand me, except by perverting what I trust I have with sufficient explicitness declared, that morality, not founded on Christian principles, is not the religion of Jesus.

He charges me with "indulging in a violence of abuse—altogether unrestrained by candour or courtesy,—extreme bitterness,—enmity to M. Chenevière and the Genevese Pastors,—hating them with perfect hatred,"—and using language which reminds us of a "mixture of coarse abuse and cant." Upon these accusations I must again appeal to the seriousness and candour of your readers. I will vindicate

rate no evil passions, nor intemperate language; and if I have been guilty of either, I yield myself to censure. But let me be judged justly. The strongest expressions that I have used, have been in repelling allegations concerning doctrines, particular persons and specific facts, which I am satisfied are flagrant violations of truth. I have adduced my proofs in each case: and upon those proofs I rest the propriety of my language.

I beg leave to remark, in passing, that Mr. B. is mistaken in the insinuations which he throws out, as if the revealed religion of the Old Testament sanctioned the indulgence of malevolent passions. The Hebrew verb usually rendered *to hate*, signifies, in Ps. xxxix. 22, and, in other places, *to feel aversion* or *disgust* on account of that which is wrong and base: and, in this sense, it is predicated of the best and purest minds, and even of the Deity himself. Some writers, who call themselves Christians, seem not to be aware that to discredit the revelations made to the patriarchs and prophets is, in its necessary consequence, to reject Christianity itself.

In the remaining parts of Mr. B.'s second letter I find nothing relevant to the case which does not appear to be sufficiently obviated by what I have written before. All, therefore, that I request of any reader is a fair and impartial comparison of his objections with the corresponding parts of my letters.

M. Chenevière has sent to you a paragraph, complaining that I have "addressed to him injurious language, —insults instead of reasons;"—and that I was "embarrassed by a statement of facts." It is always easy to make such replies; but others must judge of their validity. I have intended him no injury. I have offered him no insult; unless it be an insult to bring EVIDENCE, as I have abundantly done, of the numerous and wide departures from truth which appear throughout his Summary. These, I presume to say, were not insults, but reasons, and weighty reasons, which it behoves M. C. very seriously to consider. I cheerfully leave to all competent and upright judges, the decision between his statements and reasonings, and those which I have opposed to them. I have no personal

interests to serve. I would not vindicate my friends beyond what I believe to be the strict warranty of truth. I plead for nothing but liberty, integrity, and that which I am convinced is genuine Christianity. Some inconsiderable mistakes I may perhaps have committed; but I am convinced that all the main and essential parts of both my facts and my arguments are impregnable. With this conviction, I do not think myself bound to continue the controversy. Enough has been said, on both sides, to enable the impartial to judge.

I again return sincere and respectful thanks for the ample opportunity which you have afforded me, not only of pleading for religious liberty, a topic on which we are perfectly agreed; but of vindicating sentiments which you do not approve, and which have been, I fear, disagreeable to many of your readers.

J. PYE SMITH.

P. S. Nov. 18. I request permission to add an extract from the Correspondence of a Traveller on the Continent, which appears in the *London Christian Instructor* for the present month. I have not the most distant idea or conjecture who the writer can be. It does not appear that he is acquainted with the state of religious parties at Geneva. He is mistaken in his account of the times of the public services. The three services on each Lord's-day, extending to an hour each, are at seven, nine and three; besides which there is a Catechetical Exercise at four. Your readers will judge for themselves, what regard is due to the testimony of an unknown person. It is dated September 1824.

"Well; I am now at Geneva, the centre of Protestantism: here are no crosses, no reliques, no decorated altars. The eye is no longer offended with waxed and painted puppets, representing virgins, infants and crucifixions; nor is the ear amused with the audible devotions of the people; all is simple, unaffected and unpretending. But is all right? I have been unfortunate in not meeting with the friends to whom I had introductions, so that I have seen nothing of the people in their houses, and can only tell the impressions things have

made upon me as a passing stranger. I inquired in the streets for the best preacher, and was told that the most celebrated did not preach yesterday, but if I went to the Madeleine I should hear a minister of acknowledged talent. To the Madeleine I went. M. M——, a man about 33 years of age, was in the pulpit. The subject was beneficence, charity and alms-giving: under these heads, so fertile in appeals to the feelings, he made an eloquent, powerful, impressive sermon. In many parts his eloquence was quite dramatic, and he drew pictures of distress, which dissolved his audience in convulsive tears! But there was not a word from beginning to end to remind his hearers that they were sinners, not a word on the necessity of repentance, nor a syllable on the subject of faith in the great atonement. He concluded by assuring the people that they had only to go on with increasing energy, to multiply as much as possible their acts of beneficence, and they would assuredly receive their just reward of eternal life! This may, I suppose, be considered a tolerably fair specimen of the present state of pulpit instruction in this celebrated city.

"A Beronian, who has been for the last day or two my travelling companion, was with me at church, and observed, shrewdly enough, that the sermon might have been preached to any religious sect in any part of the world, so little did it contain of that which is peculiar to Christianity.

"The religious services of the city, which began as mine in the morning, were all over by three o'clock, and at six the theatre was open, and an actor from Paris was announced to take his leave in a tragedy by Voltaire."

—
Hornorton,

December 16, 1824.

SIR,
SOME peculiar hindrances have prevented my seeing the last number of the Monthly Repository, till to-day, I had thought that it would not have been necessary for me to trouble you further upon the Genevee Controversy: and I still think that, to any one who will compare, *fairly and at length*, the passages in my former letters, on which Mr. Bakewell has remarked, with his animadversions, nothing more would be needful for

establishing the justness of my arguments. But, as I fear that such an equitable comparison will not be made by all, I am induced to ask your indulgence for a few sentences. Every topic in Mr. B.'s last letter, except one, I am content to leave to the good sense and judgment of your readers; but that one is too important to be passed by. It refers, not to my opinions or feelings merely, but to the most vital doctrine of Christianity. Mr. B. (pp. 662, 663,) has selected and combined what were, in my letter, passages separated by important parts of the connexion; and thus he aims to produce, upon those readers who may not be aware of the contrivance, an impression which would be far from correct. Let me, then, intreat them to look at my third letter, (Mon. Repos. pp. 468, 469,) where they will find that my censure of M. Chénier was founded upon his representing as licentious and inimical to the practice of good works, a book which he must have read, partially at least, and which, therefore, he could not but know to be of a perfectly opposite spirit and tendency. My language is, indeed, strong: but, if it be taken (as Mr. B. has been careful not to take it) in its connexions and with its accompanying evidence, it still appears to me not too strong for the justice of the case. I expressed those feelings which extreme misrepresentation could scarcely fail to excite: but I wish that I had repressed them, not because I consider them as not merited, but because they are harsh and irritating, and I fear that they violate the precept to "instruct in meekness those who oppose themselves" to the truth.

Yet I solemnly reprobate with Mr. B. for representing my statements as if they had referred to *personal holiness*, and the unchangeable obligations of *universal virtue*, when they are in the plainest manner restricted to the single point of the *justification of a sinner in the sight of God*. If he is so unacquainted with the doctrines of religion as not to be aware of this broad distinction, if none of the books of his excellent ancestors have descended to him, which might have given him the information, and if he choose not to take the trouble of a little research; he must excuse my

reminding him that the paragraphs from which he has garbled his extracts sufficiently declared it.

Not that I, in any degree, make human authority the ground of faith; but to shew Mr. B. that there are matters which he has not yet learned, and which are well deserving of his most serious study, I transcribe a passage from a writer of no mean name, who was certainly an acute and penetrating man, and whom the Anglican Church proverbially designates as *the judicious*:

"We do not teach Christ alone, excluding our own faith, unto Justification; Christ alone, excluding our own works, unto Sanctification; Christ alone, excluding the one or the other as unnecessary unto Salvation. It is a childish cavil wherewith, in the *master of Justification*, our adversaries do so greatly please themselves; exclaiming that we tread all Christian virtues under our feet, and require nothing in Christians but faith, because we teach that faith alone justifieth. Whereas, by this speech we never meant to exclude either hope or charity from being always joined as *inseparable* mates with faith, in the man that is justified, or works from being added as *necessary* duties required at the hands of every justified man: but to shew that faith is the only hand which putteth on Christ unto Justification, and Christ the only garment which, being so put on, covereth the shame of our defiled natures, hideth the imperfection of our works, preserveth us blameless in the sight of God, before whom otherwise the weakness of our faith were cause sufficient to make us culpable, yea, to shut us from the kingdom of heaven, where nothing that is not absolute can enter.—How then is our salvation wrought by Christ alone? Is it our meaning, that nothing is requisite to man's salvation; but Christ to save, and he to be saved quietly without any more ado? No; we acknowledge no such foundation. As we have received, so we teach, that, besides the bare and naked work wherein Christ, without any other associate, finished all the parts of our redemption, and purchased salvation himself alone, for *convergence* of this eminent blessing unto us, many things are of necessity required." *Hooker's Discourse of Justification*, un-

dered to the *Ecclesiastical Polity*; p. 512, ed. 1639.

J. PYE SMITH.

Mr. Bakewell's concluding Remarks on the Present State of Geneva, in Reply to Dr. J. Pye Smith.

LETTER IV.

Torrington Square, Bloomsbury,
Dec. 9, 1824.

SIR,
I AM aware that your readers may think the controversy respecting Geneva has already been protracted to a length beyond what its importance may merit, and I hasten to conclude what I have farther to remark on the subject. I consider all the main points which I have advanced, respecting the state of morals in that city, to be in a great measure confirmed by Dr. Smith's last letter: he candidly admits that the Genevese, in the time of their "coerced orthodoxy" in the 16th and 17th centuries, were very likely to have the sins of "hypocrisy, canting, avarice, cheating and secret abomination." It is difficult, nay, impossible, to conceive how the departure from this system could be productive of the moral degeneracy which Dr. Smith in his former letters confidently asserts to have been the case. When Dr. Smith is called upon to prove the gross immorality and dissolute manners of the Genevese, he cites two instances to make good the accusation; the one, of a mob having uttered profane expressions (which the Genevese say was not true*);

* With respect to the mob and outcry at Geneva, mentioned by Dr. Smith, never having heard of it when I was there, wrote to a friend to know how far the account of Dr. S. was correct—he informs me, that when Messrs. Guers and Emphyraz first formed a congregation, chiefly of young men and women, they assembled in the evening in an obscure part of the town. The novelty of the thing drew together at first a number of persons, principally children, who brought lanterns, and cried, "Down with the Mômiers," but the magistrates afterwards sent gens-d'armes to preserve the peace and to protect the new sect. With respect to the cry of "Down with Jesus Christ," from the strictest inquiries it does not appear that it was ever uttered. My friend says, "Ce cri n'est en notre pays dans la bouche et le cœur de personne."

the other, that some soldiers "took religious tracts from terrified children; and ramming them into their pieces, boasted, We fire off the Lord"! The Genevese Government keeps a few hired soldiers in its pay, who may be much like the soldiers in other countries, but I am certain that they dare not repeat such an act, were it known to their officers, or to the magistrates; and it is as unfair to charge the Genevese with profaneness for a single act of these men, as it would be to defame the English Calvinists, for any act done by our soldiers in the Green Park.

Dr. S., finding the evidence for the immorality of the Genevese of the present day so defective, moves the charge back forty years, to 1784. This reminds us of the wolf and the lamb in the fable: "If it was not you, it was your mother"! He has also brought forward the rhapsody of M. de Joux, written twenty years since, in the time of the captivity of Geneva. It is exactly what we may every day hear well-meaning preachers in England pour forth against their own countrymen, measuring them by an imaginary standard of perfection at which society has never yet arrived. Such lamentations are of little value in aiding us to form a comparative estimate of the morals of any people. It is, however, with the present state of morals in Geneva that we are concerned, and I feel fully assured of the truth of all that I have written respecting it in my former letters.

As Dr. Smith declines the challenge to bring forward a moral comparison of the Genevese with Calvinists in other cities, I will refer your readers to the account of Holland in 1816, by Mr. James Mitchell, M. A.: "The prevailing religion is pure Calvinism: any preacher who were to oppose the tenets of Calvin, would draw upon himself the vengeance of the Synods." Notwithstanding this, Mr. Mitchell says there are 500 *spiel-houses* in Rotterdam alone, where unfortunate young women are purchased like slaves and kept for prostitution: respectable-looking persons bring their wives and daughters on Sunday evenings to see the girls dance. He inquired several times the number of these infamous *spiel-houses*, and was constantly told five hundred! In Amsterdam, the

manners are much the same. He says that, on Sundays, respectable men and their families attend such houses, "and do not seem to feel any repugnance at joining in the dance with females whose society might be supposed no acquisition. It is no stain on a man's morals or piety to be present. Such things (he adds) are not exactly what we would expect from Calvinists or Presbyterians." (*Mitchell's Tour.*) It appears from this account, and from that of Sir J. Carr, that Calvinism does not possess any high degree of preserving influence over the morals of a people professing it. Surely Dr. Smith and his friends, who are so zealous for the reform of Genevese heretics, would do well to direct their attention elsewhere, and visit their Calvinist brethren in Holland: but errors in conduct are considered by many religionists as trifles compared with errors of faith.

Now let us turn to Geneva. At the time that I was there, a circumstance occurred which proves in a striking manner the care that is taken to preserve young persons from moral contagion. A company of Italian operadancers, passing through the city, performed for a few nights at the theatre. During one of the representations, the gesture of an actor, *which would have passed without the slightest notice on the London stage*, was considered as indecorous. A magistrate who was present immediately ordered the piece to be stopped for the evening, and the spectators withdrew. Dancing in private houses, even of the first citizens, is not allowed to be continued longer than 12 o'clock at night: a heavy penalty is levied on those who violate this regulation.—Among the Orthodox Genevese, according to Bishop Burnet, as I have before mentioned, secret debauchery "was managed with great address;" but unfortunate women whose crimes became notorious, were drowned in the Rhone—which, I suppose, was regarded as washing away the sins of the people. The modern Genevese compel known prostitutes to live in one street, to prevent their mixing generally with the citizens: thus they endeavour to lessen the pernicious effects of an evil which it has been found impossible to annihilate in large and densely-peopled cities.

If the accounts of Mr. Mitchell and Sir J. Carr be true, we may now compare the Calvinists of Holland with the Genevese heretics, and I think there will be little difficulty in deciding their respective claims. If we are to judge of their faith by their deeds, even Dr. S. must, if he be just, give the palm to that of Geneva: but, alas! nothing that the Genevese can do is at all pleasing in his sight, and he will, I am sure, decide in the words applied by a satirist to the female ex—

“ We have many faults ;
You have only two :
There's nothing good you say,
There's nothing good you do.”

Dr. S. says I entirely omit all consideration of “ the increase of true Christians ;” but I knew that he would not admit that a heretic, however virtuous and conscientious, can be a true Christian ; therefore such consideration was useless. I believe the number of these men to be as great, in proportion, in Geneva, as in any Calvinist city whatever, if the scripture east be a true one, “ By their deeds shall we know them.”

It is intimated by Dr. S. that his Calvinist friend, Mr. Haldane, of Edinburgh, bestowed more time and pains in one week to learn the state of religion, than I could or would bestow in two winters. I am not disposed to make any boasting of my own talents for observation ; perhaps Mr. Haldane, aided by the second sight with which his countrymen are gifted, might see more in one week, than I could see in a year ; but the specimen Dr. S. has given us of his information, is rather unfortunate, as it proves that he was totally incapacitated by his prejudices from forming just judgment of the Genevese.—Deeply tinctured with high Calvinism, not to call it Antinomianism, he visits the college founded by Calvin, where, finding that the theological students were not imbued with the faith of their founder, he boldly declares that “ *they are ignorant of the doctrines of the gospel:—to the Bible and its contents their studies had never been directed.*” This misrepresentation could only arise from the grossest ignorance or prejudice. I have before stated, that the youth, both of the rich and poor citi-

zens, go through a complete course of religious instruction, which Dr. S. himself admits comprises a respectable sketch of scripture history. Can any reasonable person then believe, that of all the citizens, those devoted to the ministry should alone be excluded from religious information ? So much for Mr. Haldane. His statement is palpably erroneous and absurd. Dr. Smith is greatly mistaken if he supposes that the religious instruction of the Genevese youth consists in the common and inefficient mode of getting a catechism by heart. The catechism and the Bible form the textbooks of the catechumens, which are explained by the pastors verbally, and their explanations are written down from memory by the young people when they return home, and are afterwards examined by the pastors, and corrected if necessary. I know that in many instances the explanations which a catechumen writes down during the year, fill several quires of paper.

After having occupied so many pages of the Monthly Repository, it is but justice to your readers to inform them what were my opportunities of observation at Geneva. I will readily grant to Dr. S. that some persons may learn more of the real state of society in a month than others would do in a year, if even their talents and knowledge of the language were equal. An English family taking a house in Geneva, and having their own servants, may reside there a long time, and see only the surface of society at grand *soirées* and public assemblies.

To gain an intimate knowledge of the manners, morals and tone of feeling of the people, it is advisable to board with an intelligent family, where nothing but French is spoken. I arrived at Geneva, with Mrs. B., in the Autumn of 1820, on our return from Piedmont. When we had determined to pass the winter in that city, we placed ourselves in the family of two well-informed elderly ladies, to whom we had been recommended : they were deservedly esteemed by a great many respectable families, who frequently visited them in a friendly way, without any form. We thus saw their minds in their natural, every-day dress.—Mrs. B., who has always felt a deep

interest in whatever contributes to the improvement of society, was indefatigable in her inquiries; and, as a lady, she had opportunities of learning much respecting the state of information, morals and religious feeling of females in the different classes of society, comprising both rich and poor, as well as domestic female servants. This knowledge, which gentlemen cannot easily acquire, is absolutely necessary when we would form a just estimate of the character of a people. He must know little of human nature and society, who is not aware that the moral character and religious feeling of men owe more to the early care of virtuous and intelligent mothers, than to all the after-teaching of masters or priests in schools or colleges, or chapels or churches. It is true, that in England the good effects of the most judicious maternal care are too often obliterated by the hard-hearted immorality of public schools, and the impious piety and frequency of public prayers in schools and colleges, which make religion appear a contemptible farce, even to children, and tend more to deaden the soul to all religious feeling in after-life, than the writings of all the infidels that ever existed. The result of Mrs. B.'s inquiries, as well as of my own, continued during two winters, were highly favourable. Among females in the higher classes, the education being chiefly domestic, is devoted to the acquisition of useful knowledge, as well as of household duties, which precludes that high finish given to our English ladies in fashionable boarding-schools, where the physical, intellectual and moral energies are frittered down and wasted away, in the acquisition of what are called accomplishments. The Genevese are more practically wise than we are on the subject of female education; and I hope they may never be seduced to follow our example. The females in the humbler walks of life are much better informed than those of the same class in England, and their manners and their morals are entitled to high praise, if strangers would do them justice.—Now I appeal to Dr. Smith himself, whether in a small state, where the moral character and information of the females are what I have described, it is at all probable, that “dissoluteness of morals,

and open immorality,” should prevail among the men: nor do they; for no account was ever more erroneous than that which he has given of the state of morals in Geneva.—The prevailing defects of character in the Genevese are of a different description: they arise from peculiar circumstances in their situation.—Geneva, till lately, has been treated as the *enfant gâté* of the Reformation; it may also be called the Athens of Switzerland; and perhaps an overstrained opinion of their own knowledge and importance may be the “easily-besetting sin” of the inhabitants. I have heard the young Genevese studying at Paris censured by their fellow-students for their conceit. But these are defects which liberal persons, who have a more extensive acquaintance with mankind, will be rather disposed to smile at, than censure severely. Dr. Smith appears to deem it presumptuous in me to touch upon the state of religion. He would have it to be believed, that I am too much occupied with the study of rocks and stones, to feel any interest about my fellow-creatures;—like Milton's Mammon, I am ever “regarding more the pavement” of the earth, than the beings that tread upon it. I know he has not said this with ill nature, nor will I receive it as such; but I can assure him, I have long considered that the nature of man and his future expectations form the most interesting of all inquiries; infinitely exceeding in importance all physical researches whatever. To these subjects I have devoted much time from very early life; with what profit I will not determine.

One of the principal motives which induced me to winter at Geneva, was to observe the influence of a republican democratic government, and a liberal faith, on the morals and character of the people. I conversed with persons of both parties in religion, and endeavoured to keep my mind open to receive the truth. The dispute in the English Church occasioned by the attempt of a few evangelical persons to supplant the Rev. G. Rootes and bring in a friend of Mr. Zachariah Macaulay, occurred the first winter I was at Geneva; and as I lived under the same roof with Mr. R., and saw him every day, the state of religious parties in Geneva was a subject of

daily discussion.—What I have stated in Letter I. respecting M. Malan having evinced a persecuting spirit in his religious discourses, was founded on my own knowledge. I have attended the services of that gentleman, both his preaching and the examination of his catechumens;—a circumstance which occurred during the latter, I have stated in my Travels. The conversation between M. Malan and Mr. Rooke, given in Letter I., was repeated to me by the latter gentleman almost immediately after it took place, and I carefully noted it down. It was also repeated by him to many, if not all the leading members of the English Church then at Geneva. I consider it as rather disingenuous in Dr. Smith to say, that the young gentleman mentioned did frequently attend the ministry of Mr. Rooke, and that this throws a shade of discredit upon my account. Dr. S. knows very well that a gay, high-spirited young man as M. Malan would not be restrained by female dictation to attend a Methodist meeting only,—for such M. Malan's chapel was considered by many of the English. But he might attend both services the same day with perfect convenience, as the hour of assembling admitted it. That he attended M. Malan, I am certain, having seen him here. With respect to M. Malan's declaration, that "he was perfectly assured of his own salvation," is there any thing extraordinary in it? Does not every true Calvinist, who feels himself justified and in a state of grace, believe the same? It was only on the peculiar tenets of Calvinism that M. Malan had to examine Mr. Rooke; on other tenets he knew him to be orthodox, as they were on friendly terms with each other. It is quite futile in Dr. S. to bring forward passages from M. Malan's sermons, in which he does not censure the pastors and people in a violent manner: it was not likely, while he considered himself a pastor of the Genevese Church, that he would publish any thing particularly offensive: this negative evidence proves nothing. It reminds me of an Irishman who was accused of taking a shirt from a hedge in the day-time. When the fact was proved by the testimony of four persons, who saw him take it, he replied in his defence, "Please your honour, I can bring forty persons who did not see me take it." Dr.

Smith would justly smile at such logic, if used by his opponents.

Before I conclude, allow me to remark, that the Genevese have sufficient reason for wishing to exclude the doctrines of the Trinity and Predestination, with the leading tenets of Calvin, from their pulpit-discourses, and for confining their preachers to scripture language. The cruel murders and persecutions which the enforcement of these doctrines occasioned in Geneva for one hundred years after the Reformation, naturally directed the attention of the pastors to inquire more fully into the grounds of a faith which produced such bitter fruits. The attempt of Calvin to take away the life of Bolsec for denying the predestination of infants to eternal torments, was an instance of intolerance almost unequalled in history. The Moloch of Pagan worship was appeased by the occasional suffering of a few children expiring in the flames, whose momentary torments might be rewarded with a happy immortality; but the Being whom Calvin worshiped can only be appeased by the everlasting burning of myriads of infants, whose unutterable anguish will endure through the countless ages of eternity. At the sight of their never-ending tortures, the elect will sing forth rapturous hallelujahs to celebrate the triumph of sovereign justice—all "creaturely affections" will be lost and swallowed up in the contemplation of this astonishing proof of the goodness of their God. Nothing engendered by the superstitious idolatry of the most barbarous nations appears to me half so horribly impious as this doctrine, and yet its denial was deemed by Calvin to deserve death!*

We have seen with what warmth Dr. S. defends the passage in *The Refuge* where it is stated "that the man in whom concentrates all the moral evil committed since the fall, and the man in whom resides all the moral excellency that ever dignified human

* Calvin's persecution of Castilio for denying Predestination, was carried on by calumny, as he was not in his power; but he proclaimed Castilio to be a blasphemer, reviler, full of ignorance, bestiality and impudence, an impostor, a mocker of God, a contemner of all religion, a filthy dog, a knave, a vagabond and beggarly rascal, (*balatronem,*) &c.—*Boyle Diet. Hist.*

nature since that period, stand on a perfect level in point of justification before God." I am willing to admit that neither the author of *The Refuge* nor Dr. J. Pye Smith would wish this doctrine to be productive of crime, but it appears to me that such is its direct tendency; for after a man has added crime unto crime to the end of a long life, according to this doctrine, he will still stand on the same perfect level in point of justification, as the most virtuous of human beings. Let us suppose a wretch, like Thurtell, tempted to commit another murder, but alarmed by some compunctions of conscience; let him open on the above passage in *The Refuge*; after musing upon it, he might break forth into the following soliloquy:—"Yes, 'It must be so;' Calvin, 'thou teachest well.' Yes, John Thurtell, thou mayest commit this murder without further endangering thy salvation; for, after its commission, thou canst not be in a worse condition than 'the man in whom concentrates every crime committed since the world began.' Thou wilt therefore 'stand on the same perfect level before God in point of justification, as the man in whom resides all the excellence that ever dignified human nature since the fall.' What canst thou desire more than this? Oh consoling and comfortable doctrine! Away with childish fears! Now Thurtell's 'himself again.' But hold, John Thurtell (he might add)—is this doctrine true? Before thou committest the additional murder, go and inquire of some learned and holy man whether it be true or not." Let us suppose him to go to Homerton; there Dr. J. Pye Smith will tell him, that the doctrine contained in this passage in *The Refuge* is eternal truth, and to oppose it "is to aim poisoned arrows against the high and holy dictates of Inspiration itself." Who can doubt that, after this, Thurtell would feel his uncomfortable fears removed, and be nerved up to his purpose? Here is no fallacy, no forced construction in this statement. If the doctrine in *The Refuge* be true, John Thurtell draws from it a strict logical inference; for it is as true of moral conditions as of numbers or magnitudes, that what are equal to the same, are equal to each other; and he would stand on the same perfect level in point of justification, as the

most virtuous man, both before and after the additional murder. It would be useless in Dr. Smith to tell Thurtell there are other passages in *The Refuge* where the necessity of a holy life is enforced; he would probably reply, "Thank you, Sir; but this passage is sufficient for my purpose. I cannot endanger my justification by any additional crime; I shall still stand on the same perfect level as before its commission." Are the Genevese pastors to be blamed for attempting to cry down a book in which such a passage occurs? In what light can it be regarded but as forming the foundation of Antinomianism?

I totally disagree with Dr. Smith in his definition of religious toleration, if it admit of passing a sentence of condemnation on all who may differ from each other on what they are pleased to call essentials. This I hold to be downright intolerance. A persecuting spirit may be as clearly shewn by words as by acts; indeed, history too well proves that where the fences and restraints of civil power are wanting, the descent from religious rancour to the blood-stained path of persecution has ever been short and slippery.

Very sincerely do I regret that Dr. Smith should have been so late in discovering the impropriety of using irritating language, which he says "he most of all disapproves in religious controversy." But what can be more irritating and offensive than his own language to M. Chenevière and the Genevese pastors? I know that it has produced a very unfavourable idea on the Continent of the manners and feelings of English divines, who appear, from Dr. Smith's letters, to have made little progress in candour or courtesy since the period when Archdeacon Philpot published a defence "for spitting on an Arian, with an invective against Arians, the very natural children of Antichrist." I repeat it, I sincerely regret that Dr. Smith should have thought it necessary to use language which I am sure he cannot approve, and which, I am willing to hope, is foreign to his general habits and feelings, and I regret it the more, as it has occasioned me to address him in terms less respectful than what I should otherwise have done.

ROBERT BAKEWELL.

Sir, Nov. 15, 1824.

MR. BROWN, in his elucidations of the Prophecies, in the *Evening*, throws out an excellent hint that the prophecies of Daniel and St. John particularly relate to the *Jews* and their affairs, and to their future fortunes. On this idea, I cannot help supposing but that the *seven thunders* of St. John have a particular reference to the affairs of the Jewish people, rather than to the anti-christian powers warring against each other. The symbol, "as when a lion roareth," appears to point to the tribe of Judah, as being connected with the *seven thunders*. Four of these thunders have been inflicted on their enemies by the Greeks, who have now so gloriously finished their fourth campaign. If this be so to be understood, there yet remain *three* other grand conflicts ere the restoration of the Jews to Palestine takes place. This remark would seem to strengthen Mr. Brown's explanations of the Prophecies.

PHILALETHES.

Sir, York, Nov. 19, 1824.

I SHALL feel obliged if you will insert in your very valuable publication the following remarks on the communication of Mr. Jevans, inserted in the Repository for October, pp. 581—584.

Mr. J. has collected a number of passages to prove that the writer of Romans viii. 9, "If any man have not the spirit of Christ, he is none of his," intended in these words the miraculous gifts of the Spirit. After reading this portion of scripture in the connexion in which it stands, there does not appear to me to be any thing to warrant the idea which Mr. Jevans defends.

The Apostle, in chap. viii., is evidently contrasting the two dispensations, viz. the Jewish and the Christian, and he represents one by the term "flesh," and the other by the term "spirit." Hence the Apostle says, (ver. 1,) "There is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit:" and, in ver. 4, he says, "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after things of the spirit." Again, in ver. 8, "So then they that are in the flesh cannot please

God," i. e. they that are in the law cannot please God, because it has been abolished by the introduction of Christianity. "But," continues he, "ye are not in the law, but in Christianity, if Christ be in you." And, ver. 10, "The body is dead because of the law (i. e. sin); but the spirit is life because of righteousness." In the passages which follow, the Apostle evidently keeps up the same idea: "If ye live in the flesh, ye shall die.—The law brought death only, but life and immortality came by the gospel.—But if ye through the spirit do mortify the deeds of the body, ye shall live."—Which is a proof to me, Sir, that Paul could not mean the miraculous gifts of the spirit.

Mr. J. remarks, that the miraculous gifts of the spirit being in general imparted to none but sincere Christians, the possession of them proved the piety of those who had them. I think, Sir, there is no great proof of either piety or sincerity manifested in the Corinthian Christians, although they possessed the gifts of the Spirit in a very splendid manner; for the Apostle says of them, "Whereas there is among you envying and strife, are ye not carnal?" And again, when they met to celebrate the Lord's Supper, "Ye come together not for the better, but for the worse."

Mr. J. has also stated, that the apostles who went to Samaria baptized the converts and then laid their hands on them; and they received the gifts of the Holy Spirit;—which is an error: for the account as recorded is, that Philip preached Christ and worked miracles; and the people with one accord gave heed to what Philip did, hearing of and seeing the miracles which Philip did. And when they believed the things which Philip preached concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women. (Acts viii. 8, 6, 12.) And when the apostles who were at Jerusalem heard that the Samaritans had received the word of God, they sent Peter and John, not to preach or baptize—for this Philip had done—but to confer on them the miraculous gifts. Nor does it appear that any, except the apostles, were capable of bestowing the miraculous gifts of the Spirit. If this be true, it is incumbent on Mr. J. to prove that

an apostle had been at Rome when Paul wrote his letter to the Christians in that city. As none ever received those gifts but by an apostle, (the day of Pentecost and the house of Cornelius excepted,) and as it does not appear that any apostle had visited Rome, it is reasonable to conclude that the Christians in Rome were in the same circumstances as those of Samaria before Peter and John were sent from Jerusalem. Permit me also to ask what it was that made Paul long to see the Christians who were in Rome, but that he might impart unto them spiritual gifts, to the end they might be established? (Romans i. 11.) It is strange indeed if the converts to Christianity in Rome wanted establishing in their faith, when, according to Mr. Jevans, they were in full possession of the miraculous gifts of the Spirit.

A. S.

*Remarks on Mr. I. Worsley's Letter
on Missionary Preaching.*

Trowbridge,

SIR, December 10, 1824.

THE communication of Mr. I. Worsley on *Missionary Preaching*, (pp. 652—656,) appears to me to be calculated to make a false impression respecting the plans and labours of the Unitarian Fund Committees, and those of our other Missionary Societies, and the proceedings of our Missionaries, and so to operate injuriously to the Unitarian cause: hence, thinking myself well acquainted with these matters, I feel it to be my duty to make a reply to such of his remarks as appear to me to be unfounded or unjust.

If what Mr. Worsley asserts be correct, "the Societies formed among us with a view to spread the knowledge of the Unitarian doctrine, have been sadly misapplying their money;" and the Missionaries they have employed, so misdirected or injudicious in their plans, "that their labour has been for the most part thrown away, and with it the money they have carried in their pockets." Surely he ought not to have hazarded such assertions as these, which imply that not only individuals, but respectable societies, are deserving of censure, without being able to support them

by facts. This, however, he has not done, and I believe never can do. I deem the "*Review of my Missionary Life and Labours*" to contain a statement of facts which prove the fallacy of Mr. I. W.'s assertions: still I wish to be heard in reply through the same medium as he has communicated his declamation against our Missionary proceedings.

I perfectly agree with Mr. I. W., as far as he goes, as to the importance of forming regular Missionary circuits, something like those formed by the Wesleyan Methodists, in which a Missionary might go his round at stated times, and in this way, with the assistance of local or occasional preachers, supply a number of small societies, none of which could singly support a minister. At the same time, the Missionary should extend his labours to other places within his reach, where societies might gradually be formed, or from which persons might be induced to go on Sundays to worship with some of the societies already formed. This plan I have long recommended; those with whom I have had the honour of acting have been anxious to see it carried into effect; and it is beginning to be realized in some few districts; but it must necessarily be a considerable time before it becomes generally practicable, and can be brought fully into action: other plans must precede and prepare the way for it. During my last mission in Cornwall, all my proceedings were regulated with a view to preparing the way for forming such a circuit in that county; and in my way back I stated to several ministers in the Western counties the probability of success if such a plan was attempted, and had pecuniary aid from different congregations. Mr. Worsley was the only minister to whom I stated the matter who told me that he and his congregation would have nothing to do with it. Now, it seems, this is the only plan which he thinks would answer.

When the Unitarian Fund was first instituted, we had to consider, not what we wished to do merely, but what we were capable of doing; how the very limited resources we had, could be best applied; how, at the least pecuniary expense, we could do most to serve the cause. From the first, the plans adopted were the best

that seemed practicable; and, without the least hesitation, I venture to affirm, that all along the Committees of the Unitarian Fund have done all that was practicable to do in their circumstances and with their means. So far from being chargeable with misapplication of the money put at their disposal, I believe that few, if any societies, ever did so much as they have done, with such slender means and amidst so many difficulties and discouragements; nor have I any doubt but our other Missionary Societies whose operations have but recently commenced, will show themselves children worthy of the Parent Society of which I have been speaking. Hitherto, the Unitarian Fund Committees have not had the pecuniary and other means necessary to enable them to support the expense of regular Missionary circuits upon the plan Mr. W. suggests. Had they from the first possessed the means, the thing would have been impracticable till such plans as they actually adopted prepared the way for it—by spreading the Unitarian doctrine, and preparing individuals and societies capable of becoming the basis of such Missionary circuits. Had the plan but what Mr. I. W. recommends, been attempted, the Committees might, according to his advice, have kept “their means of doing good or a more favourable opportunity”—no this, and I know not to what future time: but they acted much wiser in doing what they could, than if they had sat still and done nothing, merely because they could not do every thing they wished.

What authority can Mr. I. W. have to say, that Unitarian Missionaries ‘have gone about the country without any regular plan of acting’? Nothing can be more unfounded than such an assertion. If he mean that in all the places where, and times when, the (the Missionary) should preach, have not been always previously arranged, this will not justify his assertion. Such a previous arrangement has not always been practicable, though when practicable it has been made, and the people in the different places informed of such arrangement. If he only mean that, when going to a distant part of the country, the Missionary has chosen to travel on foot, that he might do it with less expense to

the Fund, and have opportunity of preaching, distributing tracts and conversing with persons, in different towns and villages on the road, or take a more circuitous route for such purposes than he could have done if he had travelled by public conveyances, it is admitted that such is the plan which has been pursued. If the Missionary had consulted his own ease, &c., he would have preferred going through the journey at once in stage-coaches, or stopping only in good towns at genteel inns; but this would have not only involved much more expense, it would have prevented his having the opportunity of doing good in various places.

Many of Mr. I. W.’s remarks are directed against the itinerant labours of the Missionaries, their being sent first to the North, then to the West, or elsewhere. The money spent in such itinerant missions he asserts to be “sadly misapplied,” and the labour, “for the most part, thrown away.” But was not the pure and primitive gospel first propagated, and Christian societies first formed and established, by itinerant labours?—Have not the Methodists, whom Mr. I. W. holds up for our imitation in our missionary plans, extended their doctrine and formed societies every where? And do they not keep up the popularity of their cause to this day by itinerant preaching? Will he tell us how the Unitarian doctrine is to be made known in districts where there are no Unitarians, and where it is heard of only as a pest, without itinerant preaching? Will he point out how funds are to be raised to procure regular places of worship, and support ministers, only for a few years, to supply those places regularly, in a number of good towns, in different districts, where Unitarianism has no friends? How are friends to the cause to be raised up in different places where there are none, who may ultimately introduce regular Unitarian worship, if not by occasional preaching, the distribution of tracts, and conversation? In opposition to Mr. I. W.’s assertions, I can produce numerous facts which fully prove the utility of itinerant Missionary preaching, and that it has been attended with the most important results. In Scotland, the Missionaries were merely itine-

rants, nor could their visits to that country be upon any fixed or regular plan as to the time within which they should succeed each other; yet who that is acquainted with the effects produced by their exertions in that country will say that the money spent in those journeys was "sadly misapplied," and the labour "for the most part thrown away"? The labours of the Missionaries in Cornwall were itinerant, yet to those labours the existing Unitarian cause in that county owes its origin. I might mention several congregations in Lancashire, not to mention other counties, which were originated by the labours of a Missionary when itinerating.

The case Mr. I. W. refers to as in point, to support his assertions and conclusions, my early missionary journeys (for such they really were) in Lincolnshire and Yorkshire, is directly against them; for in those journeys I acted completely as an itinerant. I had to walk between 200 and 300 miles, and visit, preach, &c. in ten or twelve different places, towns and villages, in less than three weeks: nor was it in my power to visit many of the places in Lincolnshire, and certainly none of those in Yorkshire, upon the regular plan Mr. I. W. talks of, i. e. at any fixed revolution of time. I usually performed the journey twice, sometimes thrice, in the course of the year; but I seldom, if ever, could fix the time of a journey until a few days before it took place. I could not tell him there was but one Unitarian at Thorne when I first visited that small town; for I found *not one* there at that time. My plan in the journeys Mr. I. W. refers to was, to preach in any town or village, however obscure, where I found an opening to do so, and I did it frequently in unlicensed places, once in a market-place. Yet it is of the course I pursued in these journeys he says, "This is the way in which the few Missionaries we can obtain should proceed for the present:" and that too to support his opposition to itinerant labours, preaching in unlicensed places, the open air, &c. If Unitarian Missionaries are to decline going to any town or village till they know beforehand "they can find a welcome reception even from a few," choosing only to venture themselves in those "good towns or villages"

where they can find every comfortable, not to say genteel, accommodation, bask at their ease, and be treated as gentlemen, they will shew themselves unworthy of the character they sustain, and give sanction to the reputed orthodox charges, of cold-heartedness and want of zeal.

The itinerant labours of our Missionaries have been of important service, not only when they have originated new congregations, but by contributing towards the revival of the cause in old societies which they found in a low and decayed state; and by exciting the attention of persons in towns and villages within a few miles of established places of Unitarian worship, who have afterwards attended such places. In those parts of the country where our Missionaries have travelled and laboured the most, I believe, it will be generally admitted, that their labours have not been thrown away, and that the money spent in their journeys has not "been sadly misapplied."

Mr. I. W. seems much displeased with our Missionaries for "preaching in market-places, or on the open quays, or on the sea-shore, or in the public streets." But why should this displease him? Have we not the example of Christ and his apostles for preaching in any public place where we can obtain hearers? I have sometimes preached in such places as he has mentioned to large assemblies, who have attended with as much decency and order as if they had been in a meeting-house or church. I ever felt it a duty, if I found people disposed to hear me, and could obtain no building for them to meet in, to preach to them on any convenient spot in the open air; but I never did it unless I had good reason to think there would be no disorder nor tumult; nor did I ever on such occasions meet with the abuse or the pelting Mr. I. W. talks of, nor with any serious interruption whatever. If our Missionaries, when they arrive at a town or village, must not preach till they have hired a place to preach in, and then must wait at their inn till they can have the place registered, from many towns and villages they will be quite excluded, as they will not be able to procure places; and if they visit many places and succeed,

their expenses will soon become such as our institutions cannot bear. But it seems we are not to be allowed to quote the example of the apostles to justify our preaching in the open air, and going to small towns and obscure villages to carry the Unitarian doctrine to the poor inhabitants; for Mr. I. W. pronounces that "It is folly to talk, as some are doing, of imitating the apostles, and preaching to the poor as they did. This is mere youthful effervescence and sheer nonsense." And is this the language of a minister of Jesus Christ, who spoke of it as a proof of his divine mission that "the poor had the gospel preached unto them"? "We are now in a state of society very different from theirs," (the apostles). But is not the gospel the same, and have not the poor as much need of it? Is it not as important and valuable to the poor now as it was then? Truly, we seem in a very different state ourselves to what the apostles were; or we should not call it folly and sheer nonsense to imitate them in preaching the gospel to the poor. I know we have not supernatural or miraculous powers, as the apostles had; but neither are these any more necessary in preaching the gospel to the poor than to the rich, in obscure villages than in large towns. If to imitate the apostles in preaching the gospel to the poor be to be vile, I hope our Missionaries will glory in the degradation; that they will make it their study to preach as the apostles did, though they be charged with folly for doing so.

Mr. I. W. thinks it "far too soon for us to think of going into small villages and towns about the coast, where the Unitarian worship cannot be established for want of means to support it." Yet in some such villages and towns Unitarian worship has been established and is supported: and wherever there are two or three Unitarians, however obscure the village or town, may be, Unitarian worship may and ought to be established and carried on; by those individuals meeting together to worship the One God, and to read such books as may edify themselves, and instruct their neighbours. This was Dr. Priestley's opinion; and thus the poor people at Thorne went on for several years, be-

fore they had a minister; thus the congregation at Glasgow, and thus have several other congregations, commenced. If in a few instances the efforts of the Missionaries have failed of success, it has been in some such good towns as Mr. I. W. talks of, not in small towns and villages.

Mr. I. W. says, speaking of meetings in the open air, "Suppose the descriptions of these meetings—which have been very well got up in the reports of your Missionaries for the Repository—to be correct." Does he mean to say that he suspects the correctness of such descriptions, and that the reports are "got up" to impose upon and deceive the public, and that the Committees who directed their publication gave their sanction to such deception? If any thing like this be his meaning, he is challenged to the proof of any incorrectness or false colouring in the descriptions or reports to which he refers. The charge which he seems to insinuate is not the less offensive because merely insinuated. If he mean to touch the integrity of the Missionaries, let him do it fairly and openly, and take care to have his proofs at hand.

I am sorry to occupy so many of your columns as this paper will fill; but I felt it necessary to go thus far into the examination of Mr. I. W.'s letter.

R: WRIGHT.

Exeter,

December 13, 1824.

SIR,
IN the last number of the Repository, (pp. 652—655,) your readers are favoured with some remarks from Mr. Worsley on Unitarian Missionary preaching. It is not the object of this communication to canvas the general merits of these remarks. None of your readers, probably, will be disposed to deny that they display, in many parts, the good sense and sound discrimination which usually characterize remarks from the same source; nor will it be doubted by many, that the plan recommended by Mr. Worsley is a good plan, *whenever and wherever it may be found practicable to adopt such a plan.* Nevertheless, it is for our Missionary Societies, and for the supporters and managers of

the Unitarian Fund in particular, to consider whether they deserve the reproach levelled against them by Mr. Worsley, of having "*sadly misapplied their money*, by keeping in their pay itinerant preachers," and of having had "*the reports of their Missionaries well enough got up for the Repository*."

But to the object of this paper. Towards the conclusion of his remarks, Mr. W. alludes to the "Devon and Cornwall Unitarian Missionary Society," recently established at Exeter, and offers the members his advice. He advises that "they endeavour to form Unitarian societies in the good towns of this and the neighbouring county, before they think of employing their resources in smaller places and on the sea-shores; that they take good care to have a man to carry on this work of love, whose age, respectability of manners, knowledge of the world, and acquaintance with the controversies of the day, fit him to meet the adversaries he may expect to encounter."

The Committee of the Society alluded to, feel themselves called upon to thank Mr. Worsley for his advice,—persuaded, as they are, that it is given with the best *intentions* towards the cause. But is it quite so obvious, that they are bound to thank him for the very delicate and unexceptionable manner in which he has chosen to convey his advice? Is the method which he has taken to make known his counsel, the most generous that could have been thought of towards an infant society, by a Unitarian minister residing in Devon, who must be well aware of the difficulties which the Society has to struggle with? As Mr. Worsley himself, by a rule of the Society, has a right to act as a member of the Committee, would it not have been better, if he had first favoured the Committee with his *proofs* that they *have* employed, or that they are likely to employ, a Missionary who, in respect to age, manners and knowledge, is totally unfitted for the work assigned to him? May not those readers of the Repository, who are unacquainted with the facts of the case, suppose, from Mr. Worsley's remarks, that such culpable imprudence is actually chargeable upon the Committee?

They repel the insinuation, and hold themselves answerable for the character and qualifications of their Missionary.

There can be no doubt that it is highly desirable, as Mr. W. counsels, to endeavour to form Unitarian societies in "the good towns of these counties.*" And it may be proper to state that, had not the Committee been disappointed in the hope which they had for some time cherished, of being able to procure the services of a gentleman well known to the Unitarian public as a respectable and successful Missionary, something would have been attempted towards this desirable object. Since they have been disappointed in this respect, however, and as it is not easy to find a person well suited for such an undertaking, they have been constrained to defer making this attempt *for the present year*. But then, Mr. Worsley wishes them "to consider whether, until they can find such a man, they had not better keep their means of doing good for a more favourable opportunity." In part, the Committee have done this very thing,—but they have not thought it necessary to keep back *all* their means of doing good. Assisted by liberal grants from the Unitarian Fund, and from the Bristol Fellowship Fund, and therefore having the sanction of those respectable bodies to the propriety of the mission, they engaged Mr. Martin to employ himself for a year in certain parts of Cornwall, even "in smaller places and on the sea-shores," as Mr. W. intimates; and they trust that the step has been attended with sufficient success to justify its having been taken.

Mr. Martin's own reports to the Committee, though always remarkable for modesty and piety, are in the highest degree satisfactory;—but these reports will be objected to, perhaps, as being "*well enough got up*." The Committee continue to receive, then, the strongest testimonies to Mr. Martin's competency and acceptableness,

* Is not Devonport to be considered one of these "good towns"?—the Committee beg to recommend this town to Mr. Worsley's particular attention;—it is but two miles from Plymouth.

from intelligent witnesses residing on the spot, and interested in his success. One gentleman of Flushing, in a letter to the Committee, (dated Nov. 8th,) says, "Mr. Martin is better calculated to get the attention of the people in this place, than any one that has been here before, and by his means has been obtained what we have endeavoured to obtain for many years past,—I mean, a *hearing*. The tide of prejudice ran so high, that we could not get a congregation till Mr. Martin came amongst us; and now the houses in this place, and at Penryn, and at Redruth, are crowded on a Sunday, and nearly so on the week evenings, when Mr. Martin preaches; the people here are much attached to him. Some of the most bigoted enemies of Unitarianism in this place, have been brought to examine for themselves, and consequently to give up their old creed. There is a prospect of doing some good in Redruth.—I think a society may be soon raised there, and then something may be done to support a minister in this county. We have in this little place *let thirty sittings* in the chapel, and with collections, and so forth, we may fully calculate on getting twelve or thirteen pounds a year."

Another gentleman, writing from Penryn, says,—“In this borough, where last year the chief magistrate forbade the town crier from giving notice of Mr. Martin's preaching, a room has, after much difficulty, been obtained, and though small and incon-

veniently situated, is well attended, especially on Sunday evenings. There is a reasonable prospect of being able to form the people into a church. At Redruth, the head quarters of Methodism in this district, Mr. Martin has a numerous audience every time he preaches, and a fair prospect presents itself there also of establishing a church in a little while."

These, surely, are safe grounds for the conclusion, that Mr. Martin is well qualified as a Missionary for the district in which he labours; and it will not be easy to shew why such a district ought to be entirely neglected, merely because it has not yet been found practicable to attempt to make our way in the "good towns." It appears that, from our Missionary's head-quarters, Unitarianism is diffusing itself widely around, as much "like that celebrated banian tree, which we read of in the Indian history," as can be necessary to gratify Mr. Worsley's imagination.

If Mr. Martin has been at all hurt from supposing himself alluded to in Mr. Worsley's remarks, (though we hope this was not intended to be their effect,) he may be consoled by the assurance, which is hereby given, that he has the cordial sympathy, approbation and respect of those who have the best means of judging of his proceedings, and of knowing the estimation in which he is held by his hearers. Signed at the request of the Committee,

B. P. POPE, Secretary.

Sonnet on the Death of S. H.

O lay her gently on her infant bier,
And shed fond tears, and weave a funeral wreath
Of the pale roses of the wintry year—
Less lovely than the flower that fades beneath.
Yet do not weep in anguish! Let no breath
Disturb the stillness of her blissful sleep,
So beautiful! we will not call it death,
But round her couch our silent vigils keep.
Image of peace, and innocence, and love!
We would not murmur at thy deep repose,
Nor call thee ours the ills of life to prove,
And taste the bitterness of mortal woes.
O blest! to feel thy guiltless course is run,
Thy fadeless crown without the strife is won.

R.

Liverpool, December, 18, 1824.

OBITUARY.

"On Friday last, in the 56th year of his age, after enduring a lingering illness with Christian resignation, Mr. JAMES TORRANCE, of the firm of *Torrance and Darling*, of this city, boot and shoe-makers. He had for many years been the gratuitous and faithful minister of the Unitarian Baptist Church. He was possessed of much energy of mind and decision of character, combined with the most catholic sentiments towards those who might conscientiously differ from his religious views. Though he could not be termed a scholar, in the classical sense of the word, his literary attainments were respectable: and although his lot forbade an intimate acquaintance with Homer or Xenophon, he was much read in Jesus and Paul. In argumentation he was close and pointed, and when it was requisite to defend the necessity of a divine revelation against the attacks of infidelity, he displayed no common share of penetration in unravelling a sophism, or drawing the line between what nature discovers, and what it is necessary for revelation to teach. The doctrines he had preached were his consolation on his approach to the dark valley, and he expired with humble confidence in a joyful resurrection to that life and immortality which was brought to light by Jesus Christ."—*York Courant*.

To the above just statement, the writer, who knew him most intimately for above thirty years, can add a biographical sketch not, perhaps, unworthy of being known. James Torrance was a native of Kilmar-nock, in Scotland, was carefully and morally educated by his parents, who, though in the humbler ranks of life, had, by their industry, acquired some property. Being of an ardent temperament he determined to travel, and on his way to London, stopped at York. He was soon distinguished, to use a trade phrase, as a *don* in his profession, and, like many other superior workmen, was given much to company and drinking; this he carried to such excess that, in the language of good John Bunyan, he might be termed a "town sinner." Having sunk himself in great wretchedness, he went to lodge with Mr. George White, a very sedate man, who, with others of his lodgers, belonged to the Wesleyan Methodists. From their conversation and example, poor Torrance, from being in rage and poverty, through dissipation, soon became steady, sober and decent in his appearance. And I well remember how great the surprise that was excited at his becoming a Me-

thodist, and at seeing him regularly attend their meetings. But he was of too sanguine a mind to be a mere passive convert; he became zealous for the diffusion of their sentiments, and for the welfare of others, as well as of himself. The writer met him by accident one day, and got into religious conversation, and was about bidding him good morning, when he warmly expressed himself at my haste to be gone, but accounted for it by my being conscious of my inability, with the very erroneous views which I held, to meet or reply to the truths he was urging upon my attention. Feeling both my zeal and confidence equal to his, I assured him that he had mistaken my motive, and to convince him that nothing was more desirable on my part, than to converse with him and his friends, I appointed an evening when I would call upon him for the express purpose. At the time appointed I repaired to his lodgings. All work was laid aside, and all sat round, and we had a regular set-to for four hours, without any refreshment or interruption of any kind. One of the party, a young man very confident and fluent of speech, and who had been longer in the way, and was withal preparing himself for commencing preacher, and, of course, was looked up to, was my chief opponent. We discussed many subjects, but those chiefly that related to conversion, saving faith, the work of the spirit, atonement, &c. Torrance was exceedingly attentive to all that passed—frequently asked the meaning of this and that passage of scripture. To be brief, when we separated he took his hat and insisted upon setting me home; during which we had much conversation till a late hour, when he assured me, again and again, that he never felt so interested in his life: his whole views seemed changed, and those just given of the character of God and of Christ, and which I had insisted upon, he was pleased to say, though new to him, appeared so scriptural and rational, as to far better accord with his judgment than what he had been accustomed to hear, and, as a consequence, he changed his lodgings, and regularly ever after, to the day of his death, attended and worshipped with the Unitarian Baptists, and was a preacher amongst them for 28 years, and latterly their chief leading man. (I ought to have added that his landlord, Mr. White, also joined the society, and was remarkable for his steady attendance till his death.) His habits were plain, simple and easy, and so unassuming and unosten-

tales; that he would mingle occasionally, dirty as he came from the workshop, with the most respectable society, and without the least concern, if there were any religious matters to be considered. The fashions and maxims of this world he utterly disregarded. But piety, worth and goodness engrossed his admiration. He possessed a strong uncultivated mind, which he greatly improved by the most laudable application, and, for his narrow means, his books and reading were considerable.* His zeal was steady and persevering, and which enabled the society, aided by the Unitarian Fund and public, but especially by Mrs. B———, one of their worthy members, to purchase a comfortable meeting-house, where service was regularly conducted three times on Sundays, and once on a week night, and all gratuitously. For the sake of truth and mutual edification, the chief care of the society will now, we presume, devolve on Mr. John Mason, who has long laboured amongst them, and by whose laudable exertions the cause at Welburn was raised, and for whose benefit your last number afforded such a respectable list of subscribers for building a meeting-house there. The labours of this small society, in that part of the vineyard, unaided by either learning or fortune, can never be overlooked; they are truly meritorious.

D. E.

[The York Courant of the 21st inst., gives the following account of Mr. Well-beloved's Funeral Sermon for the deceased.

"A most affectionate and impressive discourse was delivered on Sunday evening last, in Jubbergate Chapel, in this city, by the Rev. Charles Wellbeloved, Theological Tutor of the Manchester College, York, and Minister of St. Saviour's Chapel; on occasion of the death of Mr. Torrance, the late minister of the former chapel. The sermon was founded on Philipp. i. 21: 'To live is Christ, and to die is gain.' The preacher having, with his usual perspicuity, explained the meaning in which the term Christ should be understood in the text—namely, as synonymous with the gospel which Christ was sent into the world to promulge,

he, in powerful language, described how every faithful minister, who was especially set for the defence of the gospel, and indeed every sincere Christian, who was zealous for the success of his Master's cause, might have it with truth affirmed of them, 'That to live was Christ.' In the second part of the discourse, it was most feelingly urged how much the death of such would prove their eternal gain. The preacher's description, as far as finite tongue may describe those enjoyments which 'eye hath not seen, nor ear heard, nor the heart of man conceived,' and which God 'hath reserved for them that love him,' was well adapted to lift the mind above the troubles, the follies, and the vanities of this terrestrial life, and to fix our affections upon those sublimer scenes and that brighter world, which shall be the eternal habitation of the righteous in the presence of God and his Christ. Mr. W.'s allusions to the deceased, who had been the cause of the service, though indicative of high respect towards his memory, were at the same time entirely divested of any overstrained compliments or flattering eulogium. But on this subject we shall not enlarge, having in our last week's obituary paid our tribute to the memory of a respected member of society. The chapel was crowded in every part long before the commencement of the service, and, owing to its restricted accommodations, as many more as it contained were obliged to depart without being able to gain admittance."]

Sept. 30, at *Chatham*, aged 28, Mrs. MARY WOOD, of a consumption, which rapidly preyed upon her constitution. It is pleasing, amid the regret of relatives, to recollect, that in her suffering she derived support from the Scripture, as the record of eternal life, which God has given us in his Son. When the writer last saw her, she expressed her *sentiments* as to the reality of religion in terms correspondent to the apostolic declaration: that "with the heart man believeth unto righteousness;" and under her malady she indulged no murmur, but exhibited a meekness as once edifying and exemplary.

T. C. A.

* No man could be more steady and industrious in his calling. He had been for many years boot-clicker to Mr. GH, and the best eulogium on his regular application to business is, that his master resigned in favour of him and another! But he did little more than enter upon the business as master, when he was attacked by that illness which terminated so fatally. He has left a widow and several children.

Nov. 16, at *Brierley*, near *Dilton*, Miss HANNAH WHITEHOUSE, youngest daughter of Mr. Ellen Whitehouse (who, about 30 years ago, resided at the Colonel's Hall, Tipton, the then warm and steady friend of the late Rev. Samuel Bourn, of Cosely, Staffordshire). She was a great friend and advocate for Unitarians and Unitarianism, embracing every fair opportunity

of stating and defending our peculiar tenets, with those who were opposed to them, by conversation and by the loan of books. She bore a very severe and protracted illness, with a truly Christian temper, not a murmur escaping her lips, but with devout resignation submitted herself to the will of her heavenly Father, rejoicing in the hope of a resurrection to eternal life.

I. H.

Nov. 17, of a decline, aged 52 years, JANE, wife of Mr. James BAINBRIDGE, of Clapton Place, Hackney; much respected for her unostentatious discharge of the various duties of her station in life.

Dec. 10, at *St. Clears*, near *Carmarthen*, Mr. THOMAS BOWEN, formerly of Templeton, in *Pembrokeshire*, aged 60. His attention was called above twenty years ago to Unitarianism, and after calm inquiry and examination of the Scriptures he became an earnest and zealous professor of that much-reviled faith. Living in a district peopled by colliers and other persons in humble life, he laboured incessantly to diffuse those sentiments which he had adopted, and with which he declared his satisfaction in the immediate prospect of death. Under the guidance of a vigorous and acute mind, although unaided by education, he was a diligent

inquirer after truth, and recommended his principles by a life of strict integrity and exemplary worth. Having frequently expressed to his now sorrowing relatives a modest hope that it might not be deemed unfitting to improve his death from 2 Tim. iv. 7, 8, the Rev. John Evans, of *Carmarthen*, at her request, delivered an able and impressive discourse in English, from that passage, to about 200 persons, assembled to offer their last tribute of respect to departed excellence. The preacher afterwards addressed them in the Welsh language, and his hearers appeared to be suitably impressed with the solemnity of the occasion.

T.

Dec. 14, at *Bristol*, after long decay, Mrs. MARY HUGHES, so well known in the pages of the *Monthly Repository*. [Further particulars of this estimable and truly Christian lady in our next.]

Within a few days, at *Collington, Devonshire*, after a very short illness, the Rev. JOHN DAVIS, minister of the Unitarian congregation in that town.

Lately, at *High Wycombe, Bucks*, in his 82nd year, JOHN HOLLIS, Esq.

INTELLIGENCE.

DOMESTIC. RELIGIOUS.

Final Service at Monkwell Street.

SIR,

Dec. 16, 1824.

It is with much regret that I send for insertion in your Journal the announcement that on Sunday, the 12th instant, divine service was performed in Monkwell-Street Meeting-House for the last time; for, in publishing this circumstance, Sir, you record the separation and dispersion of a Society which has now existed as a Dissenting Congregation for upwards of a century and a half—a Congregation which was formed at a period when religious animosities raged with great violence—at a period of persecution and unrelenting bigotry, (scarcely surpassed by the atrocious cruelties of the preceding century,) when the Conventicle Act was in full force, and carried into strict execution, as the prisons of that period bore too fearful evidence; and men, distinguished for their abilities and zeal, were cast out of their possessions,

and, with their wives and children, reduced to beggary and want for daring, in opposition to the threatenings and excommunications of priestly power, to proceed in that Reformation begun and sanctified by the blood of Latimer and of Ridley—a Congregation which fearlessly encountered the merciless attacks of intolerance and cruelty too justly characteristic of the period intervening between the Restoration and the Revolution, and remains at the present day a venerable monument of the more enlarged views, of the existence of better feelings, and the greater diffusion of religious liberty amongst our countrymen at large—and a Congregation not more distinguished for the great respectability and liberality of its successive members, than for the pre-eminent worth and talent of its respective ministers. The names of FORDYCE and LEMUEY need no eulogium to remind your readers of the bright ideas associated with them: the virtues and abilities of the former, are perpetuated in the minds of all by the works which have survived him—those of the latter are too deeply and

recently engraven on the hearts of the numerous friends and large circle of acquaintance favoured with his intercourse, to be effaced otherwise than by death.

Under these circumstances, a separation, which must always be painful, in the present instance is peculiarly so, and much to be regretted. It is a severance of ties which alike bind the old and the young, the rich and the poor. The Christian fast declining into the vale of years—accustomed from the years of earliest childhood and of after manhood, *here* to bend the knee and join in offering up the hymn of praise and thanksgiving with friends and relatives who have long preceded him in the last fearful conflict, and the images of whom the venerable pile must forcibly recall to his remembrance—must deeply feel such a separation. The Christian yet in the prime of life and vigorous manhood—*here* accustomed to lead up, every succeeding sabbath morn, his family, and to occupy the same seat and to behold the same objects which his father and his father's father occupied and beheld before him—must deeply feel such a separation. The young Christian just entering upon life—too soon disgusted with its follies, vice and fleeting pleasures; accustomed, upon entering this holy sanctuary with excited passions and desponding hopes, to have those evil passions calmed, subdued and vanquished by the cheering, heart-reviving assurances that this life is but a state of preparation for another and a better, and that its pleasures are chiefly such but in anticipation and vanish with possession, and those desponding hopes elevated from earth and fixed on heaven—must deeply feel such a separation. And is the minister the only one unmoved? Does not the shepherd of the flock deplore the scattering abroad of the objects of his care and watchfulness, and for whom he had accepted so responsible a trust? The following termination of an admirable discourse from Matt. xxviii. 20, by the Rev. S. W. Browne, sufficiently shews that he was not the only one unmoved, the only indifferent person in the service of that day:

“Such, my Christian friends, are the consolations we may experience at the moment of our dispersion, and amid the ruins of a fallen church. Christ will still be with us to the end of the world. To the last, we have borne testimony to the truth of his religion and the value of his precepts. Nor need I expatiate at large, in this my last official discourse, on the motives by which I have been actuated in the performance of the duties your invitation implied, and by the discharge of which I promoted most my own happiness. No hours have ever

borne on them a more refreshing fragrance than those consecrated to your religious and moral interests; nor have I ever felt more exquisite delight than when, surrounded by you, the members of our little flock, I have endeavoured to impart to you the word of life, and to give you those consolations which might charm the toils of your earthly pilgrimage, or those precepts which might make you the glory of our Christian societies, so that our lamp of virtue might not die out, un replenished with oil. If at any time I have seen your countenances glistening with enthusiasm, or melting into compassion, from my feeble representations of human virtues or human woes, I have flattered myself that I was laying a foundation for virtue in the various stations occupied by the different members of our congregations; and happy beyond the usually given lot of human happiness shall I esteem myself, if our mutual instruction and advancement in goodness have resulted from the discharge of the sacred functions to which I have here devoted myself. If any in our connexion have been roused by my exhortations to a virtuous activity; if their minds have been prepared for, and their affections directed towards, the attainment of those valuable habits which, like the gold purified in the crucible, are often evolved from the trials of life; if prosperity has been induced to contribute to the welfare of the society in which we have moved; if adversity has been taught to bow its head with placid resignation to the inevitable ills of an earthly course; if the suffering have been sustained in the conflict of those awful hours in which the human character is put to the severest test; if those who have approached the sacred table have clothed themselves with the nuptial robe; if I have been able to foster that solid virtue the gospel inculcates;—such labours have drawn after them a rich reward. Aware, however, of my difficulties; aware of the snares which are found even in the best path; aware that the suggestions of vanity mingle even with our best resolves; I trust I have been too far removed from presumption not to lament my weakness; and for the errors and imperfections which may have betrayed themselves in my public or private connexions, in the spirit of Christian humility I supplicate your indulgence, and beg of you to remember that human duties must be performed by human beings, and that if perfection were insisted on, no individual could perform the task. But no! I leave you with the overflowing testimonies of kindness you have borne to my imperfect services; and it is an abundant source of consolation that, though our congregational tie is

broken, we are not separated by any great distance; and I hope that they who have honoured me with their friendship, will honour me with it still: nor will the impressions of your esteem ever be effaced from my heart till that moment shall arrive when all human sympathies must be dissolved. And may your prayers to the throne of Divine grace be granted me, that I may devote the remaining ardour of a declining life to the cause of religion and virtue; and that, should the providence of God grant me the hoary head, it may be found in the way of duty; and, while I entreat for the effusions of your piety, I, with the warmest sentiments of Christian love, commend you to God, and beg of you to accept my sincerest wishes for your temporal and eternal happiness."

Concluding Prayer.

"Almighty God, the Fountain of all wisdom, we look up to thee for thy blessing upon us, and beg thine acceptance of this our last Christian duty presented to thee in these walls, which have long been consecrated to the services of religion. We trust, O merciful Father, that thou hast often graciously heard the prayer which from this sanctuary has been offered to thee in sincerity, and that thou hast accepted the sigh of the contrite heart. Be with us through the remainder of our pilgrimage; and when this mortal life shall be ended, mayest thou be our strength and our portion for ever; and may the succeeding generation, corrected by our errors and animated by our labours, carry on every great and good work, to the glory of thy name, and to the increase of virtue and happiness in the world. To thee be offered in the churches everlasting praises through the one great Mediator between thee and us. Amen."

I fear, Sir, that I have already occupied too much space in your Journal, but I cannot close this communication without stating some, if not the only, causes which have led to this so-much-to-be-lamented separation; possessing, as we do, a minister of such acknowledged talent, and so zealous in the discharge of his pastoral duties.

The seeds of dissolution must be looked for in the mind of man, ever variable and requiring constant change and novelty. The anxious plants first began to shew themselves towards the termination of the ministry of Dr. Fordyce, who lived to see a great diminution in his popularity. Dr. Aikin, in his *Biographical Dictionary*, alluding to this circumstance, thus, in some manner, accounts for it: "Fashion and curiosity, it will readily be imagined, had some effect for a time in producing the throng of his hearers;

but the attachment of persons attracted by such motives will be as capricious and variable as their minds: they will change their preachers as they change their dress, not from their own taste—for in general they have none,—but from the desire of being where others are, of doing what others do, and of admiring what others admire." If to these we add the removal of most of the respectable families from the City to more fashionable parts of Town, the dilapidated and gloomy appearance of the Chapel itself, independently of that of the neighbourhood, and the term for which the Chapel was held being expired, without the practicability of obtaining a renewal,—I think it cannot create much surprise that a Congregation differing in religious opinion, and principally kept together and united through respect and friendship for the late much-lamented Dr. Lindsey, should have declined and ultimately separated under his successors.

JOHN ESDAILE.

Unitarian Association.

THE Committee intend renewing their application to Parliament on the subject of the Marriage Law as early as possible in the ensuing Session. They propose commencing in the House of Commons, and it does not appear to them to be necessary or expedient to procure petitions on a subject which has been already so fully discussed.

The Committee take the opportunity of again noticing, that the small subscriptions of congregations, on which they mainly rely as the fund for carrying on the objects of this Association, are in a very irregular state, and in many cases several years in arrear, while it is difficult for them or their Collector to find a convenient channel for application. They suggest, that as all events a small collection might occasionally be made, which (if it were inconvenient to send up the subscription annually) would supply in place.

Subscriptions are received by the Treasurer, James Young, Esq., 16, Thame Alley; the Secretary, Mr. Edgar Taylor, 9, King's Bench Walk, Temple; and the Collector, Mr. Tomalin, No. 13, Six Lane.

Corporation and Test Acts.

It is understood that "The Deputies representing the Dissenting Congregations in and near the Metropolis," "The General Body of Protestant Dissenting Ministers of the Three Denominations," and "The Protestant Society for the Protection of Religious Liberty," have come to

a resolution to make an application to Parliament in the ensuing Session for the repeal of the Corporation and Test Acts; but that they have no intention to invite congregational petitions on this occasion.

Appointments and Removals of Ministers.

The Rev. T. MANON, of Norwich, has accepted an invitation to be joint minister with the Rev. T. BOLHAM, at Essex Street.

The Rev. S. W. BROWN, late of Monkwell Street, is appointed the permanent minister of the new Chapel York Street, St. James's, which is to be supplied by a succession of preachers from the town and country. This Chapel was opened on the 19th inst. by the Rev. Dr. Carpenter, of Bristol, when a respectable congregation was assembled. We are desired to state that the term "*Episcopal*," applied to the chapel is a former number, was without authority.

The Rev. J. H. WORTHINGTON, of the Manchester College, York, is appointed colleague to the Rev. J. G. ROBERTS, at the Chapel in Cross Street, Manchester.

The Rev. W. WORSLEY has removed from the Unitarian congregation at Hull, to take the pastoral charge of the congregation at Gainsborough.

MISCELLANEOUS.

Slave-Trade.

We observe with pleasure that the Society of Friends continues their attention to the Slave-trade. It appears from a "Report of the Committee of the Meeting for Sufferings appointed to aid in promoting the Total Abolition of the Slave-trade," (May 7, 1824,) that several pamphlets have been published, calling the attention of the community to this interesting subject. The "*Case of the Vigilante*," with a drawing of the vessel, has been printed at Paris, and paid for by this Committee: it has been circulated in various parts of France. The Committee is now printing a fresh pamphlet, entitled "*Statements illustrative of the Nature of the Slave-Trade: to which are subjoined, some Particulars respecting the Colony at Sierra Leone*;" of which it is intended immediately to procure and publish a French translation, with a view to its extensive circulation abroad.

A plate of a Spanish vessel, the "*Josefa Maracoyera*," kindly forwarded for their use by Sir Charles McCarthy, has been struck off, as exhibiting fresh proof of the horrors of the middle passage, and distributed amongst the Society of Friends in the country and elsewhere.

The following particulars are extracted

from the *Sierra-Leone Gazette* of January of the present year, and afford the latest information received at the date of the Committee's Report:

"January 10. The Slave-trade under the Spanish flag has, we think, diminished, though we do not believe fewer Slaves are imported into the Spanish colonies. But the Spanish flag, the Spanish character, are dangerous: they subject them to capture by our cruisers, and might, perhaps, to trouble with their own authorities; and who would run such risks when the white flag of France is freely offered to protect every one who will engage in this career of rapine, murder and death? The Slave-trade under the French flag has been increasing, without the least attempt on the part of that Government to prevent or punish it. There have never been less than three or four vessels under the French flag slaving at the Gallinas and Shebar, at any one time, during the whole of the last 12 months. The French authorities to windward, civil, military and naval, knew this; yet not one capture has been made—we believe not even a vessel of war sent to look after them."

"January 17. We have but little positive information of the extent of the Slave-trade carried on by the French colonies of Goree and Senegal, in their respective neighbourhoods, and in their usual haunts of the Cazamantis, the Caches, with the other rivers and creeks which lie between the Rio Grande and Cape Roxo; but we have every reason to believe, from what we have heard, that it has not diminished in the smallest degree. We are aware that the Slave-trade at Bissao and the adjacent Portuguese settlements has gone on increasing."

"We have much pleasure in stating, that, from the influence of this colony and the Isles de Loss, that is to say, from the check their vicinity and activity give to every attempt at Slave-trading, the direct Slave-trade of the whole coast, from the Rio Nunez to Sierra Leone inclusive, has ceased. To them it is owing that, from the numerous intermediate rivers whence more Slaves were at one time shipped than from any other equal extent of coast to windward of Cape Palmas, not one foreign vessel has made an attempt at Slaving during the last two years: the last vessel which did so being the *Rosalie*, captured by Captain Hagen in January, 1822. We have, however, very distinct and positive information, that a considerable coasting Slave-trade in canoes, and a much greater inland one, exists between the rivers Pongos, Nunez and Bissao; whilst the river Pongos export Slave-trade existed from every intermediate river to this inclusive; but we believe that, at present, with a

few solitary exceptions, it has ceased, and that the present trade is confined to Slaves purchased in those rivers, or in their immediate vicinity."

The Committee state, that, although they are not in possession of a great deal of fresh proof relative to the extensive continuance of the Slave-trade and its enormities, they trust it is not needful for them to say much to keep alive in the hearts of Friends a continued sense of those miseries and evils which are its inseparable attendants, and feelings of great pity and sorrow for its unhappy victims. And they conclude their Report by earnestly requesting that the Society of Friends generally will assist them in finding out suitable channels for distributing their tracts in foreign countries. The following are the tracts on hand:

	No.
Cries of Africa. English, French, Portuguese, Spanish and Dutch	3043
Information concerning the Slave-trade, English	254
Address to the Inhabitants of Europe. English, French, Spanish, Portuguese, Swedish, Italian, German, Dutch	7403
De la Continuation de la Traite des Noirs	288
Case of the Vigilante	327
Plate of a Spanish Schooner	276
A Word to the Sons of Africa. English and Arabic	2229
	13824

Sir Francis Burdett's Letter to the Catholic Association.

"Sir,

"On my return from a visit to the country, I found lying on my table your letter, informing me of the honour done me by the vote of thanks of the Catholic Association. Accept, Sir, mine in return for the very handsome manner in which you have made the communication; and assure the gentlemen of the Association that they may rely on my most strenuous exertions, whenever an opportunity is afforded, of promoting their just claims on behalf of their countrymen, and the advancement of the great cause of civil and religious liberty, inseparable therefrom, and in which they are so honourably engaged—that I fully participate in all their views, and sympathise in all their feelings, and that nothing shall be wanting on my part to advance, as far as I may be able, the one, or to give effect and satisfaction to the other; that in my opinion, every principle of good faith, reason and sound policy imperiously demand it.

"The people of Ireland, without regard to religious distinction, called upon, as they are, and performing, as they do,

equal duties, can never be denied, on equitable or constitutional principles, equal rights. It is this fundamental maxim of the English law which made my Lord Coke call it, 'the best inheritance of the subject,' the inheritance of inheritance, adding, '*Major hereditas venit unicuique nostrum, a Jure et Legibus, quam a Parentibus.*' To carry this maxim universally into effect, and see it universally applied alike to Irishmen, Englishmen and Scotchmen, and secured by the only means by which it can be practically established, that is, by means of a fair and equal representation of the people of the United Kingdom, in the Commons House of Parliament, is the first wish, the most earnest prayer, and most ardent pursuit of,

"Sir, your most obedient and very humble servant,

"F. BURDETT.

"St. James's Place, July 22, 1824.

"To Stephen Copplinget, Esq."

Ireland.

THIS country is still a scene of religious agitation. The leader of the Catholic Association, Mr. O'CONNELL, has been arrested on the charge of sedition. He has been admitted to bail, but the impending charge will defeat a favourite project; namely, his coming over, with two other Irish orators, as a political missionary from the Irish to the English. The Association has voted a subscription of £20 to the Society in London for defending Religious Liberty, at the head of which is said to be Mr. John Smith. Is the "Protestant Society" meant, of which Mr. Wilks is one of the Secretaries? If so, we presume the subscription will be returned; this Society, as a body, being known to be so inimical to the Catholic claims, that, rather than they should be granted, they would willingly continue, as Protestant Dissenters, under the oppression of the Corporation and Test Acts.

LITERARY.

MR. CHARLES BUTLER has in the press Letters to Robert Southey, Esq., on his "Book of the Church."

Mrs. OPIZ is about to publish (in two vols. 12mo.) *Illustrations of Lying*, in all its Branches. Will she devote a chapter to subscription to articles of faith?

The indefatigable and voluminous Archdeacon COXE announces as in the press, to be published in two vols. 4to., the History of the Administration of the Rt. Hon. Henry Pelham, drawn from authentic sources, with private and original Correspondence, from 1743 to 1754.

Dr. WORDSWORTH is preparing for publication an Inquiry, "Who was the Author of the Icon Basilike?"

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

Offices of Public Worship, for the Use of Unitarian Christians : selected and partly composed. By W. Turner. 3s. 6d. Bound.

Poems, by Wm. Cowper, Esq. With an Introductory Essay by James Montgomery. 12mo. 6s.

Urania's Mirror; or, a View of the Heavens, on a Plan perfectly Original. Designed by a Lady. Fitted up in an Elegant Box. £1. 8s. Plain: £1. 14s. beautifully Coloured.

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The Church of England Catechism examined. By Jeremy Bentham. (A new Edition, taken, by permission of the Author, from the larger Work.) 18mo. 2s. 6d.

Reflections on the Four Principal Religions which have obtained in the World—Paganism, Mohammedism, Judaism and Christianity: also on the Church of England and other Denominations of Protestants, and on the Evangelical Religion. By the late David Williamson, Minister of the Gospel, Whitehaven, 2 Vols. 8vo. £1. 1s.

The Office and Mission of St. John the Baptist. An Essay which obtained the Norrisian Medal for the Year 1823, in the University of Cambridge. By J. A. Jeremie, Scholar of Trinity College. 8vo. 3s.

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